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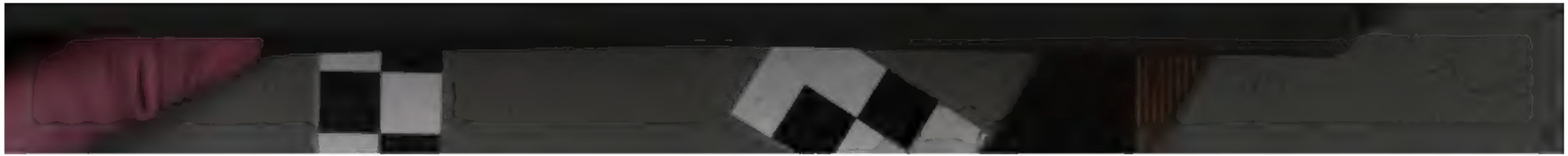

THE

HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1878.

Go, ... PREACH THE GOSPEL.—*Mark* xvi. 15

How shall they PREACH, except they be sent?—*Rom.* x. 15.

VOL. L.

NEW YORK:
THE AMERICAN HOME MISSIONARY SOCIETY.
BIBLE HOUSE, ASTOR PLACE.
1878.

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TILDEN FOUNDATIONS
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TROW'S
PRINTING AND BOOKBINDING CO.,
205-213 *East 12th St.*,
NEW YORK.

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The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIX. MAY, 1876. No. 1.

HISTORY OF THE ORIGIN OF THE AMERICAN HOME MISSIONARY SOCIETY.

Reprinted, with the Introductory Note, from THE HOME MISSIONARY, for *November*, 1860.

[RECENT events have drawn public attention to the causes which led to the formation of the American Home Missionary Society, and the steps by which that result was reached. Several individuals, then members of the Theological Seminary at Andover, where this movement originated, but now connected with different denominations of Christians, have given, in the public journals, their recollections of these proceedings. Their several statements are in remarkable harmony with each other. Rev. NATHANIEL BOUTON, D.D., of Concord, N. H., has furnished us, unsolicited, with the following corroborative and more circumstantial narrative. His personal participation in the transactions he records, and his well-known thoroughness and accuracy in historical research, give peculiar value to his statement.

It should be premised that this narrative embraces those proceedings only which were connected with the origin of the Society. The need of such an Institution had been felt and expressed by the Executive Committee of the United Domestic Missionary Society, and perhaps by others, but no steps had been taken in that direction; and the *idea* itself of a National Society seems to have been original in the minds of those through whose instrumentality this Institution was brought into being. It is a source of gratification that its fountain-head can be so clearly identified.]

FORASMUCH as an inquiry into the origin of the American Home Missionary Society has, of late, assumed a special significance and importance, and various statements have been published concerning it—some of which are erroneous; and, as my name has been brought before the public in relation thereto, primarily without my knowledge, it will not, I trust, be deemed unbecoming in me—agreeably to request—to make a plain historical statement of facts, derived from personal recollections and from authentic documents, which, mostly, have been preserved by me from the beginning.

As preliminary to the essential facts, I must state that, having graduated at the Theological Seminary, Andover, Mass., in September, 1824, I soon afterwards preached as a "candidate" for the First Congregational Church, in Concord, N. H.; but returned to Andover in December following, where I remained, under "a call" for settlement, until about the 20th of March, 1825; occupying a small chamber in the house of Rev. Dr. Porter, and keeping up intimate association with students in the Seminary, especially of the senior class.

The facts within my knowledge relating to the origin and organization of the

American Home Missionary Society, may be stated, as they occurred, in the following consecutive order:

I. In the latter part of January, 1825, a number of students rode together in a stage-coach from Andover to Newburyport, to attend the funeral of Mrs. Bartlet, wife of WILLIAM BARTLET, Esq., one of the founders of the Seminary. Mrs. Bartlet deceased suddenly, on Monday, January 24th, and probably the day of the funeral was the 27th. I started in company with Mr. AARON FOSTER, of the senior class, now pastor of the Congregational Church in East Charlemont, Mass. During the ride, the conversation turned on the subject of Domestic Missions—the need of enlarged operations, adequate to the growth and extent of our country; especially the importance of providing for the *settlement of ministers*, as fast as new communities should be formed at the West. Who began the conversation, or who participated in it, besides Mr. Foster and myself—and, perhaps, Mr. HIRAM CHAMBERLAIN, then also of the Seminary—I do not distinctly remember; but I do know, that as the conversation proceeded between Mr. Foster and myself, the IDEA of a new and *National Society*, as requisite for the great work, flashed on my mind with great force; and that the conversation on that topic became very earnest and animated, occupying most of the time during the ride thither.

Rev. Mr. CHAMBERLAIN, now of Brownsville, Texas, in a communication to *The New York Times*, of August 14th—dated July 26th, 1860—says, that "while *returning* in the stage together, many missionary plans were proposed and discussed; but no mention was [then] made of a national organization;" but that, "on the evening of the same day," he had an interview alone in a private room of Dr. Porter's house, with Mr. BOUTON, afterward pastor of a church in Concord, N. H., and that "the discussion of missionary plans was *renewed* between us; when Mr. Bouton, holding a key in his hand, and placing it high on the wall, said with great animation and emphasis: 'Why not strike a high key at once, and say a National Domestic Missionary Society?'" Mr. Chamberlain regards it as "a fixed fact," that the "thought of a National Domestic Missionary Society was thus born in that private room of Dr. Porter's house." Respecting this, I can only say, that I well remember the interview with Mr. Chamberlain on the evening of the funeral, and also the circumstance of striking the key on the wall; but yet the *words*, which he says I uttered, are not so distinctly in my mind now as the *thought*, which I am quite sure was first suggested in the stage-ride *to* Newburyport. There the IDEA was conceived. I think, moreover, that the words which Mr. Chamberlain so well remembers as uttered in that private room, were but the condensed expression of the thoughts previously in my mind during the day. A communication from Rev. AARON FOSTER, dated July 25th, 1860, published in *The Independent* of September 6th, 1860, both agrees with and confirms my recollections of that ride. The seeming discrepancy between Mr. Foster's statement and Mr. Chamberlain's is explained by the circumstance, that the particular conversation with Mr. Foster was in *going* to Newburyport, and with Mr. Chamberlain in *returning*, and was "resumed" in the evening.

II. The next step in order was a Declamation, spoken in the chapel a few weeks afterwards, before the Porter Rhetorical Society, by Mr. AARON FOSTER. It was on the subject of Domestic Missions—the necessity of a National Society, not only for sending out missionaries, but *for the settlement of pastors*. His declamation was earnest, eloquent and deeply impressive. I listened to it with the more interest, because I thought it an embodiment and expansion of the thoughts advanced in the stage-ride. Dr. Porter was present, and expressed unqualified approval both of the matter and manner of the Declamation. This, according to my knowledge and

belief, *was the first public utterance on the subject of a National Missionary Society that had a distinct relation to the organization that followed.* It formed one link in the chain.

III. It is well known that, previous to this time, several members of the senior class were deeply interested in the subject of Domestic Missions, and were inquiring into their own duty respecting the matter; but a more general interest was now awakened in the Seminary. The "Society of Inquiry" which had primary respect to Foreign Missions, now, for the *first time*, took up "systematically" the subject of Domestic Missions. On the 12th of April, 1825, a *special* meeting of the Society was held; when a Dissertation was read by Mr. JOHN MALTBY,* "On the necessity of increased and more efficient exertion to promote missions in our Western States." At the same meeting a "Permanent Committee of six with the addition of the President, was appointed on the subject of Domestic Missions—the Committee having power to add to their number." This *first* Committee consisted of WAKEFIELD GALE, *President*, LUCIUS ALDEN, HIRAM CHAMBERLAIN, JOHN MALTBY, GEORGE C. BECKWITH, LUTHER G. BINGHAM, AARON FOSTER, and GEORGE HOWE,—all of the same class. This Committee furnished valuable articles for religious newspapers in different sections of the country; and thus called the attention of the Christian community to the subject.

To show the *animus*—the spirit that animated members of the Seminary at this time—I here quote a single paragraph from the Address of Mr. Maltby, before referred to, large extracts from which were published in the *Boston Recorder* and *Telegraph*, August 26th, 1825. It is the more valuable as giving *reasons* for a National Society: "We want a SYSTEM which shall be *one*—one in purpose—one in action— a system aiming not at itinerant missionaries *alone*, but at planting in every little community that is rising up, men of learning and influence, to impress their own characer on those communities. . . . . A system, in short, which shall gather the resources of philanthropy, patriotism, and Christian sympathy throughout our country, into one vast reservoir, from which a stream shall flow to Georgia, to Louisiana, to Missouri and to Maine. We want a Society in which ALL who have the spirit of the gospel—all who love their country—all whose bosoms ever glowed with philanthropy—may unite, without one hesitating or discordant feeling. We want a NATIONAL SOCIETY. Such a Society *will* do all this; and if such a Society is to be proposed, if the nobly bold design *has been conceived*, of thus giving the blessings and glories of our Republic to the latest generation that shall stand on these shores of being, we shout *success!* but not in arms; let no sect raise its banner—no section stand alone—no party wake to strife; but blow the trumpet in Zion, and ALL SHALL COME!"

IV. At this point it is due to the Rev. Dr. PORTER, who, in relation to this movement, was the confidential friend and adviser of the students, to state, that from his first knowledge of the inception of the idea of a National Society, through the whole process of its development, till the Society was organized, he took a lively and efficient interest in it. As stated by Rev. Mr. Chamberlain, in his communication to *The Times*, Dr. Porter was the organ of correspondence with distinguished gentlemen in different parts of the country. His counsel and influence were felt in every stage of the movement. In the autumn of 1825, he held meetings of conference and consultation with those interested in the object, as he had opportunity, in Massachusetts,—as well as in Hartford, New Haven, Litchfield, and other places

* Late pastor of the Hammond street Cong. Church, in Bangor, Me

in Connecticut, whither he journeyed soon after the ordination of the missionaries in Boston, September 29th.

V. Growing out of this awakened interest in the Seminary, in Domestic Missions, —perhaps operating both as cause and effect—at least *six* young men belonging to the senior class had already decided to devote themselves to missionary labors in the Western or Southern portions of our country. These were HIRAM CHAMBERLAIN, AUGUSTUS POMEROY, LUCIUS ALDEN, JOHN M. ELLIS, LUTHER G. BINGHAM, and AARON FOSTER. In looking about for some Society under whose patronage and commission they might go forth, Mr. Bingham applied to the Connecticut Missionary Society; under the advice and agency of Rev. Dr. Porter, Mr. Foster made application to the Charleston (S. C.) Domestic Missionary Society, and the others to the United Domestic Missionary Society of New York. Upon request of this latter Society, as suggested by Rev. Dr. Porter, *four* of the above-named young men—namely, Pomeroy, Alden, Ellis, and Bingham—on the evening of the day after the Anniversary, that is, the 29th of September, 1825—were ordained as Missionaries, by a Council called for the purpose, in the Old South Church, Boston. Here observe: As it was necessary that these young missionaries should receive ordination before going out, and as most of them were members of Congregational churches in New England, there was an obvious propriety in their being here ordained according to Congregational usage. Mr. Chamberlain being a member of Rev. Dr. Spring's church in New York, received ordination from a Presbytery. Mr. Foster, in connection with two or three other classmates, found it convenient to be ordained, Oct. 19th, 1825, in Rutland, Vt. And, agreeably to an understanding with the Executive Committee in New York—who had agreed to take *three* of these young missionaries under their patronage—"a request" was made by said Executive Committee, that a Council should be called in Boston for their ordination. As this occasion was new, so it was one of great interest, and "was attended by persons interested in the prosperity of Zion from various parts of the United States." Rev. Matthias Bruen, of New York, preached the sermon from 1 Cor. 4 : 1; Rev. Brown Emerson, of Salem, Mass., offered the ordaining prayer; Rev. Samuel H. Cox, D.D., of New York, gave the charge; and Rev. Justin Edwards, of Andover, presented the right hand of fellowship.

Thus set apart for the missionary work, Mr. Alden went to Indiana, Mr. Ellis to Illinois, Mr. Pomeroy to Missouri, where, in St. Louis, he met his friend, Rev. Hiram Chamberlain, under commission likewise from the United Domestic Missionary Society of New York. Rev. Mr. Bingham went to Ohio, under the patronage of the Connecticut Missionary Society, and for several years was pastor of a church in Marietta. Rev. Mr. Foster went to South Carolina, and was for a while pastor of the Presbyterian Church in Pendleton.

VI. Now mark another step in the series. On the morning succeeding the ordination—the 30th of September, 1825—before the company which the occasion had called together from abroad was dispersed, "several persons from Massachusetts, Connecticut, New York, and South Carolina, providentially met at the house of the Rev. Dr. Wisner, and had their attention called to the desirableness and expediency of forming a National Domestic Missionary Society." The names of these persons are not known to the writer, neither who "called their attention" to the subject. It is reasonable, however, to conjecture that it was Dr. Porter; inasmuch as, after discussion, it being their *unanimous* opinion "that the formation of such a Society is both desirable and practicable," a Committee was thereupon appointed,

consisting of the Rev. Drs. PORTER and EDWARDS, of Andover, and Rev. N. W. TAYLOR, D.D., of New Haven, Ct., to make further inquiries in relation to the subject; and if they should deem it advisable, "invite a meeting of gentlemen friendly to the object, in Boston, some time in the month of January ensuing."

VII. In pursuance of correspondence, and of arrangements made by the aforesaid Committee, a meeting was called and held on the 11th of January, 1826, at the house of Mr. HENRY HOMES, in Boston. There were present the following persons, some of whose names will be recognized as among the most eminent ministers in New England, for wisdom, station, and influence: Rev. Messrs. William Allen, Pres. of Bowdoin College, Me.; Nathan Lord, then of Amherst, N. H.; Brown Emerson, of Salem, Mass.; Elias Cornelius, do.; Leonard Woods, Prof.Theol. Sem., Andover; Ebenezer Porter, do.; Justin Edwards, Andover, Mass.; Warren Fay, Charlestown, Mass.; Sereno E. Dwight, Park St. Church, Boston; Benjamin B. Wisner, Old South Church, Boston; Thaddeus Osgood, Springfield, Mass.; Samuel Whittlesey, Cor. Sec. Conn. Miss. Soc., Hartford.

Other distinguished clergymen, who could not be present, sent letters of cordial approval—among whom were Rev. Dr. Lyman Beecher, of Litchfield, Conn., and Rev. John H. Church, D.D., of Pelham, N. H.

In the preliminary proceedings of this meeting, it was settled: 1. That in forming a National Society, a UNION of all denominations was not to be attempted as a formal thing. 2. That existing missionary societies were neither to be superseded, except in accordance with their own desire, nor impeded in their operations, but rather to be strengthened and stimulated. These principles being established, it was then *unanimously resolved*, "That in the opinion of this meeting, it is expedient to attempt the formation of a National Domestic Missionary Society."

A form of a CONSTITUTION was then reported by the aforesaid Committee, "which was considered and approved, *as suitable to be recommended* to a meeting hereafter to be convened, for the purpose of forming the proposed Society."

But at this stage of the meeting, questions of prudence and expediency arose as to the best modes of proceeding in calling a general meeting or convention to form a National Society: 1. Where and by whom shall such convention be called? 2. Shall the Convention be independent of any existing Society? or, 3. "Shall the United Domestic Missionary Society of New York *be requested* to call such a Convention in connection with their annual meeting in May ensuing, for the purpose of acting on the plan of a National Society now proposed?" 4. Shall that Society *be requested* to become the National Society—modifying its Constitution to suit the case? 5. If a Convention is otherwise convened, and a National Society formed, shall the New York Society be *invited* to become auxiliary?

Here be it observed, that there were various *local* missionary societies in existence at this time, whose interests or fields of labor might be affected by a National Society; such were the New Hampshire, Massachusetts, and Connecticut Missionary Societies; the Board of Missions of the General Assembly of the Presbyterian Church; and, besides many smaller societies,—the United Domestic Missionary Society of New York. In their laudable zeal to supply the destitutions of our country, these several societies did not hesitate to extend their operations even beyond their *appropriate*—at least *local*—spheres. Even the New Hampshire Missionary Society had sent missionaries into Maine, Vermont, Northern New York, and to Canada; while the Connecticut Society was stretching its labors into Western New York, Ohio, Pennsylvania. Indiana, Kentucky, Tennessee, Missouri, and Louisiana. Especially, was the United Domestic Missionary Society of New

York—then young, vigorous, and enterprising—performing a noble work not only in its own State, but as much farther as its funds would allow. This latter society was formed in May, 1822, by delegates from TEN small and local missionary societies, all within the State of New York. The delegates were mostly of the Presbyterian and Dutch Reformed denominations; but laying aside denominational preferences, were willing to *unite* in one society for the purpose of greater efficiency in giving the gospel to the destitute. "This Society was not in any sense a denominational institution." Its Executive Board of Officers were men of large views, watching the "signs of the times," and ready to acquiesce in any well-devised plan to extend the sphere of missionary operations. In 1826, the income of this Society was about $11,800; it employed 127 missionaries, of whom *one hundred* were in the State of New York, 1 in Vermont, 1 in New Jersey, 7 in Pennsylvania, 7 in Ohio, 1 in Michigan, 4 in Indiana, 3 in Missouri, 1 in Illinois, 1 in East Florida, and 1 in Lower Canada.

In this state of things, it was natural—certainly it was courteous—that the gentlemen in consultation in Boston, for forming a National Society, should have regard to the United Domestic Missionary Society in New York. The seat of its operations was the central metropolis of population, wealth, and influence in the Union; it already had under commission three young missionaries from the Congregational churches of New England, whose hearts were all aglow for a National work; hence, after discussing the above questions of expediency, it was *unanimously voted*, as desirable, "that the more general meeting should be called by the Executive Committee of the United Domestic Missionary Society; and that that Society should become the American Domestic Missionary Society, should no special reasons occur to render such a measure inexpedient." Rev. Drs. Porter, Edwards, and Wisner were, at the same meeting, appointed a committee to communicate all these proceedings to the Corresponding Secretary of the United Domestic Missionary Society—Rev. Absalom Peters—and to correspond with the Executive Committee of that Society, and with others, *if necessary*, for the purpose of effecting, in the best manner, the establishment of the proposed National Society.

On the next day, 12th, after the adjournment of the meeting, Rev. Absalom Peters, Rev. Matthias Bruen, and Mr. Archibald Falconer, delegates from the *Executive Committee* in New York, and the Rev. Walter Chapin, from Woodstock, Vt., who had designed to attend the meeting, arrived in Boston—having been detained by the badness of the roads. The proceedings, however, were all communicated to them, and "they were pleased to express their unqualified approbation."

Before the meeting was adjourned, Rev. President ALLEN offered a "prayer of thanks to Almighty God," in which even now we most heartily join, "for the cordiality and harmony which had characterized the proceedings of the brethren assembled; and for the auspicious results of their deliberations; and commended the design and the interests of our American Zion, and of the Church throughout the world, to the Divine blessing!"

VIII. The next important step in order was the issuing of a CIRCULAR—agreeably to the "request" of the Boston meeting—on the 13th of March, 1826, by the Executive Committee of the United Domestic Missionary Society of New York; which was "addressed to a large number of the Congregational, Presbyterian, and Dutch Reformed churches in all parts of the United States," inviting them "to convene at the session room of the Brick Presbyterian Church in New York, on Wednesday, the 10th day of May next, *for the purpose of forming an* AMERICAN HOME MISSIONARY SOCIETY." This circular was signed by Absalom Peters, Corresponding

Secretary; Peter Hawes, Treasurer; Stephen Lockwood, Recording Secretary; and by John D. Keese, *Chairman;* Gardiner Spring, James M. Mathews, Thomas McAuley, Elihu W. Baldwin, John Nitchie, Eleazer Lord, Knowles Taylor, Archibald Falconer, and Thomas Webster, *Executive Committee.* In their circular address, they state as one reason for the proposed Society, that it is "their decided conviction that mere *local* efforts must be forever inadequate to accomplish the wishes of the benevolent." Appended to the circular, were extracts from the minutes of the meeting in Boston, of January 11, 1826, furnished by Rev. Dr. Wisner; and a recommendatory letter signed by those venerable and honoied servants of Christ, Rev. Drs. SAMUEL MILLER and ARCHIBALD ALEXANDER, of the Theological Seminary at Princeton, in which they say: "We rejoice to hear that there is a plan in contemplation for forming a Domestic Missionary Society on a much larger scale than has heretofore existed."

IX. The way being thus prepared, the auspicious day arrived when the IDEA conceived in the stage-ride to Newburyport, and first *publicly* uttered by Mr. AARON FOSTER, was to be realized. At the hour and place appointed, there were assembled in Convention *one hundred and twenty-six Ministers and Laymen*, from thirteen States and Territories of the Union! Many of them were gentlemen of high official positions, and of commanding influence in the state, in the churches and in institutions of learning. Their names are on record. They were of at least four Christian denominations—Congregational, Presbyterian, Dutch Reformed and Associate Reformed; yet with no sectarian or denominational ends to gain or even to desire!" * Of this august Convention of Christian men, Rev. JEREMIAH Day, D.D., President of Yale College, was chosen Chairman, and Rev. Thomas De Witt, D.D., and Rev. John Chester, D.D., Secretaries.

Now mark and admire the wisdom and order of their proceedings: 1. The Rev. Matthias Bruen, in behalf of the Executive Committee of the United Domestic Missionary Society, stated the OBJECT of the meeting. 2. On motion of Rev. Dr. Porter, of Andover, seconded by Rev. C. C. Cuyler, of the Reformed Dutch Church, Poughkeepsie, N. Y., it was *Resolved*, That the Convention is now prepared to receive any proposition which the Executive Committee of said Society may introduce, relative to the object of this meeting. The Rev. Absalom Peters, Corresponding Secretary, announced that the Executive Committee had intrusted him with the *form of a Constitution*, which they would recommend to be made the basis of the contemplated National Society. The Constitution was read. 4. On motion of Hon. Chancellor Kent, seconded by Rev. Dr. Bates, President of Middlebury College, Vt., it was *Resolved*, That the Convention entirely approve of the proposed plan of a National Home Missionary Society, and that they will now proceed to consider the Constitution presented.

X. The Constitution was then read, article by article, and after discussion and amendment, WAS APPROVED.

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* Not being able to attend this Convention, I may be excused for here introducing an extract from the letter dated "Concord, May 1, 1826;" the original of which is preserved, which I sent to Rev. Dr. Peters, in answer to the invitation contained in the circular: "My acquaintance with some of the first steps taken towards the proposed object; the privilege of uniting in prayer to the Great Head of the Church for direction in regard to it, with a *few*, who, I believe, were the first to speak of it; a full conviction of its expediency and importance, create in me a deep and unusual interest for the result of the meeting. May the Lord guide the deliberations of those who convene, and make the contemplated Society a river of life to the American people, and a glory in the midst of them.

But at this point, important questions arise respecting the Constitution, which was "approved" with so much unanimity by the Convention. 1. Was it the Constitution of the United Domestic Missionary Society, simply "modified to suit the case?" or, 2. Was it the Constitution proposed at the meeting in Boston, January 11, and "*approved as suitable to be recommended* to a general meeting?" or, 3. Was it a new Constitution jointly agreed upon by the Boston Committee and the Executive Committee of the United Domestic Missionary Society?

Happily, on these questions we are able to speak with knowledge, and, therefore, with assurance. The facts are these: 1. The Constitution which was "approved by the meeting in Boston, January 11, 1826, as *suitable to be recommended* to a general meeting," was forwarded to, or put into the hands of, the Executive Committee of the Society in New York. 2. At successive meetings, held by said Executive Committee, this *Boston Constitution* was considered article by article, was amended wherein it was necessary, and approved. 3. Finally, previous to the 10th of May, 1826, that Constitution so revised, amended, approved—and accepted by the Boston Committee—was *unanimously adopted* by the Executive Committee of the Domestic Missionary Society of New York, to be recommended to the Convention "as the basis of the contemplated National Society." We therefore repeat: *That the Constitution offered to the Convention by Dr. Peters, in behalf of the Executive Committee in New York, was in its original form, the Constitution "approved by the Boston meeting;" and that that Constitution, as amended by the Convention, was approved as the* CONSTITUTION *for the* AMERICAN HOME MISSIONARY SOCIETY.

With two or three inconsiderable amendments made according to its own provisions, that Constitution remains to this day!

But to return to the Convention. One further step only remained to be taken by this noble body of Christian men. On motion of Rev. James Blythe, D.D., of Kentucky, seconded by Rev. James Richards, D.D., of Auburn Theological Seminary, it was *Resolved*, "That the Convention, having approved the proposed Constitution, recommend to the United Domestic Missionary Society, to adopt the same and become the American Home Missionary Society."

XI. It was now left for the United Domestic Missionary Society of New York, to adopt or reject the recommendation of the Convention. Accordingly, on Friday the 12th of May, 1826, the Fourth Anniversary of the United Domestic Missionary Society was held—the proceedings of the National Convention communicated; and on motion of Rev. B. B. Wisner, of Boston, seconded by Rev. Wm. R. De Witt, of Harrisburg, Pa., it was *Resolved:* "That the recommendation of the Convention be adopted; and that the United Domestic Missionary Society now become the American Home Missionary Society, UNDER THE CONSTITUTION RECOMMENDED BY THE CONVENTION."

In the *sense* and *manner* thus fully explained, the United Domestic Missionary Society of New York "became" the American Home Missionary Society. It was "*superseded* in accordance with its own desire." A "*local*" gave way to a *National* Society; or, in the langnage of its own Secretary, "it was *merged* in the National Institution." It was also provided in the change that the Life Directors and Life Members of the former Society should be recognized as Life Directors and Life Members of the latter.

Then the AMERICAN HOME MISSIONARY SOCIETY proceeded to the choice of officers according to the provisions of its Constitution; and it is most worthy of note, that the officers elected the first year were from *sixteen* States, and from the *Congregational*, *Presbyterian*, *Dutch Reformed*, and *Associate Reformed Churches*.

As corroborative, in general, of the historic origin of this Society, given above, I would here state, that about one year subsequently, that is January 25th, 1827, the "Boston Society for Home Missions" was formed, at a meeting of citizens in Marlboro' Hotel, which was addressed by Jeremiah Evarts, Esq., Rev. Dr. Wisner, and Hon. Samuel Hubbard. Hon. JOHN TAPPAN was chosen President, and Rev. B. B. WISNER, Secretary. The main object of this Society was to aid, by its funds the American Home Missionary Society. In the official Address to the public, accompanying a notice of the formation of the Boston Society, published in *The Recorder* and *Telegraph*, February 2, 1827, it is urged as a motive for contributing to its funds, that "within the last year the *American Home Missionary Society* has been formed. The Society originated in this Commonwealth, and its object here is well understood. We are assured it is regarded by our churches generally with approbation." This testimony is important, as given by those who knew the facts at the time of their occurrence!

The foregoing I respectfully submit to all concerned, as the facts of history, in relation to the origin and organization of the American Home Missionary Society. I leave others to draw inferences and conclusions from these historical premises. In particular, I beg leave to submit these facts to our brethren of the General Assembly (N.S.) of the Presbyterian Church, held at Wilmington, 1859, and that at Pittsburg, in May, 1860; and to request them, with the members generally of that church, candidly to compare the above series of facts with the statements and inferences made in the "Report of the General Assembly's Commission of Investigation." See Pamphlet Report, 1860, Sec. II., pp. 5-8. One thing I think must be clear to every candid mind, namely, that the organization of the American Home Missionary Society, which has now been in successful operation thirty-four years, was only the development of a germ—the realization of a single IDEA; the issue of steps that followed each other in regular order; links in a perfect chain, formed and welded by the invisible hand of Divine Providence! The United Domestic Missionary Society, located in the city of New York, was a favorable *accident* in the series of events; but the formation of a National Society was sure, with or without the consent of that body. The primary impulses and causes that led to it were all *ab extra*—independent of that organization. Virtually, the matter was decided by the meeting in Boston, on the 11th of January, 1826. Then and there the mold of a National Domestic Missionary Society was cast. Had the Executive Committee of the New York Society declined the "request" to call a National Convention for the purpose proposed, a Convention would assuredly have been called in some other way; had that Society, at last, rejected the Constitution "approved" by the Convention, that same Constitution would have been a rallying center for the "friends of Missions from all parts of the United States," who had approved of it! As the result was, however, it was *well—very well!* In the whole course of events, from the providential inception of the idea in the stage-coach, to its realization in the organization of the National Society, we behold an illustration of the "wonder-working Providence of Zion's Savior!" To him belongs all the praise! A Society arose in strength, on a broad national platform—unsectarian—undenominational—but of evangelical spirit; and a noble work has it been the means of accomplishing for the honor of our Redeemer, for the good of our country, and of the world. May God's blessing ever rest upon it!

Missionary Intelligence.

CALIFORNIA.

Rev. W. C. Stewart, Lockeford.

REVIVAL.

Since my last, the Holy Spirit has been poured upon our congregation. Petitions for his coming were answered during the week of prayer. After seeking divine direction, I concluded to continue for another week, with regular preaching services. We did so, and then were impressed to go on until we closed last Sunday an eight weeks' revival effort, during which I preached sixty times, having but four sermons from other ministers. We still continue the afternoon prayer-meetings. A number of persons will unite with our church and others—I cannot, just yet, tell how many. The number will not be as great as the intensity of the interest manifested would have suggested. There were nightly many responses to our calls for inquirers, and the congregations kept up remarkably during the whole of the series of meetings, albeit the weather was inclement most of the time. If nothing more were accomplished, I feel that I have been amply repaid for my poor labors by my precious experiences of God's love, and the renewal of his work in my soul. But in addition to this I think,—nay, I know—I have received a power to preach the Word of life which I never before had. This great reward comforts me, in the wear and weariness consequent upon these extra labors, in addition to the precious souls converted.

DAKOTA.

Rev. J. Oakey, Elk Point.

CHURCH, AND NO BARN.

During a part of the quarter, two of the four churches (there are five societies) at this place have been, and still are closed. Regular weekly preaching services are now held only by the Baptists, and by our society. The —— church, I am informed, will probably withdraw from this field, after settling up their business matters. Our congregations have comfortably filled our little audience room.

A number of both sexes are trying earnestly to live a Christian life, and have expressed their purpose of confessing Christ. Our prayer is that there may soon be added to our number from them "such as shall be saved." At the sacrament, yesterday, our hearts went out in love towards the brethren of the Wellsville (N. Y.) church, as we used for the first time the communion service recently received from them.

The Episcopal society, whose church building we have been renting for more than a year, now want their house. Our condition is pressing upon us the question of building, this season. The times are hard, and nearly all feel that our faith will be tried to the utmost. Said one brother, "I had intended to build a barn this season, but if we build a church, I will let the barn go for another year."

NEBRASKA.

Rev. H. Griffiths, Neligh.

REAPING IN JOY.

We have been sowing here in tears, and now are reaping with joy. Two years ago we began under many difficulties, having no place to preach in. Sometimes we held our services and Sabbath-school in the grist-mill, before it was finished; sometimes in an unfinished store; then in a stable, reminding us of the birth-place of our beloved Master; then in the open air; afterwards in a hired room, till the school-house was completed. Through divine help we held on, and last March organized a church of seven members; three have since been added. On Feb. 6th we commenced special services, which have resulted in much good. More than twenty

have come forward, and nearly all of them profess to have found forgiveness and reconciliation. Some of them are heads of families—husbands and wives. Some are teachers in our common schools, and we trust will take the influence of a Christian life into their schools.

I will give you a copy of a note written by one of the scholars, about fourteen years of age:

"Dear———: Do you think it would be foolish for so young and ignorant a child to join the church? I am almost determined to try to love and serve God. I think that I can give up all earthly pleasure for heaven. Oh, if you could only influence papa to come to Jesus' feet, then I could come without hesitation. Will you not ask him for my sake? I ask it for Jesus' sake."

This one has given herself to Jesus, as has also a married sister. A few will unite with the Methodist church, and some twelve are propounded for membership with us.

KANSAS.

Rev. P. M. Griffin, Parsons.

DECIDED GAINS.

At last we have achieved some of the results for which we have been giving our labors, prayers, and tears—not for the past three months only, but for the past three years.

One of those results is a church clear of debt and holding property to the appraised value of nearly $4,000. It is the Lord's work, and he has performed it because he has a mission for this church to fulfill. The hard struggle has had a good moral effect upon the community, and has given us a foothold in the people's confidence, that otherwise could hardly have been obtained. It has been a triumph of faith over physical "impossibilities," before the eyes of this whole people.

Another result of first importance is a revival of religion. There have been several hopeful conversions, and many more are now thinking seriously. The work has been quiet, but of growing power, and has reached our influential leading people. We hope it will increase until scores are brought in. The Lord be praised!

Rev. J. Scotford, Louisville.

WORK OF GRACE.

Our condition and prospects led me early last month to begin a series of week-day evening meetings. I then exchanged with Rev. T. W. Jones, who stayed over a week and preached every evening. Our house was crowded, and the Word took effect. The result thus far is, that over thirty have professed to find Christ—and others are very deeply serious.

The winter was very favorable for pastoral visitation in the country, and I gave to it my full time and strength. These visits were purely religious, always with prayer. During our special meetings, Mr. Jones and myself drove into the country to make pastoral calls on families whose young people had arisen for prayer. Finding these were at school, we followed; stated to the teacher our object, and on invitation addressed the scholars, and prayed with them. Three of these, and four from another school visited the same day, have openly confessed their faith in Christ. We are not satisfied with our present success, and propose to keep at the work till other and older sinners are brought to Christ.

MINNESOTA.

Rev. G. A. Hood, Fergus Falls.

WORK AND PAY.

Four new points occupied, a prospect of two new churches, and sixty or more conversions in Otter Tail county; all the direct results of the Holy Spirit's work through the A. H. M. S., in three months, ought to encourage the Society to closely follow up the work here. Supt. Cobb has sent me a dear brother, lately licensed, who has been holding meetings since the

latter part of January. Since early in Feb., he has been helping me. We have taken two long trips together. In Maine he held nightly meetings for ten days, and has formed a "religious band" with sixty-six names, mostly new converts, to carry on the work till a church can be organized. March 6th or 7th, he will go to a circuit of four points, from which we shall send an application to the Society.

At the funeral of a lady connected with the "grange," in Maine, deep seriousness prevailed. At the next grange meeting, two backsliders proposed to each other to quit wickedness and serve the Lord. They gave out notice of a prayer-meeting, which was held the following Sabbath in their hall, led by their chaplain (a good Methodist brother), and the revival was begun; I shall try to preach to them once in two weeks till you can send them a man, though it is twenty-three miles, over a bad road.

At another funeral, thirty-five miles away, so much feeling was manifest that we hope for many converts there. This is one result of the gifts, this winter, of a horse and harness to your missionary.

IOWA.

Rev. G. G. Perkins, Ames.

SELF-SUPPORTING.

Within the year, about fifty have been added to the church; the Sabbath-school has increased in about the same ratio; a parsonage has been built, and payment provided for, and the church will try to be self-supporting hereafter. So here closes for the present my relation to the Society, as one of its missionaries, which I have held for nearly ten years in the West. In behalf of the church and myself, I hereby express thanks for the aid given. I can assure you, it has been deserved, as well as appreciated. Though the relation of dependents on the Society will cease, we shall not forget its needs, and the grandly important work it represents and is prosecuting; nor can I forget the pleasant relations which have existed in my years of connection with it. God bless the American Home Missionary Society, in its officers, in its work, in its laborers and all its supporters! The wise and the considerate care of its officers, their sympathy with all the toils and privations incidental to the work, have often sustained, relieved and comforted myself and family; and so many others can testify.

Those "helpers," who aid in this cause, by forwarding to the families of the missionaries, articles useful to them in "boxes," carrying comfort and supplying needs, which generally would not be otherwise afforded, deserve grateful mention, and will verily "receive their reward."

Rev. A. D. Kinzer, Union.

REVIVED.

We are in the midst of a glorious revival; have been holding meetings for nearly five weeks. Church-members are greatly quickened, and many others are being led to Jesus. The meeting last Sabbath evening was the largest ever known here, and was full of power. The interest is gaining constantly, and the whole community is thinking as never before. The influence of our meetings is felt everywhere—on the streets, in our schools, in places of business, etc. I think that the membership of our church will be doubled; if so, we shall cease to be dependent upon the Home Missionary Society. I am hopefully working for this.

WISCONSIN.

Rev. A. M. Case, Sharon.

BUILDING UP.

Meetings have been in progress in our church for eight weeks. I have done the ministerial work, except four sermons by neighboring ministers. So far, we have received thirteen to membership, and about thirty have since been converted. Six arose for prayers last evening, and the work is moving on. All but two are adults. Several are heads of families.

One Universalist lady, 75 years old, was converted and is now a member.

Many of our finest young people have given up all foolish amusements, that they may be earnest, active Christians. We hope many more will yet be reached. Our Sabbath-school is at least three times as large as when I came here six months ago, and the house, seating 325, is well filled.

Rev. Q. L. Dowd, Warren.

BURNT OVER.

One difficulty in our way is, that this section is what is sometimes called "a burnt district." Spurious religious excitements, falsely called revivals, have seared the consciences and feelings of many, bringing true religion into disrepute and distrust, which can only be set aside by a real, plenteous refreshing from the presence of God with us. He can "cause it to rain on the earth where no man is; in the wilderness wherein there is no man; to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth." And shall not he much more water and work in the vineyard which he hath planted with his own hand?

Rev. L. W. Winslow, Peshtigo.

BROUGHT IN AT LAST.

Last week the wife of one of our leading men died very suddenly. I was called to her bedside a little before her death, and at her request baptized her. It was a step which she had thought of taking for some time. Her husband was weeping by her side and she begged him there to begin a Christian life and receive baptism with her. He consented for her sake. It was a difficult place for me, for he has been far from being a Christian man. But he answered my questions as to his belief in Christ and his purpose to be a servant of God, so earnestly, that there was no course for me but to baptize him. It was a solemn time, and the sick one, after it, seemed to rest in peace.

Her mother and a sister have decided for a Christian life, and are ready to come forward at any time. The mother of the husband—a helper in all external things—hopes she is a Christian too, and we trust will profess her faith with her son.

MICHIGAN.

Rev. J. L. Maile, Cheboygan.

A DISABLED SOLDIER.

With sorrow I report failing health to such an extent that I must give up all mental work for a time, and perhaps permanently. During the late war I served in the U. S. army, and received a sunstroke in the summer of 1862, another in the summer of 1863, and a third in the summer of 1864. The last occurred at the "Battle of the Wilderness," Virginia, and in consequence I was captured by the enemy and confined in the military prisons at Lynchburgh, Danville, Andersonville, Florence and Salisbury. I have suffered much from congestion of the brain and nervous derangements, so that during the past twelve years I have rarely been free from pain.

Lately I have suffered so much that I am not assured of much longer time to live; and have resigned my work for two or three months, informing my people that it is probably a permanent resignation and relieving them of my support from this time. I know not what the Lord has in store for me and the little flock which I have gathered, organized, and led to this present hour. They are dear to me.

May God care for them! I have not much hope of being restored to labor; but the Master can raise up another worker. God has been and is so good to me that I have nothing to complain of. I feel assured of your sympathy and prayers.

J. G. Freeborn, Carson City.

OVER A HUNDRED CONVERTS.

We have been holding union meetings here for the last six weeks, and still they go on: 175 have arisen for prayers, and over 100 have been hopefully converted, and many others are under conviction. Nearly

all of our business men have been reached. Our daily prayer-meeting gathers 100, and we have seen some wonderful answers to prayer. We would single out persons, get their consent to pray for them, and almost invariably they would come to the meetings and ere long give their hearts to Christ. Wicked men would laugh at us and tell us it was all excitement, yet in a very few days themselves be crying mightily for mercy. Our meetings have been characterized by the absence of all undue excitement, and have drawn in the better class of citizens.

Miscellaneous.

HITHERTO, AND HENCEFORTH.

THUS far the Lord hath led us on. For fifty years, since that memorable 12th of May, 1826, of which the Rev. Dr. BOUTON tells so interesting a story in the opening article of this number, the hand of God has upborne and his love and wisdom have guided this Society, in manner and degree as marked as in the history of any organization now in being.

In coming months, the steps of this Society's progress, the results of its work in various directions, glimpses into the lives and labors of some of its foremost missionaries, will be recorded, for the honor of him who has given all the success, and for the encouragement of those now in the field, and those whose gifts and prayers sustain them there.

On this page—to which our friends are wont to turn, asking, What of the Treasury?—we wish now simply to record our grateful recognition of the Divine help in the supply of pecuniary resources for the year just closed. Thousands have shared our painful anxiety lest the "hard times" which have so long been cramping the industry and clouding the hope of the whole country should very seriously cripple the work of this Society, by decreasing the numbers and chilling the hearts of the missionaries. The question has been seriously asked by business friends of the Society, and as seriously debated in its counsels, whether it were not sheer presumption to expect anything like the rate of income, and to plan for anything like the rate of outlay to which the Society had attained.

But even while the conductors were debating the question, often has our Divine Father answered it. While we were calling, he has heard. And when his voice was clearly saying, "Open thy mouth wide, and I will fill it," we could not be silent. When he said, "Go forward!" how could we stand still? So, month by month, the Executive Committee have watched, and prayed, and planned, and trusted; and month by month the supplies have come, until *the receipts of the fiftieth year sum up a little over* $310,000, *exceeding by more than* $1,100 *the income of any preceding year!*

Hitherto hath the Lord helped us. And now what shall we render unto him for his benefits towards us? We can at least set up here our "stone of help," as a memorial and an incitement. Our memories of the past shall spur our courage for the future. We will not forget who hath said: "He that believeth on me . . . . greater works than these shall he do, because I go unto my Father." There he sits upon the throne, shaping the course of empire, moving the wheels of providence, in the interests of his spiritual kingdom. Therefore they who work with him work prosperously. In his name and strength, armed with his Word—that sword of the Spirit—with renewed consecration and prayer, let all the friends of Home Missions come with us into the second half-century of our work. May our God

crown it with yet richer tokens of his power; and to his name shall be the glory.

THE HOME MISSIONARY.

This number introduces the forty-ninth volume of *The Home Missionary*. We hope it will be an improvement on all its predecessors, and reach many more friends of the one work to which its pages are exclusively devoted. We have always construed very liberally our rules concerning the distribution of the Magazine; many years of experience having taught us that, if not in sixty-cent subscriptions, yet in donations to the treasury, such liberal construction is most profitable.

This monthly visitor to the Lord's giving people is—in the hands of the pastors—the Society's one "collecting agent." The receipts directly traceable to it, each year, much more than pay its cost, while its indirect influence in the securing of legacies, etc., can only be inferred from facts frequently coming to our knowledge. Friends of Home Missions can do the cause no better service than by enlarging the circulation of the monthly among intelligent Christian people *who will read it*. It pays to supply *readers* very freely. Yet we desire not to *waste* a single copy.

The heavy tax imposed on the Society by the new postal law concerning periodicals, led to a thorough revision of our mail lists, and for lack of definite information, names were dropped that should have been retained. It is believed that that postal tax will soon be lightened.

If any one by our rules entitled to *The Home Missionary*, and desirous to receive it, fails to do so, say so to us by a postal card, and it shall be regularly mailed. And here let us once more urge our request to pastors, post-masters, and all friends, that we may be notified of every case in which the Magazine fails to reach the person to whom it is directed. And will post-office clerks and others please bear in mind that returning a copy of the Magazine, marked "discontinue," *with no legible indication of the town and State whence it comes*, is of no possible use to us. When remitting by post-office order, let it be drawn on STATION D., New York City.

DECEASE OF REV. CHAUNCEY TAYLOR.

BY REV. WM. H. BURNARD.

REV. CHAUNCEY TAYLOR was born in Williamsburgh, Vt., and was a graduate or the University of that State. He professed religion when he was seventeen years of age. He never went to a theological seminary, but studied theology, as he said, "in the chimney corner." He commenced his ministry in Chittenden, Vt., organized the church there, built a house of worship, and was twice installed pastor of the church, serving them about fourteen years. He also preached in Alburgh and Winooski village, Vt., in James Island, S. C., whither he went for his health, and in Langdon, N. H., from which place he moved to the West.

He came to Iowa, in March, 1856, somewhat expecting to labor in Fort Dodge, but willing to go to any field, however undesirable, where his brethren thought he could do the most good. Crossing the Mississippi on the ice, and traveling by cars and stages as far as they went, he continued his journey on foot, and came to Algona just as the first settlers were laying out the town. The next Sabbath he preached, and said it "seemed to him like baptizing the town in its infancy." As soon as he decided to remain in Algona he sent for his family. It was his hope that they should all remain near together. But their fond anticipations were soon disappointed. Mrs. Taylor was taken sick in August, and after lingering till Oct. 12th, 1857, she fell asleep in Jesus. It pathetically unveils the isolation of that early day, and the trials of Home Missionaries on the frontier, to know that no acceptable person could be had to officiate at the

funeral, and that the bereaved husband read the Scriptures and offered prayer, and he and his daughter sung a hymn.

He organized the Congregational church in Algona, August 15th, 1858, with five members, including himself, and was its pastor for sixteen years. It is now a self-supporting church, of nearly a hundred members, with a fine prospect of growth and usefulness. He has preached in all parts of the county and beyond, in school-houses, log-cabins, dug-outs, wherever a few people could be got together. He has taught singing-school, served as county superintendent of schools, has been county judge, and, in short, has been identified with nearly all the important movements which have been made in the county from the beginning. His activity did not cease with the approach of old age and infirmity. He continued to take long rides over the prairies, to fill his appointments, until his failing strength warned him to desist. During an interesting series of meetings held in this village in the last winter, he was present night after night, assisting by his earnest prayers and timely remarks.

"Father Taylor" has been called the "patriarch of the prairie." He was a genial, mild, humble man, with a quiet energy, great firmness of purpose, orderly, methodical habits, clear thought, good scholarship, and an irrepressible vein of humor, that gave a pleasant savor to all he said. With his silver locks, benevolent, pure, and gentle manners, he was a beautiful specimen of the ripe Christian. His pioneer work had not roughened him in the least, or interrupted his studious habits.

On his death-bed he was amply supported by the Savior's presence and the hope of heavenly rest. He had no raptures, but the calmest, sweetest trust, perfect resignation to God's will, patience in suffering, and an unclouded assurance that he was accepted of God. He said, "I expect to be saved. I will qualify this a little. I do not *expect* to be saved, I *am saved!!* I have no ecstasy, but I am very happy. I am afraid I am too happy; I am afraid I do not feel my sins enough." Even the directions he gave for his funeral were expressive of his faith. "Do not lay me out in black," he said, "but lay me out in white. I expect to join the company who are arrayed in white robes. I expect to be clothed in the robes of a Savior's righteousness."

Speaking of his labors, he said he had never sought great things for himself, but had been contented with hard work and small pay. His friends had often remonstrated with him for taking such hard, obscure fields of labor, but he had followed the line of duty, and had been very happy in his work. He had no regrets, he did not enter the ministry to make money, or to find ease, but to do good, and God had blessed him. The last words he spoke clearly were these: "I am in the hands of the Lord." He died, Feb. 29th, 1876, aged seventy-one years. A large concourse of people from all parts of the county attended his funeral. His companion, who, for fifteen years had shared his toils, in feeble health, waits for the summons to follow him. He leaves also a daughter and sister, who, with their families reside in this village.

ALGONA, IOWA.

DOES IT PAY?

This question is often asked in connection with the large expenditures of missionary money. We wish no better answer than representative facts from the field, of which the following is one, from a Home Missionary Superintendent in the North-west:

Sept. 1, 1874—a little less than nineteen months since—Rev. Mr. R. commenced work at C. and D. He found a church of twenty-two resident members at C., discouraged and almost ready to give up. The interests of religion were in a very low state, and every form of wickedness prevailed. In one of his reports the missionary says, "I never lived in a town where there was so much

drunkenness and open desecration of the Sabbath." The churches at C. and D. did their utmost to raise enough, so that with $300 from the A. H. M. Society, the missionary could live. In the year and a half now passed, there have been what might be called three revivals. The first began in a few weeks after the missionary came, and continues yet. At C., fifty have been added to the church, nearly all on profession of faith. So absorbing was the work at C., for some months, that the work in D. had to take care of itself. The last winter, D. has had its turn. A thorough work of grace in the church has added at least one-third to its former strength. While D. was thus rejoicing in souls saved, the missionary entered upon an imperatively demanded Temperance reform. At C., lectures have been delivered, semi-weekly Temperance meetings have been held, and not less than 275 men, women and children have signed the pledge. The change in both places, especially at C., is wonderful.

When the first year expired no question arose about keeping the missionary, but how much shall we pay toward his salary? We reminded them of the rich blessing of God on them, and urged as a thank-offering that they rise to self-support. But for large losses by emigration, they would have come to it easily, and at once. The missionary threw himself in the gap; came out with a rousing home missionary sermon, and the scale was turned. They pledged their minister (now no longer a missionary), $875, sent their thanks to the "fostering mother," that for nineteen years had aided them, and went on the list of self-supporting churches. Thus, in one year and a half, the membership of those two churches is nearly doubled, in spite of emigration; from sixty to seventy-five souls have been converted; several drunkards are reclaimed; many more, it is hoped, have been saved from ever becoming drunkards. And with all the rest, $300 have been saved to Home Missions.

Does it pay, thus to spend money? Does it pay to throw the whole soul into the work, to save men—not only from drunkenness, but from eternal death?

JUBILEE HYMN.

1826.—A. H. M. S.—1876.

By Miss Annie Lenthal Smith.

As some sweet carillon sends forth,
From belfry lone and high,
A strain of melody, to thrill
The midnight passer-by;
So floated through dim forest boughs,
And Ashley's waters o'er,
The first Home Missionary hymn
On Carolina's shore.

"New England's Offering to the Lord—"
A little company *
Had thither come, in fragile bark
Braving the stormy sea.
One hundred eighty years have flown,
Since they, with reverence, made
The precious sacramental feast,
Beneath an oak-tree's shade.

And with the rolling years have come
New offerings to the Lord;
Thousands of consecrated lives
Have testified for God!
Their deeds shall glow, 'neath Truth's clear light,
With beauty unconcealed,
As vines that grace the South-Dome's height,
In sunset are revealed.

Whilst a † united host moves on,
An army tried and strong,
The trumpet of their jubilee
Joins the immortal song:
To all that dwell within the land
Proclaim ye Liberty!
And let the coming myriads learn
Immanuel makes them free!

Ah, by this noble heritage
Our fathers nobly trod,
And by their lives lived royally,
As Kings and Priests, to God;
And by the blood heroic souls
So lavishly have given,
Rest not, until our land reflects
The radiancy of heaven!

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* Rev. Mr. Lord, and eight others, from Dorchester, Mass., Dec. 1695.

† A. H. M. S. formed, "in Idea," Jan., 1825; by Constitution, May 12, 1879.

Oh, faith beholds a vision fair,
  A splendor drawing nigh,
Where Minnesota's crystal lakes,
  Reflect the azure sky;
Where Colorado's pine-clad heights
  Their untold riches hide;
And where Nebraska's many streams
  Of living waters glide.

Splendor to gild each snowy mount
  Which guards the "Golden Shore,"
A glory that exceeds the sun,
  And deepens evermore.

God grant this faith be lost in sight,
  Through his victorious Word,
And California become
  "The Garden of the Lord!"

And deeds of violence no more
  Disturb the peaceful night,
Where Arizona's brilliant moon
  Illumes each granite height!
Oh, Christ! who wearest many crowns,
  Reign Thou from sea to sea;
Till North and South, and East, and West,
  Swell the grand symphony!

STONINGTON, CONN.

Our Co-operative Societies.

American Congregational Union.

Rev. RAY PALMER, D.D., SEC., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 69 Bible House, New York.

CHURCHES COMPLETED.—As one after another of the churches aided in erecting their houses of worship is permitted to enter its new sanctuary, we receive from them letters, of which the following may be taken as a specimen:

"Yours, containing inclosure of the balance of the grant of $500 made by the Congregational Union, to the first Congregational Church of W——, came to hand safely. And now that the whole is paid, on behalf of the church and on my own behalf, I desire to present most sincere thanks to the Trustees of the Union; and I can assure them, that they have aided us in establishing what I believe will be in a few years a strong church, and a blessing to generations yet to come."

Who can estimate the amount of good which such a church, planted permanently to set off on its career of Christian work, free from debt, is nearly certain to accomplish in the next fifty or a hundred years? How many Christian farmers, mechanics, artisans, physicians, lawyers, ministers—how many Christian wives, mothers, writers, educators and women of eminent piety and gifts, it may train and send out to bless the world, within even so short a period! If one could have brought distinctly before his mind the entire results of the influence of one such church on the well-being of our country, of the Church of Christ at large, and of the human race, it could not but seem to have been one of the noblest acts of Christian philanthropy to build it. But every year the Congregational Union is instrumental in establishing a long list of such churches on sure foundations, from each of which such beneficent influences are in all probability to flow for centuries! In what way can Christian gifts accomplish greater good?

PROGRESS OF OUR WORK.—By the time the present number of *The Home Missionary* shall have come into the hands of its readers, the working year of the Congregational Union will have nearly reached its close. In common with other benevolent organizations, it has very seriously felt the prevailing financial straitness, still it has held steadily on, and will be seen to have accomplished a good work. It is not, indeed, altogether pleasant to reflect how much more might have been done with ample means at our command. That it has been found necessary, to some extent, to discourage applications; and that some churches

have been compelled to wait when their edifices were finished and they were ready to draw on the treasurer, is very much to be regretted. Still, having done all that seemed to be justifiable in the way of securing contributions, the Trustees of the Union feel that the responsibility for these things does not rest with them. They have done what they could, are thankful that they have been able to do so much, and still look forward hopefully to the future. They earnestly appeal to those churches which have not forwarded any thing to the treasury, especially to those that have been enjoying precious seasons of revival, for such generous gifts as will enable them to respond to the drafts of churches now waiting, at painful inconvenience, for their grants. Will not the pastors of such churches promptly give them an opportunity to contribute?

American College and Education Society.

Rev. I. N. TARBOX, D. D., Sec. 32 Cong. House, Boston.

Rev. H. Q. BUTTERFIELD, D.D., Sec. 62 Bible House, New York.

Money may be sent either to JAMES M. GORDON, Treas., 32 Cong. House, Boston, or to Rev. H. Q. BUTTERFIELD, Assist. Treas., 62 Bible House, New York.

"But the younger college has since been far more active in founding and officering new colleges; a work, be it said of, doubtful expediency." *Scribner, for April*, 1876; *Article*, "*Yale College*."

In this matter Yale has certainly done more than Harvard; more than any other college. Western Reserve College is her child and has been called "the Yale of the West." Within Yale's walls was formed that noble "band" which planted Illinois College, and of which Dr. Bacon once said that it had (as being the first link in a strong chain of causes) "saved the West." One of this "band," Theron Baldwin, planned this (College) Society; and Leonard Bacon and the two Beechers, Lyman and Edward, helped give it form and force; all Yale men. What Theron Baldwin did as Secretary of this Society; what a power he was in shaping western colleges; is it not all written in the volume of his twenty-six Annual Reports, which Yale is soon to send to the Centennial.

Then the "officering" she has done: Our seventeen colleges have had thirty presidents, of whom Yale has furnished eight; while almost all of the seventeen have been graced by her sons as professors.

But this is "a work of doubtful expediency;" so thinks the writer quoted. Let us hear from one who had grown gray in the work of education before this writer took his degree. Rev. S. S. Cutting, D. D., speaks thus of this Society and its "work":

"It has quietly, under many discouragements, but with great efficiency, performed a wonderful work—to be as immortal as the human mind. Commencing with aid to four colleges and one theological seminary, all in great straits, and some in desperation, it has seen all these advanced to competence; it has taken others upon its bounty which have risen to independence of its aid; it has others now upon its hands advancing to independence; and itself among the leading means which have made the local Congregationalism of New England western, it proposes to make it national by planting a New England college in any State of the Union where its services in education are required. . . . Its plans admit neither waste nor failure. It takes up no doubtful institution. It leaves none half able to take care of itself. Its co-operation is pledge of character and success. . . . . The great charity has been so administered as to stimulate western zeal, and the West has established its own colleges by this stimulus. The grand result is that today Christian education in the West has its strong seats in the colleges which this Society has nurtured. There they stand, and there they will stand forever,—seats

of Christian learning, fastened, so far as human foresight can penetrate, to an evangelical faith, by the prayers and consecration from which they have proceeded. The tone of public institutions may rise or fall with the average public sentiment, it may be devout or skeptical with changes of teachers and of times,—but these colleges will stand, the sources of the lofty inspiration of Christian training, and the sources of a Christian literature, till he shall come again to whom they belong. The letter of Lyman Beecher, which narrates the circumstances of the birth of the Society, is grander than an epic. It glows with a prophetic rapture, and when the old man's sun went down, the western sky was already crimsoned with the glories which he had anticipated. It would be difficult to find a great work more thoroughly born of prayer and faith, or one to which the rewards more certainly and more rapidly came."

Appointments in March, 1876.

Not in commission last year.

Rev. Emanuel José, Harvard and Sutton, Neb.
Rev. Charles C. Breed, Princeton, Baldwin, Blue Mound and vicinity, Minn.
Rev. Charles C. Harrah, Monroe and Otley, Iowa.
Rev. A. A. Overton, Muscoda, Wis.
Rev. Pearse Pinch, Seymour and Angelica, Wis.
Rev. John E. Wheeler, Ellcardville, Mo.
Rev. Anselm B. Brown, Fort Wayne, Ind.
Rev. Horace M. Burr, Franklin and Breckenridge, Ind.

Re-commissioned.

Rev. John F. Damon, Port Madison and Port Gamble, Wash. Ter.
Rev. William H. Cross, Hollister, Cal.
Rev. Edward B. Tuthill, Martinez, Cal.
Rev. John T. Wills, Haywards, Cal.
Rev. Ledyard E. Benton, Pebble, Glencoe, Maple Creek and Jalappa, Neb.
Rev. Samuel C. Dean, Steele City and vicinity, Neb.
Rev. John A. Jones, Richardson Co., Ervings, Wickham and Halls, Neb.
Rev. Meritt F. Platt, Hastings, North Hastings, and Juniata, Neb.
Rev. Alanson Bixby, Oswego, Kan.
Rev. William P. Esler, Arvonia, Kan.
Rev. Robert Furness, White City, Skiddy and Walker's school-house, Kan.
Rev. Edward A. Mirick, Altoona and Neodesha, Kan.
Rev. Albert M. Richardson, Lawrence and Grant, Kan.
Rev. Wheeler M. Wellman, Smith Center, Cora, Cedarville and Gaylord, Kan.
Rev. Charles Hancock, Strawberry Point, Edgewood and Parker's School-house, Iowa.
Rev. Samuel Jones, Gomer, Iowa.
Rev. John R. Upton, Spirit Lake, Lakeville and Milford, Iowa.
Rev. Asher W. Curtis, East Troy, Lafayette and West Troy, Wis.
Rev. Sidney B. Demarest, Rio and Wyocena, Wis.
Rev. Franklin M. Sprague, Leon, Portland and Decoursey Valley, Wis.
Rev. John V. Hickmott, Grand Haven and Ferrysburgh, Mich.
Rev. Joseph D. Millard, Pleasanton and Bear Lake, Mich.
Rev. Norman L. Otis, Ithaca, Mich.
Rev. Porter B. Parrey, Three Oaks and vicinity, Mich.
Rev. Jessie A. S. Worden, Morgan Station and Alleyton, Mich.
Rev. Israel Carleton, Meadville and Stokes Mound, Mo.
Rev. Henry H. Dodd, Fiery Fork, Wet Glaze, Anderson Hollow and Mill Creek, Mo.
Rev. James M. Van Wagner, Sedalia, Mo.
Rev. Austin N. McConoughey, Metamora, Ill.
Rev. James W. West, Crescent and out-station, Ill.
Rev. John McKean, Ceredo, West Va.
Rev. Charles W. Burt, Mott's Corners, N. Y.
Rev. John A. Farrar, West Carthage, N. Y.
Rev. William E. Lincoln, Sinclearville, N. Y.
Rev. Lewis T. Mason, Ellington, N. Y.
Rev. Samuel E. Porter, Ashville and Bellman school-house, N. Y.

Receipts in March, 1876.

The following statement includes the amounts paid directly into the Treasury, together with those reported by Auxiliaries, as expended in their fields during the last Missionary year.

The sums expended by Auxiliaries within their bounds are marked (*).

MAINE—

Maine Missionary Society,	*$16,871 48

NEW HAMPSHIRE—$587.40.

New Hampshire Missionary Society,	*11,333 41
Center Harbor, Legacy of Miss Betsy Norris, by D. Norris, Ex.,	100 00
Webster, On account of Legacy of Betsey Gerrish, by J. L. Gerrish, Ex., to const. Elizabeth G. Wilson, Mary T. Wood and Sarah B. Gerrish L. Ms.,	487 40

VERMONT,—$73.23.

Vermont Dom. Missionary Society, *$14,551 86
Johnson, Mrs. F. L. Holmes, 16 50
Orwell, by S. H. Bascom, 26 73
Sutherland Falls, L. Chatterton, 24 00
Swanton, Mrs. Eliza Stone, 6 00

MASSACHUSETTS—$5,667.05.

Mass. Home Missionary Society, *$24,595 64
Mass. Home Miss. Society, by C. Demond, Treas., 4,000 00
Clinton, Nath. Fisher, Jr., 5 00
Florence, Mrs. Sarah T. Williston, 200 00
Haverhill, C. H. Harriman, 3 00
Lakeville, $12.50; Sabbath-school, for Sabbath-school work, $19.75, by J. W. Paull, Supt., 32 25
Lawrence, Sabbath-school of Eliot, by A. N. Burbank, 20 00
Plymouth, Ch. of the Pilgrimage, by T. Gordon, 42 73
Sheffield, First, by T. C. Wickwire, 5 00
Springfield, "A Thank offering," 1,000 00
Sutton, by S. B. King, 18 50
Warren, by S. P. Robbins, to const. J. Moody, S. H. Hellyar and R. P. Bestick L. Ms., 102 99
Sabbath-school, to const. Deacon B. A. Tripp, Supt., a L. M., 38 79
Williamstown, Williams College Chapel, by Pres't. P. A. Chadbourne, 41 31
Worcester, Union, by P. L. Moen, 157 48

RHODE ISLAND—$146.63.

Rhode Island Home Miss. Society, *$3,133 50
Little Compton, A. H. B., to const. Rev. W. D. Hart a L. M., 30 00
Providence, Beneficent, by J. W. Taft, 96 63
R. T., 20 00

CONNECTICUT—$11,712.96.

Connecticut Home Missionary Society, *14,737 73
Bethlehem, A Friend, 10 00
Bristol, Mrs. S. Taylor, 10 00
Cheshire, by A. S. Baldwin, 41 20
East Windsor, Legacy of Mrs. M. B. Potwine, by C. Bartlett, Ex., 100 00
Griswold, First, by A. H. Murch, 68 10
Guilford, Third, by Rev. A. G. Hull, 37 19
Mrs. Lucy E. Tuttle, 120 00
Hartford, On account of Legacy of L. C. Ives, by N. Shipman, Adm., 8,091 84
On account of Legacy of Marinus Lord, by C. E. Gross, Adm., 2,500 00
Lisbon, by Z. Lovett, 10 00
Middletown, M. B., to const. herself a L. M., 30 00
Milford, First, by E. B. Platt, to const. Rev. J. A. Biddle a L. D., 257 41
New Haven, Dwight Place, by A. D. Judd, 136 40
Third, by F. T. Jarman, 11 75
W. C. S., 3 00
New Preston, First, by Rev. H. Upson, freight, 5 85
Old Saybrook, Ladies, by Mrs. G. A. Bushnell, freight, 5 50
Plainfield, On account of Legacy of Mrs. L. B. Parkman, by Mary T. Reed and Lucy M. Prentice, Ex's., 200 00
Sharon, Mrs. Ann M. E. Cowles, $10 00
Weston, Legacy of Mrs. A. Noyes, by S. S. Rowland, Ex., 40 00
Winchester, by O. A. Bronson, 22 72
Windsor Locks, Ladies' Miss. Soc., by Miss Edith Allen, freight, 2 00

NEW YORK—$8,193.42.

Received by Rev. Dr. Holbrook:
Gloversville, of which $50 each, from U. M. Place, I. V. Place and A. Judson, $220.00
Syracuse, Plymouth, 37.50
———257 50
Albany, W.B., 200 00
Aquebogue, by Rev. T. N. Benedict, addl., in full to const. D. W. Hallock and G. W. Young, L.Ms., 30 00
Berkshire, First, by S. L. Ball, 28 20
Brooklyn, Puritan, by W. F. Grant, 83 06
Rev. W. H. Whittemore, 10 00
Plymouth Ch., by S. V. White, Treas., to const. H. J. Carley, H. Camp, B. G. Carpenter, G Crane, S. V. White, Dr. H. B. White, J. Tilney, C T. Christensen, H. M. Cleaveland, I. Signor, R. R. Raymond, Dr. J. T. Concklin, Augustus Storrs, M. W. Robinson, Wm. W. J. Warren, M. K. Moody, Hon C. L. Benedict, R. W. Ropes, S. B. Duryea, Wm. H. Gibson, A. Healy, A. T. Skerry, J. H. Lloyd, G. H. Day, H. L. Pratt, E. C. Davidson, E. H. Garbutt, J. Arbuckle, I. M. Avery, M. S. Beach, S. E. Belcher, D. C. Bigelow, Z. Case, C. O. McCord, H. B. Claflin, Hon. J. Winslow, R. H. McDonald, Wm. C. Beecher, B. F. Blair, Wm. B. Boorum, S. R. Harlow, E. C. Bowen, M. Bridgeman, Dr. B. M. Briggs, G. W. Brush, W. E. Caldwell, T. M. Spellman, Dr. E. Beecher, A. B. Davenport L.Ms., 1,478 09
Candor, by J. B. Hart, of which from Sabbath-school, in full to const. Mrs E. G. Henderson and Mrs. O. E. Woodford L.Ms., 50 26
Fairport, A Friend, 1 25
Gainesville, by Rev. D. Henderson, 11 00
Harford, $7 50; Richford, $11 25, by Rev. O. A Thomas, 18 75
Homer, by S. C. Webb, 211 45
Keene Flats, Upper Jay, and Wilmington, by Rev. T. Watson, 7 50
Lowville, by R. Wilbur, to const. A. C. Boshart a L. M., 30 00
Massena, First, by Rev. J. H. Beckwith, 7 27
New York City, Broadway Tabernacle Ch., by J. H. Washburn, Treas., in part, of which $30 from H. F. Hills, to const. him a L. M.; $30 from C. N. Bliss, to const. him a L. M; $30 from L. S. H, to const. Mrs. L. W. Hastings a L. M.; $300 from A. H. C., to const. J. H. Washburn, T. W. Whittemore and C. T. Smith L. Ds.; C. Abernethy, $100; A. C. Armstrong, $25; J. Talcott, $25, 1,442 45
Ch. of the Alliance, by Rev. S. Colcord Jr., 14 25
D. B. C., 100 00
Norfolk, Out-station, by Rev. G. B. Rowley, 3 00
Parkville, First, by Rev. G. M. McEckron, 9 12
Mrs. G. M. McEckron, to const. her husband a L. M., 30 00
Perry Center, by J. M Butler, to const. Mrs. J. N. Judd a L. M., 36 36
Mrs. P. Sheldon, to const. Clarence C. Sheldon a L. M., 30 00
Rochester, Mrs Sally Gillett, by T. G. Jerome, 30 00
Sherburne, First, by H. T. Dunham, 78 73
Sherburne, Legacy of N. C. Rexford, by J. D. and B. F. Rexford, Ex's., 4,000 00
Turin, Welsh, $4 36; Rev. T. M. Griffith, $1 00, 5 36
Walton, First, by G. W. Fitch, 34 23
West Farms, Mrs. A. Wood, 10 00

NEW JERSEY—$30.00.

East Orange, Grove Street, by Rev. R. B. Howard, 30 00

Newark, Mrs. Elizabeth J. Roll, $10 00
[Erroneously ack'd. in April.]

PENNSYLVANIA—$10.00.

West Spring Creek, by Rev. J. I. Bond, 10 00

MARYLAND—$78.11.

Baltimore, First, by E. D. Bigelow, 78 11

OHIO—$10.00.

Ohio Home Missionary Society, *$4,690 89
Warren, Miss Ellen A. Darling, 10 00

INDIANA—$1,070 51.

Brazil, First, by Rev. D. F. Davies,		1 00
Elkhart, by Rev. C. S. Warburton,		27 11
Michigan City, bal. by Rev. E. Kent,		7 00
Monroeville, on account of Legacy of E. Baldwin, by Fisher and Burslay, Adm's.,		1,035 40

ILLINOIS—$863.79.

Alton, Ch. of the Redeemer, by Rev. R. West,		$17 00
Ashkum, by G. Schlosser,		12 50
Bloomingdale, $4.95; Dr. C. Oleson and wife, $2.05,		7 00
Cambridge, by Rev. T. Douglass,		37 70
Chicago, Lincoln Park, by W. R. Walpole,		29 03
New England, in part, by E. W. Blatchford,		38 16
Union Park,		79 73
Mrs. J. T. Hyde,		5 00
Crescent, by Rev. J. W. West,		10 00
Dallas City, A Friend,		1 00
Elgin, bal., by Rev. C. E. Dickinson,		32 10
Galva, to const. Mrs. S. B. Guild a L. M.,		42 63
Geneseo, C. Perry,		15 00
Granville, by J. Hopkins,		63 70
Joy Prairie, by F. Tracy, Treas. Ill. H. M. Soc.,		28 50
La Harpe, in part, by Rev. W. Wakefield,		21 00
Lamoille, by Dr. J. R. Janes,		23 10
Lodi, Merriam, by Rev. G. C. Strong,		31 00
Marseilles, by Rev. A. Ethridge,		14 15
Maywood, by Rev. G. C. Lamb,		15 25
Onarga, Mrs. L. C. Foster, to const. Rev. M. E. Dwight a L. M.,		30 00
Ottawa, First, by J. G. Nattinger,		75 50
Peoria, First, in full to const. L. L. Day and W. Truesdale L. Ds.,		50 00
Prairie City, by Rev. B. F. Worrell,		25 00
Prospect Park, by Rev. R. Kirk,		5 00
Providence, by Rev. F. Bascom, D. D.,		25 71
Rockford, Second, by T. D. Robertson,		81 00
Sterling,		30 00
Tolono, Mrs. L. Haskell,		5 00
Winnebago, Sabbath-school, by A. G. Rainey,		6 63
Wyoming, by Rev. W. Walters,		6 50

MISSOURI—$23.40.

Amity, $1.50; Breckenridge, $3.50, by Rev. J. T. Hall,		5 00
Faber, by Rev. E. B. Turner,		3 40
Kidder, S. C. Coult,		5 00
Palmyra, Rev. J. F. Graf,		2 00
Pauldingville, First, by Rev. J. S. Rounce,		8 00

MICHIGAN—$297.37.

Received by Rev. L. Warren:		
Alpine, Rev. G. A. Pollard and others,	$4 65	
Carson City,	16 90	
Chase,	1 83	
Manistee,	45 15	
Mrs. Secor's Sabbath-School class,	7 00	
Paris,	7 00	
Pentwater,	25 00	
		107 53
Received by Rev. W. B. Williams:		
Charlotte, A. R. Bushnell, $10; D. Warner, $5; P. H. Whitford, 10; L. Qua, $1,	26 00	
Hudson,	18 70	
Ithaca,	10 00	
Webster,	7 00	
		61 70
Banks, First, by Rev. C. N. Coulter,		4 64
Bethel and East Gilead, by Rev. L. P. Rose,		22 75
Columbus and Richmond, by Rev. W. I. Hunt,		25 00
Grass Lake, J. Swift,		15 00
Hopkins, add'l., by Rev. J. Armstrong,		75
Jackson, First, "a Lady Friend," by G. F. Rice,		20 00
Lowell, by Rev. D. L. Eaton,		25 00
Napoleon, First, by Rev. W. G. Roberts,		10 00
Onekama, German, by Rev. L. Hale,		5 00

WISCONSIN—$209 15.

Appleton, Outagamie Miss. Assoc., by Rev. P. Pinch,		75 00
Auroraville, by Rev. D. A. Campbell,		10 00
Bloomer, by Rev. J. P. Chamberlain,		8 00
Fort Atkinson, J. Lamphear, by Rev. E. J. Montague,		10 00
Grand Rapids, Rev. L. M. Foster,		50 00
Greenville, $11; Stephensville, $22, by Rev. O. P. Clinton,		33 00
Mondovi, First, by Rev. J. S. Norris,		6 00
Pleasant Hill, by Rev. A. Pinkerton,		10 50
Rio, $3.53; Wyocena, $3.12, by Rev. S. B. Demarest,		6 65

IOWA—$1,725.07.

Received by Rev. E. Adams:		
Anamosa,	$36 00	
Elkader,	15 00	
Green Mountain, Woman's Miss. Soc.,	15 00	
McGregor,	25 75	
Woman's Miss. Soc.,	3 22	
Marion,	90 00	
Marshalltown,	41 40	
Plymouth,	2 50	
Rock Falls,	2 00	
Rockwell,	8 00	
Sherrill's Mount, Rev. J. Reuth,	90	
Waterloo,	38 20	
		277 97
Received by Rev. J. W. Pickett:		
Bentonsport,	$10.00	
Farmington,	10.00	
Garden Prairie,	9.00	
Grand River,	2.00	
Warren,	2.00	
Warren Township,	5.30	
		38 30
Ames, First, by Rev. G. G. Perkins, in full to const. Rev. G. G. Perkins and Dea. H. F. Kingsbury L. Ms.,		4 23
Anita, $20; Casey, $2, by Rev. A. A. Whitmore,		22 00
Atlantic, Ch. and Sabbath-school, by Rev. E. S. Hill,		40 00
Avoca, First, by Rev. G. Hindley,		9 65
Beaver, $2.60; Polk City, $12, by Rev. L. S. Hand,		14 60
Burlington, by T. R. Rankin,		123 00
Cedar Falls, by Rev. C. Gibbs,		15 00
Clay, $5.20; Glasgow, $6.80; Rev. J. Barnett, $2.50; William Barnett, 52c; Lockridge, $10; Wooster, $6.80,		31 92
Mrs. Mary Meacham's Sabbath-school class, by D. E. Draper,		1 00
Columbus City, Welsh, by Rev. J. C. Hughes,		9 15
Council Bluffs, by Rev. H. S. DeForest,		60 25
Creston, First, by N. H. Whittlesey,		33 60
Davenport, Edwards, add'l, by J. Goldsbury,		40 50
Decorah, by Rev. H. B. Woodworth,		78 25
Denmark, add'l, by J. Field,		75 00
Des Moines, Plymouth, of which $25 from Ex. Gov. S. Merrill, by S. Johns,		102 80
DeWitt, by Rev. E. P. Whiting,		38 000
Glenwood, add'l., by Rev. J. Allender,		2 00
Golden Prairie, by Rev. I. M. Frey,		12 00
Grinnell, by S. H. Herrick,		81 18
Hickory Grove, $8; Rome, $5.70; Wayne, $15.55, by Rev. L. T. Rowley,		24 25
Hillsboro, $5; Salem, $10, by Rev. C. F. Dikeman,		15 00
Kellogg, by Rev. H. S. Thompson,		50 00
Lawler and Waucoma, by Rev. H. Lees,		20 61
Lewis, by Rev. C. Little,		30 00
Lucas Grove, by Rev. A. B. Robbins,		8 00
Magnolia, by J. A. Hardy,		9 00
Manson and Newell, by Rev. W. J. Smith,		8 80
Muscatine, by Rev. Dr. Robbins, of which $30 from J. A. Bishop, to const. W. F. Bishop a L. M.,		69 25
New Hampton, Woman's Board of Missions,		1 65
Oskaloosa, $128.30; Sabbath-school, $12.50, by J. E. Snowden,		140 80
Mrs. John Olmsted,		70 00
Point Pleasant, Sabbath-school, by G. W. Bingham, Supt.,		27 00

Quasqueton, $11.76, Winthrop, $14.40, by Rev. E. G. Carpenter,		26 16
Red Oak, by J. Hayes,		25 00
Sherrill's Mount, German, by Rev. J. Reuth,		26 00
Sioux City, First,		63 15
MINNESOTA—$81.13.		
Received by W. Cheney, Treas. Minn. H. M. Soc.:		
Anoka,	$13.00	
Excelsior,	5.00	
Minneapolis, Plymouth,	37.19	
		55 19
Duluth, Pilgrim, by W. S. Woodbridge,		10 44
Freeborn, by Rev. W. Fish,		8 50
Worthington, Union, by Rev. H. B. Tuttle,		7 00
KANSAS—$55.07.		
Arvonia, by Rev. W. P. Esler,		15 00
Clear Creek and Pleasant Hill, by Rev. L. E. Sikes,		2 50
Lawrence, Rev. A. M. Richardson, "A Thank offering,"		10 00
Leavenworth, L. A. Stone,		5 00
McPherson Center, by Rev. H. Hoddle,		9 00
Peace, First, by Rev. J. B. Schlichter,		2 37
Phillips Co., Union, and Kirwin, First, by Rev. G. O. Blake,		3 20
Spring Creek and Westmoreland, by Rev. M. D. Tenney,		5 00
Sycamore, add'l., by Rev. J. B. Hiles,		3 00
NEBRASKA—$18.25.		
Highland, by Rev. F. Alley,		6 00
Osceola, First, and Pleasant Prairie, Second, by Rev. S. Barrows,		9 25
Pleasant Hill and Riverside, by Rev. R. S. Stafford,		3 00
DAKOTA TERRITORY—$6.00		
Erie and Richland, by Rev. L. Bridgman,		6 00
CALIFORNIA—$74.40.		
Grass Valley, Dea. H. Scott,		1 40
Oakland, Mrs. E. Richards,		50 00
Weaverville, First, by Rev. A. T. Jackson,		23 00
OREGON—$13.25.		
Received by A. Hurgren:		
New Tacoma,	$7.00	
Oregon City,	6.25	
		13 25
WASHINGTON TERRITORY—$10.00.		
Olympia, by A. Hurgren,		10 00
HOME MISSIONARY,		423 50
Expended during the year by the Auxiliaries named,	$89,914.51	
Received at this office, in March, 1876,	31,379.60	
		$121,294 20

Donations of Clothing, etc.

Amherst, Mass., Ladies' Benev. Soc. of College Ch., by Mrs. M. W. Crowell, box,	$242 00
Bridgeport, Ct., Ladies of First Ch., by Miss M. L. Tomlinson, box,	300 00
Brooklyn, N. Y., Mrs. J. H. Swift, box and cash,	160 00
Brooklyn, N. Y., A. S. Barnes, Esq., 50 copies Pinney's Memoir, for Minnesota Missionaries.	
Cambridge, Vt., Mrs. S. P. Wheelock, box,	25 00
Evanston, Ill., Ladies, box.	
Farmington, Ct., Ladies' Soc., by Mrs. S. W. Cowles, half bbl.,	50 00
Greenfield, Mass., Ladies of Second Ch., by Mrs. H. M. Fuller, bbl. and freight,	60 00
Indianapolis, Ind., Ladies of Plymouth Ch., by Mrs. O. S. Dean, box,	45 00
New Britain, Ct., Young Ladies Sew. Soc. of South Ch., by Miss Nellie S. Bartlett, box and freight,	95 00
Ladies' Benev. Soc. of South Ch., by Mrs. J. N. Bartlett, box and cash,	196 00
New Haven, Ct., Ladies of First Ch., by Mrs. S. L. French, seven boxes and com. set,	1,525 25
Ladies' H. M. Soc. of Third Ch., by Mrs. H. Beebe, box,	243 60
New York City, Ladies' H. M. Soc. of Broadway Tabernacle Church, Mrs. C. Abernethy, Pres't., 16 trunks and one case,	1,000 09
New Preston, Ct., First Ch., by Rev. H. Upson, bbl.,	82 00
Old Saybrook, Ct., Ladies, by Mrs. G. A. Bushnell, box,	150 00
Princeton, Ill., "Merry Workers,"—a society of fourteen misses—cash,	40 00
Ridgefield, Ct., Ladies' Benev. Soc., by Mrs. W. O. Seymour, box and freight,	115 00
St. Louis, Mo., Ladies' Benev. Soc. of Pilgrim Ch., by Mrs. C. L. Goodell, two bbls. and freight,	110 75
Wethersfield, Ct., Ladies' Miss. Soc., by Mrs. Mary D. McLean, two boxes.	
Windsor Locks, Ct., Ladies' Miss. Soc., by Miss Edith Allen, box,	127 00

Receipts of the Massachusetts Home Missionary Society, in March, CHARLES DEMOND, *Treas.*

Abington, First,	$23 62
Adams, South, Sabbath school,	10 00
Andover, Legacy of Elizabeth Shattuck, by Jos. Shattuck, Ex.,	100 00
Attleboro Falls, by M. E. Tuttle, Tr.	10 00
Barnstable, West,	11.71
Boston, Central, by T. H. Russell, Tr.	642 10
Vine street, mon. con.,	10 00
A. B.,	100 00
F. B. P.,	2 00
Bradford, by N. Hatch, Tr.,	86 75
Braintree, by A. B. Keith, Tr.,	25.35
Canton,	50.00
Chelsea, First, by C. A. Phelps, Tr.,	69.65
Cohasset, Mrs. Edwin Bailly and daughters,	20 00
Danvers, Maple street, to const. Rev. W. E. C. Wright and Dea. S. P. Fowler L. Ms.	65 74
Dunstable,	25.00
Enfield, by R. D. Woods, Tr.	100.00
Fall River, First,	65.70
Fitchburg, a Friend,	2 00
Gloucester, Legacy of Mrs. Betsey Stevens, by Rev. J. L. R. Trask, Ex.,	200 00
Grafton, Evan., by G. K. Nichols, Tr.,	74 07
Hadley, North, by J. C. Howe, Tr.,	4 65
Hardwick,	5 50
Hawley, East, a Friend,	2 00
Housatonic, by C. C. French, Tr., to const. Rev. C. W. Mallory a L. M.,	53 00
Hopkinton, by G. D. Cutler, Tr.,	153 54
Lawrence, South, mon. con.,	7 71
Leicester, by C. C. Denny, to const. Julius W. Brown, Maria S. Cummings, Ella E. Grosvenor, Emily Woodcock, Josiah O. Keep, Eliza Ann Pollard, and A. S. Conant L. Ms.,	$140 00
Leicester, Sabbath-school of First, by W. Warren,	24 87

Lynn, Chestnut Street,	7 98
Lynnfield, South,	2 40
Marblehead, Third,	39 50
Marshfield, First,	10 00
Massachusetts, a Friend,	25 00
Another Friend,	5 00
New Bedford, Trin., by R. G. Tobey, Tr.,	195 70
Newburyport, Fourth,	30 51
New Salem, Rev. D. Eastman,	10 00
Newton Lower Falls, Mrs. Neal,	5 00
Newtonville, Mrs. M. H. Coffin and sisters,	25 00
Northboro, C. H. Winn, to const. Miss M. E. Hudreth a L. M.,	30 00
Norfolk,	7 00
Pepperell,	10 45
Peru, by S. S. Bowen, Tr.,	10 00
Phillipston, by S. D. Parker, Tr.,	68 48
Plymouth, Chiltonville, Fourth,	14 80
Plympton,	6 00
Raynham, Mrs. M. W. Mason,	5 00
Reading, Bethesda,	50 00
Rockland, by R. J. Lane, Tr.,	100 00
Sandwich, by Rev. F. Oxnard,	59 09
Shrewsbury, by Rev. E. P. Dyer, with prev. cont's, to const. Mrs. Mary Green a L. M.,	28 60
Southbridge, by S. M. Lane, Tr.,	213 70
South Hadley, First, by J. Dickinson, Tr.,	15 00
Somerville, W.,	4 02
Springfield, Vt., to const. Miss Carrie M. Litchfield, Miss Hattie R. Woodbury and Miss Clara L. Foggett L. Ms. of A. H. M. Society,	100 00
Taunton, half of Legacy of Cyrus Caswell, by D. Dean, Ex.,	1,000 00
Tewksbury, by Rev. S. F. French,	78 00
Van, Turkey, Dr. G. C. Raynolds,	10 00
Wakefield, by Rev. C. R. Bliss,	160 00
Waltham, Legacy of Miss Maria Brackett, by Rev. A. H. Clapp, D.D.,	50 00
West Boylston, First, by E. B. Rice, Tr.,	14 70
Westhampton, by W. J. Edwards, Tr.,	17 89
Weymouth, East,	75 00
South Union,	12 00
Winchester, by S. S. Conant, Tr.,	166 80
Worcester, Old South,	30 32
N. T. Merriam,	2 60
Home Missionary,	2 40
	$4,768 92

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Adams North, by Mrs. S. B. Pratt, barrel,	100 00
Beverly, Washington Street, barrel,	69 00
Cambridge, Shepard, by Mrs. L. Hosford, barrel,	420 00
Cambridge, North, by Mrs. M. B. Richardson, barrel,	118 00
Dedham, Allen ch., two barrels,	175 00
Grantville, by Mrs. E. Torrey, barrel,	47 50
Newtonville, by Mrs. A. W. Cole, barrel,	96 56
Newton Center, by Mrs. H. S. Cousins, barrel,	90 00
Stockbridge, by Mrs. E. Bradley, barrel,	62 55
Westfield, 2nd, by Miss L. H. Hopkins, barrel,	170 00

Receipts of the Connecticut Home Missionary Society, in March, JAMES L. CHAPMAN, *Treas.*

Brooklyn, First, Trin., by E. Robinson, Tr.,	55 00
Buckingham, by T. D. Goslee, Tr.,	16 25
Bozrahville, by Geo. S. Smith, Tr.,	4 00
East Windsor, First, by John F. Fitz, Tr., to const., Mrs. Mary J. Fitz a L. M.,	40 00
Hartford, Cash,	1 00
Lyme, First, by Rev. R. F. Burr,	26 47
Middletown, First, monthly, by H. E. Sawyer, Treas.,	30 00
North Coventry, Betsy T. Preston,	15 00
South Glastonbury, by H. D. Hale, Tr.,	6 62
Somerville, by E. C. Chapman, Tr.,	27 76
Staffordville, by Sidney Smith,	8 60
Thomaston, add'l., by P. Darrow,	91 57
Trumbull, by Rev. N. T. Merwin,	12 60
West Stafford, by Rev. A. G. Fitz,	12 00
Weston, by Rev. E. Lubkert,	10 00
West Winsted, Second, by J. Hinsdale, Tr.,	119 60
	$476 71

Receipts of the Ohio Home Missionary Society, in February and March, F. C. SESSIONS, *Treas.*

FEBRUARY.

Ashtabula, by H. Fassett,	15 80
Four Corners, add'l., by C. B. Cook,	10 00
Kent, by J. S. Cooke,	37 43
Lafayette, by Rev. E. F. Baird,	4 00
Oberlin, First, add'l., by H. Hulburd,	32 88
York, by Rev. E. F. Baird,	8 00
Received by Rev. Dr. Wolcott, Sec.:	
Akron, Sab. School, to const. Samuel Findlay a L. M.,	30 00
Coolville, add'l., by Rev. A. Brown,	3 00
Sullivan, by M. De Moss,	11 05
Thompson, by Rev. W. D. Williams,	6 00
	$158 11

MARCH.

Cincinnati, Seventh Street, by L. H. Hopkins,	73 54
Cleveland, First, by S. H. Sheldon,	75 00
Plymouth, by M. L. Mead,	65 00
Cuyahoga Falls, Sabbath-school, by M. A. Comstock,	33 29
East Toledo, by Rev. J. G. Fraser,	33 24
Ironton, Welsh, by J. J. Amadel,	16 23
Marblehead, by E. Mallory,	10 45
Mineral Bridge, (Welsh), by T. O. Pritchard,	5 25
Seville, by L. W. Strong,	5 00
Tallmadge, by O. Wright,	106 45
Untonville, by A. S. Hardy,	7 50
Received by Rev. Dr. Wolcott, Sec.:	
Brunswick, by W. R. Stevens,	2 65
Castalia, by Rev. J. W. Cowan,	5 00
Cleveland Heights, by Dr. W. J. Sheppard,	65 00
Newburgh, by Rev. J. Jones,	6 00
Dover, add'l., by J. Wilson,	9 85
Little Muskingum, by Rev. G. W. Wells,	4 50
Mantua, by Rev. J. Brown,	9 00
Marietta, Second, by Rev. G. W. Wells,	5 28
Morgan, by Rev. T. Chafer,	6 00
Thompson, add'l., by Rev. W. D. Williams,	5 00
Vermillion, Rev. S. Bryant,	5 00
Pulpit services of Secretary,	40 00
	$614 90

POST-OFFICE ORDERS.

Friends who remit post-office orders to the Treasurer of this Society, will very greatly oblige us by seeing that they are drawn on "Station D, New York City." Station D is a money-order office, very near the Society's rooms, and the collection of orders through it, instead of the General Post-office, is a great saving of time.

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIX. JUNE, 1876. No. 2.

A GLANCE BACKWARD.

[IN this Jubilee Year of the Society, the friends of Home Missions are naturally reviewing its past and forecasting its future. As intimated in our issue for May, we propose, as opportunity offers, to refresh the memory of our older readers and inform the minds of the younger, with glimpses of the earlier years of the work, its trials, joys, reverses and successes. To this end we earnestly invite and hope to secure communications from such of the "Home Missionary Fathers" as remain unto this day. We expect them to tell of what they saw and did, the plans they formed, the hopes they cherished; to reproduce the scenes in which they moved, the experiences they shared; to commemorate the devoted men with whom they acted, now entered into rest; to place on record for coming generations facts sure to be of permanent and growing interest, the memory of which will else pass away from the earth, as these veterans leave us, one by one.

No State can afford ampler or more valuable material of this sort than Illinois. It was the most prominent "frontier" field when this Society was organized; to it many of the best men were sent; on it the Society's most earnest efforts were expended. Hints as to the wealth of this material have been given by Rev. Dr. Roy, in his historical articles in *The Home Missionary*, for Dec., 1869, Jan., 1870, Sept., 1874, etc. Perhaps no one of the heroic men there named with honor, more truly merited it than did Rev. JOHN M. ELLIS, who began work in Kaskaskia, Dec. 1st 1825—having been sent to Illinois by the United Dom. Missionary Society, and by it "passed over" to the A. H. M. S.—a rich inheritance.

Believing that the many readers who enjoyed Dr. Roy's articles would be interested in some of the original documents whence he drew the outlines of several of his most attractive sketches, we subjoin extracts from early letters of Mr. Ellis, bringing vividly before us the scenes amidst which they were written. Even with our knowledge of the man, it is not easy to feel that they truly set forth the external and the spiritual condition of the Jacksonville and Springfield of less than fifty years ago:—the former reporting, in the census of 1870, its 13,000, and the latter its 20,000 people, with their precious institutions of every sort, that would do honor to any of the older cities of the East. Nor would any eye less far-seeing than that of Faith discern the Illinois College of 1876 in "the Seminary" to which its godly founders gave so largely of their money, time, labor and prayer.]

The first extract is from Mr. Ellis's letter, dated April 1, 1828, to the Executive Committee, describing a tour made at their request through the northern counties of Illi-

nois, "to preach in destitute places, and report to the Society such facts as might be useful in directing appointments there:"

Jan. 13. Preached in Jacksonville, Morgan county, Sabbath and week-day, as in Greene. Morgan is an interesting county. There is a little church in it, trying to do what they can, and with good prospects.—Were deeply interested to learn the object of your Society, and will I doubt not become auxiliary to it, with the design of co-operating with you in building up the walls of Zion.

Jan. 20th. Springfield, Sangamon county, audiences full and attentive. When I inquired whether any Presbyterian church existed here, none could tell me. During the two weeks spent here, however, a church of about twenty members was formed, to which additions have since been made. The time spent in this place was highly interesting. The deep feeling of satisfaction, and the pleasant hope that appeared in the church, now gathered from their dispersion as sheep that have no shepherd, the recollection of former years when they dwelt near the ark of God, and now that a table is spread for them in the wilderness—it was a day of rejoicing and hope. I had traveled from two to eighteen miles, into different settlements, finding one here and another there, and still heard of others who lived too insulated from the town to receive timely intelligence. A venerable lady, the widow of Dr. John Smith, formerly President of Hampden Sidney College, was present at the formation of the church. "When I came to Edwardsville," said she, "ten years ago, no professor of religion that I could find, lived in the place, and for eighteen months no sermon was preached there. I lived to see a church formed of nine members, and increased to thirty, and blessed God for the sight. I came to Springfield a few months since, and could not learn whether any Presbyterian church were in the place or not.—It was a dark day, and now to see the sun breaking through the cloud all at once, is almost too much to realize." In the course of the conversation she remarked that of all her trials since she came to this western country, none were to be compared with living without a pastor over the church.

For myself I can say that I have rarely felt a richer degree of satisfaction than that experienced with these people of God at the time of forming that little church. —It has cheered the gloom of many an hour when riding across the prairies during this winter of unparalleled rains.

In passing from Springfield to Hillsboro, Montgomery county, I swam two creeks with my horse, in the winter season. But this should be no terror to the missionary coming from the East. This and all other like trials and exposures to which he may be subjected occasionally, are no more than lawyers and judges and all men of business are equally exposed to; and if he cannot do as much for the *souls of men*, how can he be called a missionary of the Cross? It will be a satisfaction however to know that these, and all similar hardships arising from the new state of the country, are fast decreasing, as the roads and bridges are improved and the settlements increase in population. Montgomery is a new county, but its prospects are good. . . .

From a letter dated, Jacksonville, Sept. 25, 1828.

I think I mentioned in my last, the addition to our church, on the last Sabbath in July, of fourteen members, present number, twenty-nine. Since that time our prospects have been increasingly encouraging. I mentioned also that the church in Jacksonville was engaged in building a parsonage house, on account of the very high rent occasioned by the rapid growth of the place. The church, I believe, is perfectly unanimous in all its proceedings. Nothing desirable can exceed the kind

attention paid to me and my family. The sum engaged for my support is $150—probably more, principally in produce. I have strong confidence that it will not be long, if the Lord succeeds his work as there now seems reason to believe, before your Society will be relieved. *Now* certainly the people seem ready to do everything that could reasonably be desired. Building the house is a heavy burden, with all their other pressing business, where everything is to be begun anew.

In the engagement made with the people, I have reserved one Sabbath in four, to preach occasionally in other parts of the county, and to visit the churches in the neighboring counties.

In compliance with repeated solicitations, I went on the 8th of Sept. to Canton, Fulton county, (75 miles north-west of Springfield) and returned in seventeen days; during which time I rode in all, going and returning, 234 miles—preached thirteen sermons—five in Fulton, eight in Sangamon—constituted a church in Fulton, of nine members, (several absent on business, who will join at the next opportunity)—administered the sacrament three times, twice in Fulton county, in Canton and Lewiston, the county seat, and once in Sangamon county. Baptized six adults and five children, (seven were added to the church in Sangamon,) and attended six prayer-meetings.

Never have I felt my hands more effectually sustained by prayer, and never has the prospect, *could we have the aid desired*, appeared so encouraging as now. Since January, I have received to our communion, in the different churches, more than sixty members. The anxiety to obtain preachers of our denomination, is expressed in language of the most earnest entreaty.—In Fulton county, two men are ready to engage $50 each, for the first year. Fulton county is a very desirable place, both for health and for various other advantages for new settlers. Half the people are from New England and New York. The health of the county is certainly excellent; and it seems destined in a few years to stand among the first in the State. At least *five or six* missionaries are imperiously needed in Illinois.

Here is the germ of Illinois College:

A SEMINARY OF LEARNING is projected, to go into operation next fall. The subscription now stands at between $2,000 and $3,000. The site is selected in this county, Morgan, and the selection made with considerable deliberation, by a committee appointed for that purpose; and is one in which the public sentiment perfectly coincides. The half-quarter-section purchased for the site, is certainly the most delightful spot I have ever seen. It is about one mile north of the celebrated Diamond Grove, [now Jacksonville] at the east end of Wilson Grove, on an eminence overlooking the town and country for several miles around.

The object of the Seminary is popular, and it is my deliberate opinion that there never was in our country a more promising opportunity for any who desire it, to bestow a few thousand dollars in the cause of education and of Missions. The posture of things now is such, as to show to all the intelligent people the good effects of your Society, and to secure their co-operation in a happy degree in all the great benevolent objects of the day, *(if such aid can now be afforded)*, in the objects above mentioned.

From Mr. Ellis's letter of February 16, 1829:

It is with real satisfaction that I can speak of "*something done*" for the churches at the West. We have occupied for several weeks the house built for us by the church in this place. It is a convenient frame house, *with three rooms*. They are now adding out-buildings. Every thing goes on harmoniously and pleasantly, with as little exception as commonly falls to the lot of ministers of the gospel.

What is most needed, at this time, is a suitable meeting-house. Preaching is held in a school-house, but at our common meetings, it is usual to see numbers walking homeward, not being able to gain admittance. And this, as the town increases, is continually becoming a greater evil. *We have no place of worship that can accommodate those who would meet for the worship of God on the Sabbath.*

Few country towns have risen with a rapidity like that of Jacksonville. Within the last year about a dozen frame buildings have been going up, three of two stories, (one brick,) finished in good style. I never attempted to count the temporary log-buildings that are going up almost every day.

God is sending forth laborers in answer to prayer. Another young man of good promise, licensed a few months since by our Presbytery, (Oct. 8,) now offers his services to your Society for the coming year.

The second week in Jan., a Presbytery was organized in this State, having been divided from Mo. by the Synod in Oct. last. The Presbytery now consists of seven clergymen. Brother Bergen, and one or two others, are yet to join. We have also two licentiates. We thank God and take courage.

The next extract is from a letter of March 8, 1830, written on Mr. Ellis's return from a trip of several months through New England and the Middle States, in behalf of Illinois College, undertaken by permission and approval of the Executive Committee of the A. H. M. Society.

It is with no small degree of satisfaction that I can again address you from my "home in the West." I am happy to add that the object of my late tour to the Eastern States has been accomplished in a manner beyond what we had dared to anticipate in so short a time. And since my return, we have had the satisfaction to observe that Providence, which we have ever trusted, has accommodated every occurrence in relation to the Seminary, so as to promote and not hinder its best interests, by conciliating prejudices, disarming opposition, and securing public sentiment more decidedly in favor of this and other similar efforts.

The number of students in the Seminary is seventeen; others from various sections of the country are making arrangements to attend. Our only cause for apprehension is, that of being overwhelmed with students before suitable accommodations are prepared for their reception. The present building contains, besides the large school-room, but four rooms for students. . . . . Only six years ago this whole county was uninhabited. Its noble prairies stood in all their native goodliness. Their beauties were beheld only by the wandering savage or the passing traveler, and the wild deer luxuriated in the bosom of security, and bounded or slept without fear. Now, the number of busy men who are decking the borders of the groves with new habitations and cultivated fields, is 2,500, and this number is doubling yearly by immigration. The church at Rushville, with other little churches planted in the wilderness, on the very borders of Zion, seem very naturally to claim a share of those tender sympathies which the condition of infancy is calculated to excite. But from the example of other churches which but lately were similarly situated, there is good reason to hope that this tender vine will be cherished of heaven, and ultimately bring forth much fruit. One year ago last July, the Jacksonville church consisted of fourteen members; now they are more than fifty. . . . .

Mr. Ellis also forwarded an extract from *The Illinois Intelligencer*, printing with flattering comments the Resolutions offered at a meeting of the Stockholders of Illinois College, in Dec., 1829, which "cordially approved and ratified the terms of union proposed by Rev. Messrs. Theron Baldwin, John F. Brooks, Mason Grosvenor, Elisha

Jenney, Wm. Kirby, J. M. Sturtevant and Asa Turner; whose "motives, talents and acquirements, together with their prudent liberal and energetic measures in behalf of the Institution entitle them to a cordial welcome and to our entire confidence," said the Stockholders. They also passed votes of thanks to benevolent individuals in the Atlantic States for their liberal aid; to Mr. Ellis for his services; and to non-resident owners of land in Illinois, for contributions at the rate of *one cent an acre*, for those lands.

"This promising Institution," says the editor, "is now organized." The buildings are nearly ready for the reception of pupils; and in a few days its interesting labors will be commenced. That it will be eminently successful and widely beneficial admits not of a moment's doubt. It bears within it all the elements of success. Its funds are ample for present purposes, and rapidly increasing. The gentlemen who will direct its operations are zealous, learned and enlightened; men of expanded views and liberal feelings, whose sole aim is the moral improvement of the country which they have selected as the scene of their benevolent exertions. They deserve the support of every patriot and Christian. Our fellow-citizens, famed as they are for hospitality, will welcome those who bring the light of science to our doors.

"The amount of money raised by subscription in Illinois, is about $3,000; a few gentlemen in New York, who own lands in this State, have agreed to pay to the college one cent per acre on all their lands, and have advised other non-resident land-holders to do the same; from this source $3,000 have already been realized, and a much larger sum may be anticipated. The further sum of $7,000 has been collected in the Atlantic States, by Mr. Ellis and others, as the agent of the Illinois Association of Yale College; making the whole funds of the Institution, at this time, about $13,000.

"What an enlivening prospect dawns upon Illinois! In a part of our country, where the first log-cabin was erected but nine years ago, and among the prairies and groves which at that time were tenanted only by the wild deer and the wolf, a college has sprung into existence, as if by enchantment, which promises to be an honor to science and to our State. We hail it to be an omen of brighter days, and look forward with hope and pride to the time when the genial light of education shall be brought to every door in Illinois. The influence of this college will be felt. Its direct operations will do much—its example will do much more. Other schools will now grow up; our children will be educated; and the moral character of our State will rise with the increase of its physical strength."

These extracts may fitly conclude with a few lines from a letter of Theron Baldwin, dated Vandalia, Dec. 17, 1830:

I was at Jacksonville a few days since, and it did my heart good to run back in thought over the past year, to the time when, at a distance from the village, on the prairie, I first caught sight of the building, *designed* for a college edifice. It would seem that almost all things have worked together for good in respect to this Institution. It now numbers more than thirty students, and is constantly increasing; so that we have no doubt they will come in as fast as we can accommodate them. There is now a bill before the legislature to incorporate the Institution, and the committee to whom the subject was referred are ready to report *unanimously* in favor of such a charter as we have asked. We trust this college was founded in prayer. The Lord has been pleased in a peculiar manner to smile upon it. I have no doubt it is destined to exert a mighty influence. God grant that it may be a holy influence!

Missionary Intelligence.

WASHINGTON.

Rev. J. Hall, Seattle.

OUT OF DEBT, AND HOPEFUL.

OUR beautiful church edifice is now entirely free from debt. Bad as debts are in the commercial world, they are still worse when loading down our churches. What is dedicated to God should be free from the just claims of man. The little band of Congregationalists in this growing city have done a noble work, and deserve much praise. During the past five months they have raised and paid on their church property about $1,800, and have built their house of worship with no outside aid. None of the members are wealthy: they are all hard-working people. Last September, at my coming, I found them feeble and somewhat discouraged with their heavy debt. They had been without a pastor for a year, and came very near losing their church property; but they had a mind to work. They are still weak, but growing, and expect soon to be able to support a minister without further aid from the Society. They feel very thankful for the assistance you have so generously rendered them.

OREGON.

Rev. F. Crang, Astoria.

FURTHER PROGRESS.

THREE months more have passed in almost incessant rain—the sun seldom seen, and then only for a very short time. There is plenty of mud and water, yet we keep up an average attendance of from 90 to 100. Last Sabbath morning we had 102, and in the evening (our Sabbath-school concert) the church could not hold all who came. There are many places up and down the river wholly without preaching, but I cannot reach them, having work here which fully occupies all my time. This place is rapidly growing, and the carpenter's hammer is heard from morning till night. The people are kind and courteous, but we never have the pleasant social gatherings we used to enjoy in the East. All live within themselves, for the obvious reasons that they are struggling for homes, keep no hired help, and find it all they can do to attend to their own families while everything is so enormously high. But when we come to the more important part, that of working for the Master, all are ready to do all they can, even to sacrificing, if the pastor will only lead the way. Take the front rank, and encourage and cheer on the rest, and you have all with you.

CALIFORNIA.

Rev. T. T. Munger, San José.

SPEEDY GRADUATION.

[It is not often that we can record in the same year the organization of a church under missionary care, and its coming to self-support. Mr. Munger commenced labor in San José in April, 1875, with the gathering of a lively little church, of which each quarter he has reported encouraging progress; and now we have, under date of April 15, 1875, his farewell to the Society. Such a rate of advance speaks well for the missionary, or the church, or both—for both, we suspect, in this case.]

IT is with great satisfaction that I make my last report to the A. H. M. Society—not because my relations with it have not been pleasant, but because it ends the dependence of our church upon it. In corresponding with you, a year ago, I expressed the hope that the young church would at least pay the interest upon your appropriation. That hope is fulfilled, and I send you a contribution of *fifty dollars* (in silver coin), in the form of a receipt for that amount, to be

deducted from your appropriation for the last quarter.

The membership of the church you have fostered by your aid now numbers 72, of whom 68 are resident here. There is a prospect of immediate additions, and of steady, though not rapid growth. Since I last wrote you, the debt resting upon the society has been wholly extinguished, leaving it unencumbered for the work of future self-support.

In severing our special relations, I trust the church will not forget the debt of gratitude it owes to the Society, but will make such annual returns that—even in a business point of view—the aid rendered will prove a good investment. And if it shall grow into a large and strong Congregational church—as I see no reason why it may not in the course of a few years—the returns it will make to the community and the State, in the form of sound moral teaching and earnest presentation of the gospel of Christ, will be such as the Society aims to secure. Permit me to add my personal thanks for your fraternal kindness during the past year.

UTAH.

Rev. W. M. Barrows, Salt Lake City.

PRACTICAL COMITY.

I HAVE two churches on my hands now. The pastor of the Presbyterian church has broken down in health, and has gone East for rest and medical treatment for four months. While he is away I look after both flocks. The Presbyterians meet with us in the morning, and we go to their church in the evening. Everything has been pleasant and harmonious thus far. All seem to enjoy the union services, and I think the effect on the community at large will be good. Of course it imposes more work on me, to look after the poor, sick, dead and living of two parishes, and to preach twice on Sunday, but I hope to have some rest when our brother returns. The Methodist pastor is also away after money; so I am about the only pastor on the ground.

Our Sabbath attendance is increasing at a rate that will soon compel us to move in earnest for a more commodious place of worship. We have not all the positive spiritual results I desire to see. The constant friction with Mormonism distracts men's minds; but I trust that seed is being sown that will bring a harvest some day. A better day for Utah and her poor priest-ridden people is not far off.

I have just finished reading "Lucretius or Paul," Dr. J. P. Thompson's admirable address on Materialism and Theism. I have enjoyed it very much, and want to thank you for sending it to me.

DAKOTA.

Rev. S. Sheldon, Yankton.

LAID UP FOR REPAIRS.

I SAID in my last that I was like the bullock represented on an ancient medal, as standing between a plow and an altar, with the inscription, "Ready for either." It was the altar that the Lord had awaiting me, in the form of a severe trial. I froze my foot on a trip to Swan Lake in the early part of the winter. I had no thought of freezing, till it was too late; but I suppose my system was just right for it. I was under the care of the doctor for a month, spent several sleepless nights, applied to the unfortunate member over 100 poultices, and submitted to three incisions from the lancet. Beginning to mend, I hobbled about with a crutch; after a little, advanced to a cane, and am now able to dispense with both. I wear a laced boot, limping but a little, and shall be "all right" in a week or two. Of course I have been kept from field work save as I have done a little at Swan Lake, a town about fifty miles from Yankton, and rapidly growing. The way is now prepared for holding this place, in connection with Lincoln Center, twenty miles below the Lake, if the right man can be found. While shut up, I have corresponded with several young men with reference to Dakota as their future field of labor, and hope to

secure them. I have also secured three communion-sets from Eastern friends, for Elk Point, Vermillion, and Springfield.

I am now ready for the proposed campaign in Massachusetts; am anxious to start in the work, and hopeful as to the results.

[The good people of Massachusetts, at this writing, are seeing proof that, however they may have temporarily disabled that foot, six Dakota winters have not frozen either the brain or the heart of our brother.]

NEBRASKA.

Rev. B. G. Page, Friendville.

MINISTRY OF CONSOLATION.

THOSE who contribute to the funds of the Society are sending ministers of Christ to sympathize, not with a large circle of mourning friends, who comfort and sustain each other in their common grief—but with perhaps youthful parents weeping over their first-born and only child, while all other relatives are in another State; or those who are called upon to bury a brother, while an ocean and half a continent separate them from all other friends. In such a position a minister feels that he is called to fill the place of many; and if it is true of sympathy that "it is more blessed to give than to receive," certainly it is a blessed privilege. Half of the funerals I have attended in Nebraska have been in "dug-outs," with no relatives except the family present. Prof. Phelps has very truthfully pictured the privations of the Home Missionary. We *do* sometimes recall the comforts of that New England parish. There is quite a contrast between our present humble home, and that commodious and neatly furnished parsonage with sitting-room, parlor, study, and folding doors. It would be gratifying, while so many are improving this centennial year to visit the East, if our salary were large enough to take us once more to the home of that mother, more than fourscore years of age. But Prof. Phelps has not told you *why* the Home Missionary "is a willing exile." Those only who have had experience can tell the other side.

Rev. M. F. Platt, Hastings.

WANTS HELPERS.

OH for help! I have been holding meetings constantly since the 1st of January. Fifty or more are trusting in Christ, as fruits of the blessed work. I have been called to many places where they have been holding prayer-meetings and a good work had begun; but I could not go, much as it saddened my heart to have to say *no* to them. I am called on to establish Sabbath-schools, and need libraries and papers. We must have three or four more churches in this county, and one or two in Hall county, also in my care. Do send help as soon as you can.

KANSAS.

Rev. M. D. Tenney, Westmoreland.

THE BEST YEAR YET.

THE last has been a quarter of constant work, with results that are good and, I hope, permanent. I have averaged five sermons a week. Spring Creek church has received fifteen, more than doubling its membership, and Westmoreland eight, nearly doubling its members, as the immediate result. We enter upon another year hopefully. Our parsonage is completed, and paid for.

There is a prospect of another church organization, at a point eight miles away. The spiritual state of the entire district has been largely one of revival, and, at times, deep interest, which still continues. We hope for large results yet to follow. This year has been the best of my twenty in the ministry; yet I have felt more keenly many difficulties—among which have been the want of proper reading matter, isolation, sickness, and poverty. "But none of these things move me."

Rev. G. O. Blake, Phillipsburg.

LABORS BLESSED.

Since my last, God has blessed our labors. At Iowa Union a great work was done, many being born again and lukewarm Christians revived. Several have professed love to God since the close of the meeting. The numerical result is an addition of twelve members and there are four or five more who will soon unite. The membership now is twenty-five, which is doing pretty well for a church six months old. We had a good season also at Phillipsburg, resulting in thirty-four additions to the different churches, and the organization of a Congregational church of ten members. I am now laboring at Kirwin, with Baptists and Methodists assisting, and hope for good there. If the Lord blesses us with a favorable summer, I think that much progress can be made.

MINNESOTA.

Rev. C. W. Merrill, Spring Valley.

REVIVAL.

Extra services commenced in the week of prayer and held five weeks. We rested three weeks, and held a second series for four weeks, considerably broken up by severe weather. I had help one week and part of another. The interest in our church commenced last fall, and has increased steadily. Our meetings were well attended all the time, often crowded. There was no excitement but a steady, deep feeling, sometimes so great that the most we could do was to sit and *melt* under the influence of the Holy Spirit. The work has been mainly among adults—married men and women—most of them.

Of those who have already united with us—twenty-four on profession, seven by letter—are one of our leading merchants and his wife, the principal of our school and his wife, two physicians and their wives, etc. The church is in as good working shape, I think, as I ever saw one. Difficulties of years standing and with no foundation, (such as are hardest to overcome), have been settled, and all are united and alive.

IOWA.

Rev. A. Lyman, Kellogg.

WHOLE FAMILY IN CHRIST.

For twenty years, with great pleasure, I often and regularly addressed you, as one of your missionaries. I should love still to continue those relations to the Society, did my situation and that of my family permit. I still hold myself ready to blow the gospel trumpet. I have engaged in school-house preaching in the neighborhood, and mean to continue it if Providence permits.

While connected with the Society, we had the joy of seeing several of our older children publicly profess their faith in Christ. About one year since, the three younger ones—the youngest in her eighth year—came forward, much to our joy, and added themselves to the Lord. So we have for a year had the satisfaction of having *all our children* members with us of the church of Christ. Our greatest desire in respect to them is that they should be the sincere children of God and ever "walk in the truth."

WISCONSIN.

Rev. O. S. Smith, Spring Green.

TIME OF REFRESHING.

The waking up of our people seems almost too good to believe. The interest began in the union gospel meeting, held by Mr. Burnell and Supt. Miner, in December. After they left, the Methodist brother and myself carried the work on for two weeks, with most encouraging results. In that short time *over thirty* seemed hopefully converted, and the best of feeling prevailed among the church-members of both societies. Our great work was done in the after meeting, Christians joining with the ministers in personal work with the impenitent, giving them a hearty shake of the hand, with a few words of exhortation, encouragement, or help, as they might need, sometimes a

word of private prayer. The meetings always closed in an informal manner. The inquiry meeting closed whenever the people chose to have it; and they could go home whenever they pleased. There was no form of working, no compulsion, no excitement; but simple, plain Christian reasoning and work.

MICHIGAN.

Rev. J. Campbell, Pinckney.

NEW LIFE.

Our village has received a portion of the shower of blessing. We held union meetings with the Methodist church for three weeks, afternoon and evening. In company with their pastor I visited every house. The meetings were powerful but quiet, and deep work we believe is still going on. About forty have professed conversion. We have added thirteen, eight of them heads of families. Application has been made by five more married persons. The church had had no communion season for years, till this month, and now have almost doubled their numbers. Our addition promises permanence, and includes some intelligent and influential families. We hope to hear of a good *second-hand library*, and will then move for a Sunday-school. Can you tell us where to get one? We have advertised, but get no reply.

ILLINOIS.

Rev. P. A. Beane, Chandlerville.

RESIGNATION.

I write this report with a tinge of sadness, for it is probably the last which I shall ever make to the dear Society which I so much love, and for which I shall never cease to pray and contribute. I have a chronic difficulty in the head, so affecting my hearing as to unfit me for pastoral work. Yet I mean never to cease from preaching the precious gospel, as long as I can speak.

BLESSED NEWS.

But I have blessed news to report of God's work among us! In the heat and hurry of last August the Spirit of the Lord was poured out richly in a precious revival of religion. We held meetings morning and evening for five weeks, and I never saw more marked demonstrations of the power of the Holy Ghost, in deep convictions of sin, in subduing proud hearts. Some of the converts were skeptical scoffers at religion and the Bible, deriders of the church and Christains. They have been most earnest students of the Bible. They make it their constant companion, taking it to their places of business, to all religious meetings, and to my study for explanation and exposition. For the past two years, I have preached *from the Bible* mainly expository discourses, and Sabbath evenings have often held "Bible readings," in which the whole congregation would engage, Bible in hand.

These young converts seem to have entered the Christian life a good deal above the common walk, from the beginning working Christians. God grant that they may be kept humble!

TEXAS.

Rev. H. M. Daniels, Dallas.

GETTING HOLD.

My first report, as a Home Missionary, is not up to my own expectation on coming to this field; but it is a beginning, with a little progress and the hope of more. There is no prospect of rapid growth; but if, within a reasonable time, we could erect a respectable house of worship, the ultimate success of the Congregational church in Dallas, humanly speaking, would be assured. Every thing here is looked at from a *business* point of view. Money is the main thing the people are after; and any new thing, especially if it be of Northern origin, must show financial strength, to command respect.

The diffusion of the principles of our polity is what is needed here, as everywhere at the South; the churches that have an aristocratic or monarchic form of government being most in harmony

with the prevailing notions of order and authority. Then there is a great lack of real Christian life. There is religious zeal, but it seems to have its root too much in the spirit of rivalry, or some other worldly consideration. The really earnest, devoted, self-denying followers of Christ appear to be too rare among the multitude of church-members; while the habits of many of the people are very discouraging to Christian labor. But against all obstacles we have made some headway. The Congregational Society has come to be recognized by the churches and the press, as one of the religious organizations of the city.

The place where I meet perhaps the heartiest welcome, and get the liveliest sense of the missionary character of my work, is at the jail, where are about fifty men and boys shut up in four iron cages. A gospel song, a few words of prayer, a short, pointed address, the giving of a few papers, the expression of interest for their welfare by word and look and grasp of hand—this is a means of grace to me, and secures an invitation to come again.

Miscellaneous.

OUR FIFTIETH YEAR.

[The friends of the Society will be anxious to learn the results of this fiftieth year's work, and we anticipate the publication of the Annual Report submitted to the Society on the 10th of May, so far as to give here some of the most significant statistics it will embody. That such results should crown the labors of such a year, could hardly have been hoped for; certainly it was not reasonable to confidently count on them. We are sure that all who have aided, by gift and prayer, to bring them about, with God's blessing, will agree, with us, that they call for most devout and grateful acknowledgments to him. While we joyfully reckon up these proofs of his loving care for these great interests, let us "be thankful unto him and bless his name!"]

THE number of ministers of the gospel in the service of the Society in 33 different States and Territories, has been 979; of whom 312 have ministered in two or three congregations each, and 193 have extended their labors over still wider fields. The number of congregations and missionary stations supplied, in whole or in part, is 2,525. The aggregate of ministerial labor performed is equal to 734 years. The number of pupils in Sabbath-schools is 85,370. Ninety-two churches have been organized by the missionaries during the year, and forty-one have become self-supporting. Fifty-five houses of worship have been completed; 128 repaired and 20 others are in process of erection. Two hundred and two churches report revivals of religion; and 500 missionaries report 6,297 hopeful conversions. The additions to the churches, as nearly as can be ascertained, have been 7,836, viz.: 4,869 on profession, and 2,967 by letter.

The Receipts in the fiftieth year were $310,027.62; the Expenditures, $309,871.84; the balance in the treasury, April 1st, was $16,986.11.

A comparison of these results with those of the forty-ninth year will show a decided gain in nearly every important item. It will be seen that:

The number of missionaries employed exceeds by twenty-seven that of the previous year. The number newly commissioned is greater by twenty-six; the years of service are more by thirty-one; 302 more stations have been supplied; 4,620 more children and youth were gathered into Sabbath-schools and Bible-classes; fifty-nine more missionaries make mention of revivals, reporting 2,857 more hopefu

converts; 1,475 more have been added to the churches; of these, 1,045 more joined on profession of faith; twenty-five more churches were organized; eight more became self-supporting; thirteen more young men are reported as preparing for the ministry. The receipts, notwithstanding the universal depression of business, were $1,130.80 in advance of those of the forty-ninth year, which were $14,330 larger than in any year that went before it. The amount of legacies, though large, [$88,589.95] was $5,700 less, and the contributions of the churches and individuals were $6,837 more, than in the previous year. The expenditures were greater by $13,081.19; and the gifts of clothing, books, cash, etc., through the Society, but not entering into its Treasurer's account, exceed those of any former year, being not less than $72,000.

Turning from these results of a single year to those of the half-century, now completed, the Report will show that the Society has gathered and administered the sum of $7,621,071.16. The number of laborers bearing its commission in a single year has increased from 169 in 1826, to 979 in 1876; its yearly income from $18,140.76 to $310,027.62 in cash receipts to its treasury, or more than $380,000, if we include also other supplies which enter into the support of the missionaries and their families. The fields occupied have correspondingly increased from 190 to 2,525. Under its direction, 31,486 years of ministerial service have been performed; the glorious gospel of the blessed God has been proclaimed at uncounted stations in forty-three States and Territories, in which 265,297 souls have been added to the churches receiving its aid; its missionaries have organized 3,739 churches; of which 1,889 have come to self-support, and are now sending forth their branches and helping to speed Christ's kingdom at home and abroad.

From all which, may not the friends of Home Missions draw lessons of patience and faith, and motives for fuller consecration and more courageous enterprise?—New and costly work should at once be entered on in two or three of the New Territories. But summer is just before us, with its usually small receipts and large outlay. Are our patrons ready for special efforts for this opening work, or must it be still further postponed? We wait for answers through the Treasury.

A PERSONAL INTEREST.

There is a class of people—not bad people, either—who seem to think that Home Missions and other like good causes are borne along on the wave of a sort of *general* interest of the community in these things. Of course these feel no pressure of a *particular* personal responsibility to help on a cause that "will go of itself." The sooner these see their error, the better—for the causes that need helpers, but still more for themselves. There is no "general interest" in anything good that is not the aggregate of the decidedly *personal* interest of good people. The grand successes for which we are praising God in this Jubilee Year, were not brought about by a "general" impersonal interest. By him who seeth in secret, if not by us, each helpful impulse can be traced to its particular source. It may have been in some Sabbath service, where prayer and hymn and sermon filled the heart with a new sense of its debt to God; in some shop, factory, counting-room, where prospered industry brought with it a pressure of responsibility for others' welfare; in some circle of working Christian women, by love of the Master moved to serve him in his "brethren;" in some Sabbath-school or home, where teachers or parents taught children and youth to look beyond themselves, to "lay by weekly, as God prospered them," and study the wisest uses of their offerings; in some chamber of sickness, or some secret closet, where the soul and its Redeemer came into closest contact: *he* knows—for he unsealed it—the spring whence flowed the influences that brought the thousands from rich men's coffers; the "two mites" from

widows' savings fragrant with tears and consecrating prayer; from the accumulations of those who have gone to give an account of their stewardship, and whose thoughtful provision has so borne the Society over the hard places of the last two years. And just as well he knows where like influences *failed* to secure like results—failed of awakening anything more than that vague "general" interest, that never did or will move forward the best of causes a single hair's breadth.

These thoughts have so forcible illustration in the following extract from a speech, made—not for Home Missions, but in behalf of his college—by our esteemed brother, Dr. Henry Kendall, Secretary of the Presbyterian Board of Home Missions, that we beg to commend it to our readers; specially to any who may be resting in the idea that the Home Missionary cause is so good, so obviously essential to the country's salvation, that it will "go of itself." He says:

"I once had a parishioner broken down by the palsy and the weight of years, for he was more than ninety when I first knew him. His mental faculties were greatly impaired and his memory nearly gone. But what he did yet remember best, was the cause of Christ. The Home Missionary Society, to which he had long been a contributor, being at about that time sorely pressed with debt, sent out a lithographic circular appealing for aid to its friends and patrons in every part of the country. One fell into his hands, and he gave himself and his friends no rest till they had found some one going directly to New York, by whom he could send his donation. When his family tried to pacify him and quiet him in his haste, his reply was: "The Society *is in need of money! they have sent me a letter!*" not doubting in the sweet simplicity of his "second childhood" that the $25 he had ready to send would work a speedy relief. He took a personal interest in that Society; it was his agency for evangelizing this country; his honor was at stake if the missionaries did not receive their dues. He bore that Society on his heart. He felt a personal responsibility for its welfare and success."

But for this man and others of like spirit, whom God has inspired with a sense of "*personal* responsibility for the Society's welfare and success," how dark had been its year of Jubilee! Shall such friends be multiplied by thousands, in the years to come? And shall *your* name, reader, be among them? Will you enroll it there, *to-day*?

YOKING CHURCHES.

SEE how it works in Illinois, and the illustration that "comity" is gaining by it. At Harvard Junction, where the Congregational church was many years the senior, it has united with the Presbyterian, in the house of the latter, to sustain a Congregational minister, Rev. William W. Rose, whom neither church alone could have secured. And this saves all missionary aid. At Monee, the Congregational church takes the Presbyterian minister from Will, half the time, and goes without aid. At Albany, the two churches of cognate faith unite as one congregation, and take the service of the Presbyterian minister of Garden Prairie for half the time. At New Berlin and at Delaware, the Congregational church consorts with the local Presbyterian church under a Presbyterian minister, and so is self-supporting.

It gives a minister more breadth of field. For several years, Rev. A. Harper has served the two Congregational churches at Port Byron and Hampton, with an outstation. These churches have thrived in every respect. In Association, the pastor grows enthusiastic over the arrangement, on his own behalf, as it gives him so many more people to work upon. The same is true in many other similar cases.

It promotes church-fellowship, oftentimes. The churches of Sheffield and Buda, having had such an arrangement for three years, were so well pleased with it that they have recently called Rev. G. W. Colman on a salary of $1,300. Neither could go alone without aid. Now they get such a minister as neither would expect to secure alone. At the recent meeting of their Association, in Sheffield, quite a delegation came over from Buda, and the brethren said: "We feel the more interest in one another: we feel as though we were but one church."

It saves missionary aid. Besides the pairs named above, the following couples also, by going together, are self-supporting: Bloomingdale and Prospect Park; Stillman Valley and New Milford; Victoria and Altona; Morton and Tremont—a happy arrangement, pursued for ten years, under the pastorate of Rev. Geo. L. Roberts: Clement and Sandoval; New Windsor and Rio; Wayne Station and Wayne Centre; Atkinson and Annawan. In the State a half-dozen missionary pastors have each two or more churches, and so save in the amount of aid that would otherwise be needed. Providence and Wyanet, also Park Ridge and Des Plaines, are now moving to be thus associated and to be independent—as well as to secure an abler minister than they otherwise could. On the Chicago Division of the Illinois Central, the local missionary authorities have been trying for two or three years to yoke up two or three more pairs of churches. The prospect is now encouraging.

More and more this must be done. Especially is this true of the older West, where many of the churches are dreadfully depleted by emigration westward, while the masses of these members who go along to the frontier need there for a time a repetition of the supplemental help.

Some of the ablest churches are voting to dispense with the second sermon. Those of Evanston and Oak Park have done so; others are considering the measure. If these think they can thrive best on one sermon a Sunday, may not the feeble churches do as well on such rations?

There are difficulties. If you would yoke or fuse two churches of different polity in the same place, just there is where the local irritation confronts your theory. If you would yoke two churches of the same polity in contiguous places, the towns may be rivals; each church may demand the morning service; or each may insist upon the residence of the pastor in its locality; one slips the yoke and leaves the other to shift for itself; and then both are again in trouble. *But patience and perseverance will win.* It must be done more and more, or our share of the the home evangelizing scheme will fall behind its eminent opportunity.

J. E. R.

ILLINOIS.

PUSH THINGS.

IN religious, as in military matters, boldness and determination in special effort, at appropriate times, are important elements of success. God's rights are to be firmly asserted, against usurping men. The iteration of his claims in connection with a fearless exposure of the sins of men, will assuredly make it evident that God's Word is sharper than a sword, a discerner, also a judge, in a court where there is no appeal. The continuous declaration of God's judgments, sends a chill of terror through the startled conscience.

All heathen altars tell, with an emphasis, that the natural man is afraid of God. Conscience knows the reason why. We ourselves have known it. The thousands of "backsliders," so called, a misnamed multitude, so abundant in the South and West, all tell the same thing. They sought salvation because they were afraid of sin. They must be put in fear again.

The pastor who cannot comprehend "the situation," and by special, deliberate, formal invasion of the world's tranquillity and self-complacence, with the power of an immanent God in the truth he utters, should seek re-enforcement. He should join others with him. He should array himself with the church, clothe himself with the witnessing providence of God, and become endued with the subtle power from on high, making him strong in the Lord. Yet, candor and brotherly love should modulate his tone. His goodness and severity with himself in secret, and then first and chiefly, in kindly face-to-face encounter in a per-

sonal conversation, in the man's own home, or place of business, should prepare him for his embassy in the sanctuary, with God's imperial truth. It is an obdurate heart, and he is to conquer it. It is God's prodigal children, God's lost silver, that he is to retake and restore.

The "funny preacher," and the "smart man" cannot do it. These form no part of *the army of invasion and conquest.*

M. K. W.

ILLINOIS.

"DIVIDENDS."

EASTERN capitalists are investing in western lands and other securities. All such look for dividends. Fifty dollars came from a church in Vermont to aid a little church on the frontier in sheathing its log house of worship, without which it could not have been used at all in winter. On the day of dedication an infidel was "pricked in the heart." He and eleven others were added to that little church. These twelve souls for fifty dollars—are the dividends declared in favor of that Vermont church.

Recently, the Lord has put it into the heart of A. S. BARNES, Esq., of New York, to present fifty copies of the life of President Finney to the fifty Home Missionaries of Minnesota. Letters of heartfelt gratitude have for weeks been coming to the writer as dividends declared in favor of the donor. Other dividends, in souls saved, we believe will be coming in, during the months and years to come. Here is one of the missionary letters:

L. H. C.

"We do praise the Lord that he has put it into your heart to do such a good work as sending to us, Home Missionaries, the life of President Finney. *It will do good.* That, with Patton on Prayer, needs to be in the hands of every Christian. They show us where we have failed, and how we may hope to be successful.

"We came to this field twenty-one years ago. There were only a few log-houses, and not one Christian American man. They wanted a minister to live here to make their village-lots sell; but they were ungodly men, and are, to this day, and have always been a great hindrance to all evangelical work. We put up, sixteen years ago, our little chapel, with the influence of the town proprietors against us. We held ourselves as stewards of the Lord, and when a friend sent us $200, to make our home comfortable, (we then had six dollars' worth of furniture), we put the $200 all into the chapel; for this promise was given us, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' 'For your heavenly Father *knoweth* that ye have *need of all these things.*' It seems now that we have only to express our wish, as we had for the 'Life of Finney' and the wish is gratified. But you ask: 'Is your library filled with books and your home with comforts?' Oh, no! But our Father has taught us to have no will but his will; therefore, what he is willing to bestow upon us, he gives us the desire to ask for; and we are satisfied with what he chooses to bestow, believing he will give what is for our good.

"We have seen years of hard work and little to encourage, and then we have seen a few years of prosperity and growth, and souls converted; but the larger part of the Christian portion of the community has moved away, and our church is shorn of human strength. Yet there are many hundreds here who have not accepted the Savior. For more than a year we have been agonizing with God for these people. We now have the assurance that we have been heard, and we are expecting a *great* blessing. We do believe God's name is to be magnified here, and we think your book has come just in season. We shall read it and loan it. Accept our heartiest thanks. God's blessing is yours."

MINNESOTA.

A SUPERINTENDENT'S REPORT.

April 1st, 1876.—I greet this day as the soldier welcomes the end of a campaign. The missionary, and the superintendent as well, has reason to dread the winter. Cold rooms, scant fare, hard work, bleak winds—what a condition from which to look forth to a land where

"Everlasting spring abides;"

where "neither can they *die any more;* for they are equal unto the angels, and are the children of God, being the children of the resurrection. Luke, xx, 36. . .

Among the seven revival meetings in which I have taken part, in these last three months, was one in the town of V. The missionary had undertaken an abandoned field. I feared he had not had courage enough in personal work, and in going from house to house. Constitutionally timid, not well-fed, or clothed, he has had a sorry time of it. Said he, "In seven years on the frontier, I have never suffered in destitution as I have these last two years here." I found him wearing overshoes to keep his feet in his boots. An overcoat, sent in a "missionary box," met a dire necessity in his case. A sharp cough indicated severe bronchial irritation, which threatens to be permanent. Out of his meagre store he was assisting a son and daughter at school—the children boarding themselves—the daughter preparing for the foreign missionary field. In the progress of the meeting, as one and another arose to express a purpose to serve Christ, and among them two sons of the missionary, his sincere "Thank God!" expressed at once peace and joy.

The missionary at W., after three months of labor, would have been compelled to leave, but for $100 aid granted. His final report, at the year's close, is: "ninety-five discourses preached; eighty visits made to families," (a sparsely settled farming district) "mostly on foot. In fact, nearly all my travel during the year was made in that way, through mud and rain. Eighteen to twenty conversions at the station, four miles out, with prospect of a church organization there soon. My salary will foot up, when all paid, $450."

The young man at H., recently from his New England home, has heard of a missionary who doubled the membership of his church the first year, chiefly by conversions, and is himself purposing to do the same thing. The last three months have added eighteen. "We are prospering quietly and surely," he says, "with God's help we hope for great things in the near future. Our membership is gaining slowly. A newly married couple were received to-day, taking a firm stand on the Lord's side. We are "sharp-shooting" now, and gaining such as are frequently despaired of; people who are not often reached in the revival meetings, but who are apt to make strong Christians when they start. We are praying and working for three or four more couples, just like this last."

Some of the very blessed results achieved in this district in other than missionary churches, are traceable to the agency of the American Home Missionary Society. The stimulus, encouragement, and the personal aid given, in special revival work, have excited emulous zeal, have secured co-operation in labor, and many happy conversions in self-sustaining churches and out-districts, which make no report through missionaries or superintendents. Would that the patrons of this Society knew how their charity, in such ways as these, enlarges, gladdens and blesses God's heritage on earth, adding to his jewels in the eternal kingdom! M. K. W.

HOW TO REACH THE WABASH.

By Rev. Joseph E. Roy, D.D.

Recently I had the pleasure of spending the evening with the veteran Home Missionary, Prof. Edward O. Hovey, of Wabash College, Indiana, and of hearing his story of coming West, in 1831. "Dr. Absalom Peters came up from New York to Andover to get men,"—so the

story began, and that is the way they almost all begin: "Dr. Peters, or Dr. Badger, came up to Andover," "Yes, I'll go: where will you send me?" quoth the theologue. "I'll send you to Sault St. Marie." "That's too far north for my health." "Then I will send you to Fort Wayne." "Where's that?" "On the Miami, near the head waters of the Wabash." "I'll go."

Then there is a journey to Padanaram to gain the companion, who yet abides by his side. Then a trip by the new and popular route, *the canal*, to Buffalo. Here a message from Dr. Peters informs him that another man has gone in at Fort Wayne, and that he will have to go still farther into the wilderness of the upper Wabash. Asking a forwarding merchant how to get there, he is told: "Here are some goods marked for that region; I don't know *how* they will get through; but you follow them." So the young husband sets his eyes upon the merchandise, as a sort of supercargo. Arrived at Detroit, what next? Why, cross the head of Lake Erie by a little boat to Maumee City—no Toledo then. Here the Maumee is crossed in an Indian canoe—a delay of days. The goods start by ox-teams for the rapids of the Maumee, and the passengers, ditto. Then passage is taken on the river by pirogue, a keel-boat propelled by poles in the hands of Frenchmen. Look in upon this bridal party. The cabin is six feet long and *four feet high*. And how long will this "middle passage" last, in this November weather, with no heating arrangement inside? Up stream, up stream it is, *until eleven days are worn away*. To-day it is only a three-hours run. Now then for the Wabash. It is fourteen miles to the head-waters of navagation for the pirogue. The only chance is a ride upon the top of the goods, hauled by two yoke of oxen. It is a two-days' trip through the mud, with one sloughing, the passengers footing it through the morass. On board the vessel, and down stream. Hold! wedged in between the rocks. Men get in the water and pry away the obstacles. On, it is; and Saturday night has come. No place to stay, and no way to go on, if this boat is left. And so the Puritan conscience succumbs with the expect reaching missionary Post at Logansport, in time for Sunday service. But the boat strikes again, wheels around across the stream and lodges fast, beyond release, except by lightening. And so the men wade out, go on to "Logan," get teams, come back, load up the goods, and pile the passengers on top. Thus they reach the place in time for evening worship, and for a royal welcome by the bachelor missionary.

Two years before, this outpost pioneer coming from the same Andover, viâ the Ohio River, and leaving it at Madison, reached the upper Wabash, after *nine days* of his first experience of horseback riding, in mid-winter, "over roads, which were almost a continual morass, with long weary miles of a deep half-liquid compound of earth, water, snow, and ice, with swimming horse through full angry currents." And one year after the bridal tour sketched above, he made another, over the same route, and by the same conveyances, four Sabbaths on the way, and two of them on the Maumee, the migration on and along that river being by French horse-cart, ox-wagon and pirogue. After a week's delay at Fort Wayne, for lack of conveyance, "We came the last forty miles down the Wabash to our home, again by pirogue, the bridegroom being the boatman, and lifting the craft, a large canoe, partly by night, from rocks and fish-dams." And yet, the veteran, Rev. M. M. Post, D. D., one of the fathers of Wabash College—himself the father of many other good things in all that region—with four sons in the ministry and one a foreign missionary, abiding still in the home of that first settlement, in his historical sermon, speaks of these things as "little adventures and slight reminiscences." He that will lose his life shall save it. These two young men losing themselves and their wives in the the wild woods of Indiana, have made

a mark upon their time, and a name for their children to be proud of; such as they could not have left if they had sought to save their case in some other line of life work.

CHICAGO.

THE LIFE THAT PAYS.

SCORES of students about to finish their course in the theological seminary are casting about for a field. It will be strange if a certain individual who tried to help our mother Eve does not offer his services to those brethren. He will tell them they have very promising talents; they must not throw these talents away on any "small field." Well; every man, old or young, is sacredly bound to put all his talents to the very best use. Some are fitted for a large city church, and no other. But the difference in places is not, after all, what it seems. Nor is the filling of a so called "large place" any necessary test of a man's real ability or worth. There are men on our frontier whose crown of glory many a man whose name was often on the lips of admirers would be glad to borrow for our King's coronation day. To fill the place and do the work appointed us of God, this is life's great end.

In the summer of 1828, a young man, born in Weathersfield, Vt., having completed his college course at Dartmouth, made his way to Andover Theological Seminary. Three full years would have been spent in preparatory study for the ministry had not the tedious "conveniences of travel" obliged the young man to leave at the beginning of the last term for La Pointe, near where Bayfield now is, on Lake Superior. Pullman probably was not born then. If he had been, his palace cars would have stood in strange contrast to the solitary steam rig that ran from Quincy to Boston, drawing stores for Bunker Hill monument Our missionary and his wife rode in no such grand style, nor in any such haste as we ride now. Twenty-two years they gave to steady toil for Jesus and the good of souls at La Pointe, the record of is laid up in archives that can neve

Leaving there, this man, with t of his youth, followed the star pire westward to Crow Wing Ag the great Northwest Territory. one and a half years there; (was th thing about Indian agencies th such men could not bear?). O sionary next pitches his tent and a shanty at Sunk Rapids, on the sippi river, seventy miles above tl of St. Anthony. There he bui home and preaches to the peop gathers a church, secures the ere a house of worship—and then wh to some city church? Not he people to which he came twe years ago next autumn, and wh him all the better as the years w that same people, or their childr to their beloved pastor a genu prise visit on the 30th of April 76th birthday. The writer he preach an unwritten, clear, point pel sermon, on the 7th of May. man's heart is still warm, and l clear. His people love him an in him. They have put the schools in his hands, have m Judge of Probate, all becaus genuine worth. *Sic itur ad astr* is the way to glory.

FAIR FREEDOM'S LA

A HOME MISSIONARY HYMN.

By J. E. RANKIN, D.D

[*Tune:* "Sweet Hour of Praye

O land of all earth's lands the l
Fair Freedom's empire in the
From rising to the setting sun,
All nations here unite in one.

CHORUS: Fair Freedom's lan
Freedom's land,
Begirt with might, long may
And may her realm Christ's kin
From lake to gulf, from sea

Our fathers came as exiles here,
They saw our day with vision clear;
Despised at home, the corner-stones
Which God, the nation's Builder, owns.

Shall we, the sons of Pilgrim sires,
Neglect to kindle fresh the fires,
They lighted on the Atlantic coast,
Which make our land of lands the boast?

Ah no! by faith, Christ's standard goes
Beyond Sierra's distant snows,
To where Pacific's waters lie
Beneath the golden sunset sky.

Ah no! by faith, this land I see,
In Christ's own freedom, doubly free;
From North to South, from East to West.
Beneath His gentle sceptre blest!

CHORUS: Fair Freedom's land, Fair
Freedom's land,
Begirt with might, long may she stand;
And may her realm Christ's kingdom be,
From lake to gulf, from sea to sea.

WASHINGTON, D. C.

Our Co-operative Societies.

American Congregational Union.

Rev. RAY PALMER, D.D., SEC., 69 Bible House, New York.
Rev. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.
N. A. CALKINS, Treas., 69 Bible House, New York.

IT speaks well for the Christian stability, zeal and energy of the Congregational churches that those of the benevolent societies which have just held their annual meetings, have had so little falling off, if any, in their last year's receipts. The protracted stagnation of business and derangement of finances have been felt everywhere and among all classes. People who have in past years been in more than comfortable circumstances, have this year been obliged to practise severe economy and self-denial, in order to maintain the balance between income and expenditure. Yet it is evident that very generally they have still sent forward their gifts to the treasury of Christ. They have not regarded this as the point at which to begin to curtail their expenditures.

Is it not simple justice to see in this the evidence that the laborious efforts of years to educate the Christian conscience in our churches and to awaken the sense of obligation to live for the advancement of Christ's kingdom, have been in some good degree successful? It may be comparatively easy, when the full tide of prosperity is flowing, to persuade people of average generosity to give somewhat freely for Christian work. But it is only on those who have come to feel that they owe all that makes their existence a blessing, to Christ their Lord and Redeemer; and have learned to act in relation to the Christian cause, not from momentary impulse, but from fixed principle and intelligent and steady purpose, that those who have the heavy responsibility of administering the great benevolent agencies can confidently rely in the periodical seasons of financial distress. Love to the Savior, rightly instructed, is an abiding force in Christian hearts, and can safely be depended on to furnish the means for the carrying forward of his cause, unless the ability to do this is absolutely gone. Every new season of trial illustrates this afresh.

During the last few months very many of our churches have enjoyed times of refreshing from the presence of the Lord; the result of which has been the addition of tens of thousands to the ranks of discipleship. It is of the utmost importance to themselves and to the churches with which they become connected, that these new members be thoroughly inspired

from the first with the spirit of Christian work and self-denying liberality. Let it be impressed on them from the outset, that they are to add to the church of Christ so many more praying and working and giving men and women, by whom it may reasonably be expected a new impulse will be imparted to the great Christian agencies during the coming year. We doubt not the pastors will look to this, and trust that the best results will soon appear.

In entering on another year, with thanksgivings for the past, the Trustees and the executive officers of the Congregational Union rely with confidence on the continued interest of the pastors and churches in their work, especially in the particular work of building Christian sanctuaries; and we propose to do all that the liberality of the churches will give us the means of doing, with renewed energy and faith. It is a great encouragement to find that the number of churches contributing regularly to our treasury has steadily increased, even during the past three years of straitened finances. It leads us to anticipate that when more prosperous days return, so that the contributions from each church shall be larger, the total receipts of the treasury may be equal to the real necessities of the churches appealing for aid. It seems but reasonable to count on this.

American College and Education Society.

Rev. Increase N. Tarbox, D.D., Sec.

James M. Gordon, Esq., Treas. Office No. 32 Cong. House, Boston.

Money may be sent either to the Treasurer, in Boston, or to Rev. R. B. Howard, 62 Bible House, New York.

With the close of the last financial year, April 30th, Dr. Butterfield, who has been for several years Secretary of the College Society, and of the College department in the new organization, since the union, left for his new duties as President of Olivet College, Michigan. He carries with him a large and practical knowledge of the wants of a college, and of the exact place which a Christian college is designed to fill in our American civilization. He goes with the best wishes of our Directors, and with confident expectation that his administration will be able and judicious. The subject of filling his place came up for consideration, at a special meeting of the Directors, at New Haven, last October; and it was thought best, in these times of financial embarrassment, to wait the indications of Providence, and leave the question undecided for the present. What that department especially needs is such an endowment, in the shape of a permanent fund, that the income will pay the expenses of the office. The money raised for Western colleges comes for the most part, by subscriptions, in sums of considerable amount, and it is needful that the sums subscribed should be paid over in full to the colleges, without any subtraction therefrom to pay expenses by the way. The work of the College Society has been far greater than people generally imagine. But the Society has always labored under the difficulty above named. While it has been the means of endowing the newer colleges of the West, with amounts of $50-000, $60,000, and even more, in a year, it has lacked the means of its own support. It has done a great work, but it has wrought against great difficulties. We trust the day may not be far distant when that department shall be so endowed that the work may go on more independently.

What a college is to a new State, and how the Christian workers in that State rejoice over it, may be seen in a recent celebration which took place at Northfield, Minn., in connection with the completion of an endowment for a new professorship in Carleton College. Our limits do not permit us to give any minute account of what took place at that gathering; but it is easy to to see from the reports which came to us, that the people of Minnesota hold their college as a

most precious treasure. It was by the people of Minnesota that this recent endowment was made, and this is the best of all evidence that they love the Institution. There were many speakers on the occasion, but we have room only for a brief passage from the address of Prof. Noyes:

"Not many years ago, and not far from the city of Northfield, there lived a man of blessed memory—and often has he walked up and down these streets, and often, methinks, have these walls echoed to the sound of his gentle voice and the firmness of his manly tread—and he, too, had an idea, and felt the power of his mission, which was to found an institution of learning where the youth of this young and vigorous State might obtain a sound *Christian* education. Here was incredulity and positive indifference, too, on every hand; but, true to his mission, he went forward, despite coldness, indifference and opposition, and gave himself and his substance nobly to the work, and even when the infirmities of age were upon him, how he loved to think and talk of Northfield College, and of what the college would be—may I not say what the college is, and what we rejoice in to-night.

Well chosen words and measured periods full of grave thought and heartfelt gratitude have, as was fit, been written concerning Wm. Carleton and Miss Susan Willis; but is it not a fact that before all, in all, and above all, the college, and the citizens of Northfield in particular, are indebted to the idea and purpose of that good man whose memory we love to cherish—C. M. Goodsell?

"It seems so to me, and if any of the friends of the college, and the old friends, neighbors and acquaintances of that good man have recently been moved to deny themselves, just a little, for the benefit of the college, ought they not to be thankful that they have in any measure partaken of his spirit, and have enrolled their names with his in the cause of education and religion?"

Appointments in April, 1876.

Not in commission last year.

Rev. William M. Stewart, Semiahmoo, Wash. Ter.
Rev. William A. Beecher, Valley Grange, Neb.
Rev. George H. Cate, Fontenelle, Neb.
Rev. Christian Mowery, Indianola, Neb.
Rev. Joseph B. Clarke, To go to Nebraska.
Rev. John C. Collins, " "
Rev. Thomas W. Darling, " "
Rev. Charles F. Graves, " "
Rev. Ambrose D. Gring, " "
Rev. William Hedges, " "
Rev. Daniel M. Moore, " "
Rev. S. M. Orvis, " "
Rev. Frederick E. Snow, " "
Rev. F. E. Sherman, To go to Kansas.
Rev. Philander W. Howe, Glyndon, Muskoda, Pleasant Ridge, Moland, Crookston and Fisher's Landing, Minn.
Rev. John W. Horner, To go to Iowa.
Rev. F. E. Bangs, Farmington, Iowa.
Rev. R. R. Wood, Clear Lake, Iowa.
Rev. E. P. Chittenden, Markesan, Wis.
Rev. J. V. Willis, Chenoa and Weston, Ill.

Re-commissioned.

Rev. George W. Skinner, Olympia, Wash. Ter.
Rev. Theophilus Beaizley, Hydesville, Rohnerville, Ferndale, Table Bluff and Yager Creek, Cal.
Rev. Andrew C. Duncan, Soquel, Cal.
Rev. Roswell Graves, Fort Jones and Little Shasta, Cal.
Rev. Adam L. Rankin, Tulare City, Cal.
Rev. William J. Clark, Reno, Brown's, Peavine and out-stations, Nevada.
Rev. Henry Bates, Plymouth, Neb.
Rev. Christian F. Veitz, Lincoln, Neb.
Rev. J. Mills Ashley, Lakin, Greeley, Lake Union, Advance and vicinity, Kan.
Rev. William P. Esler, Arvonia and vicinity, Kan.
Rev. David Gochenauer, Ellis, Kan.
Rev. Joseph B. Ives, Douglass, Kan.
Rev. Marcus D. Tenney, Westmoreland, Spring Creek, Wells and Pleasant Run, Kan.
Rev. Wallace Bruce, Winnebago Agency, Dane school-house and vicinity, Minn.
Rev. Prescott Fay, Detroit, Andubon, Wadena and out-stations, Minn.
Rev. Arthur E. Arnold, LeMars, Iowa.
Rev. Ariel A. Baker, Eldora, Iowa.
Rev. George T. Tompkins, Magnolia, Iowa.
Rev. Benjamin S. Baxter, Mauston, Wis.
Rev. Albarom Kidder, Durand, Wis.
Rev. Albert Livermore, New Richmond and Star Prairie, Wis.
Rev. Platt R. Staples, Friendship and New Chester, Wis.
Rev. John B. Dawson, Imlay City, Mich.
Rev. John Fawcett, Cedar Springs, Lockwood and Burch's Mill, Mich.
Rev. William Platt, Maple Rapids and Essex, Mich.
Rev. Richard Redcoff, Sherman, Marilla and Cleon, Mich.
Rev. Richard R. Davies, Cameron and out-stations, Mo.
Rev. Samuel Ollerenshaw, Laclede and out-stations, Mo.
Rev. William A. Cutler, Dallas City, Ill.
Rev. Sylvester R. Dole, Crete and Matteson, Ill.
Rev. George P. Kimball, Chicago, Ill.
Rev. George Schlosser, Ashkum, Ill.
Rev. Marshall W. Diggs, Pisgah, Ohio, and Liber, Ind.
Rev. Mahlon Willett, Paris, Texas.
Rev. Samuel L. Hillyer, Woodbridge, N. J.
Rev. Cyrus Pickett, Jersey City, N. J.

Receipts in April, 1876.

MAINE—$2.00.

Hallowell, A Friend, 2 00

NEW HAMPSHIRE—$193,86.

Bedford, B. Nichols, $10; Dea. J. French, $1, 11 00
Hollis, On account of Legacy of Mrs. Ann McDonald, E. T. Wheeler, Ex., by Rev. E. H. Greeley, 25
Lancaster, by C. B. Allen, 149 83 61

VERMONT—$380.96.

Addison Co., A Friend, "A special gift for the Centennial," 30 00
Brattleboro, A Friend, "T.," 25 00
Burlington, Ladies of College Street Ch., by Mrs. L. Marsh, freight, 3 50
Georgia, On account of Legacy of Mrs. Susan G. Bliss, by H. M. Stevens, Trustee, 212 62
Peacham, Mrs. D. S. Chamberlin, 30 00
Ryegate, Legacy of Mrs. R. A. Dickey, by J. White, Ex., 79 84

MASSACHUSETTS—$3,889.48.

Mass. Home Miss. Soc., by C. Demond, Treas., 2,000 00
Deerfield, On account of Legacy of Mrs. Mary Pease, by L. E. Pease Ex., 1,475 45
Gloucester, On account of Legacy of A. H. Bray, 2 28
Hopkinton, Mrs. P. J. Claflin, 50 00
Northampton, "W.," 300 00
Oxford, First, by E. S. Pease, 36 00
Stoneham, by S. Dean, 25 75

RHODE ISLAND—$570 10.

Bristol, by Rev. J. P. Lane, of wh. from Miss C. DeWolf, $250; Mrs. M. De W. Rogers, $250, 540 10
Little Compton, J. B. Richardson, to const. Rev. W. D. Hart a L. M., 30 00

CONNECTICUT—$5,727 38.

Conn. Home Miss. Soc., by J. L. Chapman, Treas., 1,221 72
Franklin, by W. B. Hyde, 35 00
Groton, by W. P. Harris, 80 00
Lebanon, First and South Socs., by Rev. O. D. Hine, 20 60
Ledyard, by C. Cutting, 25 00
Middletown, "A. B. C." 5 00
Milford, First, add'l, by E. B. Platt, 21 00
New Haven, Legacy of Mrs. Sarah J. Silliman, by J. McClellan, Ex., 1,000 00
New Milford, Ladies' Mite Soc., by Mrs. J. B. Merwin, 37 75
Norwich, Broadway, by S. B. Bishop, of wh. $100 from B. W. Tompkins, to const. E. N. Gibbs a L. D., 328 39
Norwich, Second, by C. M. Colt, 272 52
Ridgefield, Miss Sally Keeler, 5 00
Roxbury, Bequest of Miss Eleanor Frisbie, to const. H. C. Brinsmade a L. M., 50 00
Roxbury, by A. W. Fenn, 23 25
Washington, Legacy of Leverett Allen, by J. B. Newton, Ex., 1,008 77
Westbrook, by I. N. Spencer, 9 79
West Hartford, On account of Legacy of G. A. Brace, by E. Selden, Ex., 1,519 94
Winsted, Mrs. Mary A. Mitchell, 15 00
Woodbury, North, by A. W. Mitchell, 18 25
Woodstock, First, by W. D. Carroll, to const. Mrs. Polly Bowen a L. M., 31 00

NEW YORK—$10,956 24.

Received by Rev. Dr. Holbrook:
Hamilton, $27 50
A Friend, 10 00
Riverhead, 11 25
——— 48 75
Albany, First, by W. Gould, Jr., to const. Rev. Dr. W. S. Smart, H. S. McCall and W. Gould, Jr., L. Ms., 109 70
Ashville, A Friend, by Rev. S. F. Porter, 5 00
Auburn, On account of Legacy of J. S. Seymour, by J. Seymour, Jr., Ex., 9,548 89
Brooklyn, Ch. of the Pilgrims, by S. F. Phelps, Treas., of which from Miss Thurston, $100; R. P. Buck, $50; Rev. R. S. Storrs, D. D., $50; J. S. Rockwell, $50; D. Johnson, $25; M. D. Thomas, $25; J. P. Robinson, $25; W. F. Merrill, $25; G. H. Nichols, $20; Mrs. J. Bullard, $10; Miss Anderson, $2, 458 20
Bridgewater, by Rev. L. W. Church, 8 00
Green River, by Rev. J. H. Goodell, 15 00
Livonia, On account of Legacy of Mrs. Mary Herrick, by W. Smith, Ex., 178 80
New York City, Broadway Tab. Ch., William Henry Smith, to const. Cephas Taylor a L. D., $100; Edwin West, $5, 105 00
Mrs. Parker, $50; B. Tompkins, $25; H. C. King, $1, 76 00
North Walton, $12; West Brook, $10.77, by Rev. W. W. Curtis, 22 77
North Walton, N. Y., by Rev. W. W. Curtis. [Erroneously acknowledged from West Brook, N. Y., in March, $30.]
Penn Yan, Charles C. Sheppard, to const. Sarah T. Sheppard and W. M. Patterson L. Ds., 250 00
Rochester, A. B., 100 00
Tallman, Second, by Rev. S. H. Switzer, 17 28
Triangle, by Rev. H. Lyman, 5 00
Winfield, by Rev. L. W. Church, 7 85

NEW JERSEY—$181.00.

Newfield, by Rev. C. Willey, 10 00
Orange, Trinity, by J. L. Halsey, 168 00
Orange Valley, A Friend, 1 00
Vineland, "Pilgrim," 2 00

PENNSYLVANIA—$10.00.

Corry, by Rev. J. Adams, 10 00

VIRGINIA—$39.50.

Hampton, Bethesda, by Rev. R. Tolman, 39 50

TEXAS—$10.00.

Paris, by Rev. M. Willett, 10 00

OHIO—$27.61.

Wellington, by J. Ogden, 22 61
Windham, Miss E. A. Alford, 5 00

INDIANA—$1.00.

Michigan City, add'l, 1 00

ILLINOIS—$760.41.

Received by Rev. M. K. Whittlesey:
Galesburgh, First, $22.50
Newtown, 6.00
——— 28 50
Chicago, Hon. M. Skinner, 250 00
Bethany, add'l, by Rev. G. P. Kimball, 3 00
Dallas City, A Friend, 2 00

Dixon, Cyrus A. Davis,	5 00
East Paw Paw, Dea. D. Pine, "Product of wall of fifteen years' standing,"	25 00
Evanston, A Friend,	1 00
Godfrey, Rev. Dr. Savage, Pastor of the Ch of Christ,	25 00
Kewanee, by Rev. M. Doty,	160 00
Lombard, First, by J. T. Reed,	12 25
Lyonsville, by Rev. J. A. Armstrong,	14 00
Moline, Amy Gordon,	5 00
Morris, by Rev. J. A. Armstrong,	25 00
Morrison, by J. N. Baird,	33 35
Nora, Rev. S. Penfield,	10 00
Oak Park, by W. P. Farbeck,	30 05
Ouarga, by Rev. M. E. Dwight,	24 50
Oneida, by Rev. W. A. Chamberlin, to const. Mrs. S. C. Stephenson and Miss Sarah E. Child L. Ms.,	68 00
Oswego,	7 35
Providence, add'l, by G. R. Cushing,	3 50
Summer Hill, by Rev. C. E. Marsh,	13 00

MISSOURI—$29.95.

Cahoka, by Rev. J. Bennett,	3 25
California and Monitean, by Rev. F. G. Sherrill,	1 00
Memphis, by Rev. A. M. Thome,	10 00
St. Joseph, Tabernacle, by Rev. F. L. Kenyon,	15 00

MICHIGAN—$127.18.

Benzonia, First, by Rev. A. L. Gridley,	10 98
Clon and Manilla, $4 75; Sherman, $13, by Rev. R. Redeoff,	17 75
Dorr, by Rev. N. K. Evarts,	8 80
Dundee, $12 75; Rashville, $12 75; Rev. D. W. C. and wife, $5, by Rev. D. W. Comstock,	30 50
Frankfort, $7; South Frankfort, $4, by Rev. L. F. Waldo,	11 00
Hersey, by Rev. O. B. Waters,	23 00
Lisbon, by Rev. S. Porter,	5 00
Morenci, $7; Cannandaigua, $6, by Rev. J. Van Antwerp,	13 00
Rockford, by Rev. R. W. Miller,	5 57
Vicksburg, by Rev. T. Nield,	1 60

WISCONSIN—$117.78.

Black Brook, Lincoln and Mapleton, by Rev. C. W. Hinman,	10 00
Green Bay, First Presb. Ch., by W. C. Bailey,	68 23
Pine River, Poysippi and Wautoma, by Rev. D. A. Campbell,	5 00
Princeton, by Rev. W. M. Richards,	5 00
Royalton, by Rev. M. L. Eastman,	22 00
Viroqua, First, by Rev. W. Houghton,	7 50

IOWA—$380.35.

Received by Rev. E. Adams:		
Osage, Woman's Miss. Soc.,	$15 00	
Waverly,	12 75	
		27 75
Big Rock, by Rev. J. W. Pickett,		25 00
Blairstown, Mrs. J. H. French,		10 00
Cromwell, by Rev. W. T. Bartle,		10 00
Gilman, by Rev. S. J. Buck,		9 23
Grinnell, Mrs. Hyde, $10, Mrs. Day, $5; Mrs. Grinnell, $5, by Rev. S. L. Herrick,		20 00
Keokuk, Orthodox, by Dr. W. Bancroft,		40 00
Keswauqua, by B. Wilson,		13 00
Lewis, add'l, by Rev. C. Little,		10 00
Lyons, by J. Q. Root, to const. Prof. M. Soule and Rev. S. Crawford L. Ms.,		80 00
Osawa, $13; Sabbath-school, $7, by Rev. C. N. Lyman,		20 00
Stacyville, by Rev. G. Sterling,		21 37
Tabor, by G. S. Houghton,		94 00

MINNESOTA—$131.77.

Fairmount, $16.10; Westford, $2, by Rev. E. N. Raymond,	18 10
Glencoe, by Rev. A. Graves,	19 25
Minneapolis, Pilgrim, by Rev. C. A. Hampton,	5 00
" Second, by Dea. L. B. Graham,	16 80
Park, by Rev. L. Arms,	6 25
Sleepy Eye, by Rev. O. P. Champlin,	11 10
Spring Valley, First, by Rev. C. W. Merrill,	30 05
Winona, First, by J. C. Blake,	25 62

KANSAS—$53.45.

Alma, by Rev. H. Jones,	7 80
Edgewood, by Rev. C. Hancock,	6 75
Hamlin, by J. H. Rhone,	7 30
Independence, by W. E. Otis,	19 00
North Topeka, First, by Rev. T. W. Jones,	8 00
Wellsville, First, by Rev. G. W. Skinner,	5 00

NEBRASKA—$16.50.

Batin, Innvale and Red Cloud, by Rev. A. Maxwell,	5 00
Buffalo City, add'l, by Rev. J. Hayward,	1 50
Plymouth, First, by Rev. H. Bates,	10 00

DAKOTA TERRITORY—$8.00.

Canton, First, by Rev. M. V. B. Morrison,	3 00
Springfield, Rev. C. L. Hall,	5 00

CALIFORNIA—$72.50.

Hollister, by Rev. W. H. Cross,	2 50
Saratoga, First, by Rev. W. C. Merritt,	10 00
South Vallejo, by Rev. G. M. Dexter,	20 00

OREGON—$21.00.

The Dalles, First, by Rev. W. R. Butcher,	21 00

WASHINGTON TERRITORY—$20.00.

Port Gamble, $10; Port Madison, $10, by Rev. J. F. Damon,	20 00

HOME MISSIONARY,	33 90
	$23,721 14

Donations of Clothing, etc.

Amherst, Mass., Ladies' Benev. Soc., by Mary I. Cooper, box and freight,	$210 00
Brooklyn, N. Y., Ladies' Benev. Soc. of South Ch., by Mrs. J. H. Swift, box,	145 00
Burlington, Vt., Ladies of College Street Ch., by Mrs. L. Marsh, bbl.,	40 00
Oakham, Mass. Ladies, by Mrs. L. E. Morton, box and freight,	93 13
Port Richmond (S. I.) N. Y., Rev. T. S. Goodwin, box of books	
Springfield, Mass. Ladies' Benev. Soc. of North Ch., by Mrs. W. C. Warren, bbl. and freight,	100 00

Receipts of the New Hampshire Missionary Society, in March and April, L. D. STEVENS, *Treas.*

Alstead, Ch. and Sabbath-school,	22 00
Barnstead, Legacy of Eleanor Nutter,	$100 00
Boscawen,	19 00
Bristol, $2.08; for A. H. M. Soc., $3.89,	5 97
Brookline,	14 15
Canterbury, Bal. of Legacy of Benj. Whidden,	7 97
Claremont, $8; Mrs. Eliza Deming, $5; heirs of Fannie Dow, $1,	14 00
Francestown, Joseph Kingsbury, for A. H. M. Soc.,	10 00
Hanover, Dart. Coll. Ch.,	25 00
Jaffrey, First, $7 15; Mrs. Nutting, $8,	15 15
Milford, for A. H. M. S.,	133 25
Nashua, First,	3 850
Newport,	44 60
Piermont, Mrs. A. D. Marden, $4.00, in part to const. H. D. Palmer a L. M.,	10 00
Salisbury,	23 00
	$474 94

Receipts of the Massachusetts Home Missionary Society, in April, CHARLES DEMOND, *Treas.*

Abington, North, Mrs. A. S. Reed, to const. Mrs. W. Torrey, a L. M.,		$30 00
Ashburnham, by J. P. Hastings, Tr.,		65 00
Ashby, by C. J. Hitchcock, Tr.,		7 23
Sabbath-school, by J. P. Hayward, Tr.,		20 00
Ashland,		6 75
Athol, by C. C. Barrett, Tr.,		101 24
Ayer, Mrs. J. Spaulding,		50 00
Boston, Eliot, by L. H. Briggs, Tr.,		100 00
Holland,		7 86
Jamaica Plain, by H. T. Hogan, Tr.,		103 50
Union, by A. Gay, Tr.,		338 73
Vine Street, mon. con.,		10 00
Braintree, Ladies' H. M. Soc., by Miss S. H. Thayer, to const. Mrs. R. R. Hunt, Mrs. C. A. French, Mrs. R. E. Morrison, Miss L. A. Wild and Mrs. J. L. Merrill L. Ms.,		150 00
Bristol, N. H.,		6 87
Burlington, by S. Sewall, Tr.,		20 00
Cambridge, Shepard, by G. S. Saunders, Tr.,		114 00
Campello, mon. con.,		4 00
Charlemont, First, by D. L. Sammis, Tr.,		16 00
Chelmsford, North, by R. D. Davidson, Tr., to const. Rev. J. L. Merrill a L. M.,		32 00
Concord,		12 00
Danvers, Maple Street, Infant Class in Sabbath-school,		5 00
Deerfield, South, by C. A. Stowell, Tr.,		6 75
Douglass, by Rev. W. W. Dow,		7 00
Dudley, M. Parkhurst,		10 00
Easthampton, First, by S. D. Lyman, Tr.,		41 67
Foxboro, Miss Susan Payson,		10 00
Gloucester, Evan. to const. Alex. Pettigrew, Geo. A. Upton, J. H. Hunt, J. C. Overbeck, N. H. Phillips and Mrs. L. A. Abbott L. Ms.,		149 08
Greenfield, Second, by D. L. Sammis, Tr.,		30 90
Groveland, a Friend,		50 00
Hadley, Russell, by E. Porter, Tr.,		48 08
Hampden Ben. Asso., Charles Marsh, Tr.:		
Holyoke, Second,	36 90	
Ludlow,	15 00	
Springfield, First,	55 83	
Ira Merrill,	5 00	
West Springfield, First,	20 00	
" " Park Street,	67 30	200 13
Hanover, Mrs. Sylvester,		5 00
Hatfield, by J. A. Billings, Tr.,		33 25
Lancaster, Evan., by L. Boyle, Tr.,		22 56
Lowell, Kirk Street, Legacy of Samuel W. Stickney,		1,000 00
Asa Whitney,		1 50
Lyndeboro' Center,		15 00
Malden, by H. M. Smith, Tr., to const. Arthur H. Wellman and W. L. Greene L. Ms. and Geo. W. Walker a L. D.,		400 00
Medfield, Second, to const. Mrs. Ella Coolidge and Mrs. Julia A. F. Gilley L. Ms.,		32 00
Medway, East, mon. con.,		8 25
Natick, First, by M. B. Babb, Tr.,		77 50
Newton, West, Mrs. H. Newell,		10 00
Northboro',		30 00
North Brookfield, First, by J. E. Porter, Tr., to const. Mrs. W. B. Thompson, Mrs. E. R. Jones and Miss A. W. Johnson L. Ms.,		90 00
Packardville, Union,		4 00
Pepperell, Mrs. Lucy J. Boynton, to const. herself a L. M.,		30 00
Petersham, Mrs. Laura Simons,		10 00
Plymouth, South,		13 50
Tisbury, West,		5 00
Tolland,		10 00
Townsend, by F. Warren, Tr.,		22 70
Westboro, by W. J. Eaton, Tr.,		45 02
West Newbury, Second Parish,		13 41
Whateley,		7 00
Winchester, by C. E. Conant, Tr.,		101 00
Woburn, by G. R. Gage, Tr.,		225 00
Home Missionary,		2 30
		$4,027 30

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Andover, South, by Miss H. E. Whittier, barrel,	123 00
Dedham, Allen Ch., two barrels,	175 00
Fitchburg, by Mrs. G. R. Scott, barrel,	86 00
Franklin, by Miss R. Bullard, barrel,	44 00
Pittsfield, First, Ladies' Ben. Soc., by Miss J. W. Redfield, barrel,	249 83
Freewill Soc., barrel,	137 66
Springfield, by Mrs. R. R. B. McClean, two barrels,	373 00
Taunton, Winslow Ch., by H. L. Blake, barrel,	53 00

Receipts of the Connecticut Home Missionary Society, in April, JAMES L. CHAPMAN, *Treas.*

Ashford, A Friend,	$10 00
Avon, First, by A. M. Thompson,	17 00
Berlin, Second, Alfred North, Tr.,	10 00
Bozrahville, Bequest of Mrs. Melissa H. McCall, of Lebanon, by H. McCall, Ex.,	143 78
Bridgeport, Second, by C. F. Porter, Tr.,	171 10
Bridgewater, by Rev. J. B. Doolittle,	30 50
Cornwall, First, by M. Beers, Tr.,	16 65
East Hartford, by E. A. Williams, Tr.,	40 00
Madison, $18, Henry Lee, $10, by F. T. Jerman,	28 00
Meriden Center, by N. B. Ward, to const. Mrs. H. N. Waters a L. M.,	48 26
Middletown, First, "monthly," by H. E. Sawyer, Tr.,	19 00
North Canaan, A. A. Lawrence, Tr.,	29 00
Norwalk, O. S. Clark,	2 00
Norwich, First, by L. A. Hyde, Tr., $30 of wh. from Lewis A. Hyde, to const. Susan Cleveland Hyde a L. M.,	127 61
Mrs. M. A. Williams, by L. A. Hyde,	50 00
Preston, by William Morse, Tr.,	11 00
Taftville, by Samuel Prentice,	5 00
Westford, by Chauncey Winton,	7 00
Windsor, by I. W. Baker, Tr.,	12 00
	$777 90

Receipts, in coin, of California Agency, by J. W. CLARK, *Financial Agent.*

Benicia,	16 20
Grass Valley,	12 50
Oakland, First,	91 92
Plymouth Avenue,	25 00
Redwood City,	49 55
Santa Cruz,	46 60
San Francisco, Plymouth,	17 00
Rev. J. Rowell, Seamen's Chaplain,	50 00
Ventura,	5 00
	$313 77

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIX. JULY, 1876. No. 3.

FIFTIETH ANNIVERSARY

OF THE

AMERICAN HOME MISSIONARY SOCIETY.

PUBLIC services were held on Sabbath evening, May 7th, 1876, in the Broadway Tabernacle Church, New York.

The devotional exercises were conducted by Rev. WILLIAM M. TAYLOR, D.D., pastor of the church, and Rev. HENRY M. STORRS, D.D., one of the Secretaries. An abstract of the Report of the Society's work for the year was presented by Rev. A. HUNTINGTON CLAPP, D.D., one of the Secretaries.

A sermon was preached by Rev. LEONARD BACON, D.D., LL.D., of New Haven, Conn., from Jeremiah vi. 16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

On Wednesday, May 10th, the Society met at its Rooms, in the Bible House, at four o'clock, P.M.

Rev. THEODORE D. WOOLSEY, D.D., LL.D., President of the Society, occupied the chair, and the meeting was opened with prayer by Rev. WILLIAM M. TAYLOR, D.D., of New York.

The Treasurer's Report was read by WILLIAM HENRY SMITH, Esq., the Treasurer of the Society.

An abstract of the Annual Report of the Executive Committee was presented by the Secretaries.

On motion,

Resolved, That the Reports now presented be accepted, and published under the direction of the Executive Committee.

On the Report of a Committee of Nomination, the following officers were elected for the ensuing year, and after prayer by Rev. G. BUCKINGHAM WILLCOX, of Stamford, Conn., the Society adjourned.

PRESIDENT.

Rev. THEODORE D. WOOLSEY, D.D., LL.D., New Haven, Ct.

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Rev. SAMUEL WOLCOTT, D.D., Cleveland, O.

TREASURER.

Mr. WILLIAM HENRY SMITH.

AUDITOR.

Mr. GEORGE S. COE.

SECRETARIES FOR CORRESPONDENCE.

Rev. DAVID B. COE, D.D.
Rev. ALEXANDER H. CLAPP, D.D.
Rev. HENRY M. STORRS, D.D.

RECORDING SECRETARY.

AUSTIN ABBOTT, Esq.

MEETING OF THE BOARD.

The Board of Directors met on Wednesday, May 10th, at the Society's Rooms, Bible House, Astor Place, and appointed the members who, in connection with the officers designated by the Constitution, compose the

EXECUTIVE COMMITTEE.

Mr. JOHN B. HUTCHINSON, *Chairman.*
Mr. CHRISTOPHER R. ROBERT.
Mr. SIMEON B. CHITTENDEN.
Rev. RICHARD S. STORRS, D.D
Rev. WILLIAM I. BUDINGTON, D.D.
Mr. CALVIN C. WOOLWORTH.
Rev. WILLIAM M. TAYLOR, D.D.
Mr. JOHN WILEY.
Mr. CHARLES ABERNETHY.

Members Ex-Officio
- Mr. WILLIAM HENRY SMITH, *Treasurer.*
- Rev. DAVID B. COE, D.D., } *Secretaries for Correspondence.*
- Rev. ALEXANDER H. CLAPP, D.D., } *Secretaries for Correspondence.*
- Rev. HENRY M. STORRS, D.D., } *Secretaries for Correspondence.*
- AUSTIN ABBOTT, Esq., *Recording Secretary.*

FIFTIETH REPORT.

AT length we are brought to this Society's fiftieth anniversary. What occasion have we to set up here our grateful memorial! From that small yet courageous and trustful outreaching from New England and New York into a frontier wilderness that has now become the abode of busy, happy millions, the work has been carried westward beyond the Mississippi and the Missouri, across "the great desert" and the Rocky Mountains to the Pacific; north to icy regions, south to the realms of perpetual summer. As the miracles of grace that gem the path of the Society through this half-century pass in review before us, we can only exclaim, "What hath God wrought!" To his name be the glory!

This fiftieth anniversary forms no exception to the law that has failed but once in thirty years, if even in fifty, calling us, as often as we assemble, to mourn the loss of beloved and revered associates in the responsibility of managing the Society's affairs. Since the last anniversary, two of the Vice-Presidents, Rev. GEORGE E. ADAMS, D.D., and the Hon. JACOB BUTLER; and two of the Directors, Rev. JOHN J. MITER, D.D., and Rev. ROBERT G. VERMILYE, D.D., have been removed by death. Dr. Adams and Mr. Butler were both elected Vice-Presidents in 1864, in recognition of valuable services for years rendered to the cause of Home Missions:—by the latter in Iowa, then with less than two hundred thousand people, but giving promise of the Christian influence she wields to-day, second, perhaps, to that of no Western State:—by the former, in Maine, where for a generation he was foremost

in all enterprises for the furtherance of missions and education, at home and abroad. A few closing years of his life Dr. Adams passed in the neighborhood of this city; and his frequent visits of inquiry, counsel, and encouragement; his presentations to his people, as well as his prayers and gifts, proved that his sense of the importance of the work steadily deepened unto the end.

Dr. Miter became a member of the Board of Directors in 1846, at which anniversary he gave a stirring address on "Home Missions as the grand agency by which the West can and must be saved." He had then been five years in Wisconsin, where for thirty years afterward he practically proved his faithfulness to the cause.

Professor Vermilye was chosen a Director in 1863, and though the duties of his office have seldom allowed him to be present in our deliberations here, he has rendered valuable service in inspiring the students under his care with the home missionary spirit, and by his wise and candid counsels helping to secure the best men for the work. Such advisers, in such positions, are, under God, among most important factors of the Society's success. May our Father fill their places here with others equally devoted and helpful!

Seven missionaries, also, within the year, have left the service of the Master on earth for the joys of his immediate presence: Rev. J. W. WILSON, in Maine; Rev. JOHN W. STARR, in New Hampshire; Rev. ALBERT V. HOUSE, Rev. HENRY B. UNDERWOOD, and Rev. CHAUNCEY TAYLOR, in Iowa; Rev. William A. STALLCOP, in Minnesota; and Rev. ALMON B. PRATT, in Nebraska.

SUMMARY OF RESULTS.

The number of ministers of the gospel in the service of the Society, the last year, whose names are found in the General Table, commencing on page 18, together with those engaged in superintending the work, is 979.

Of these, 739 were in commission at the date of the last Report, and 240 have since been appointed.

They have been distributed in 33 States and Territories, as follows: In Maine, 90; New Hampshire, 47; Vermont, 49; Massachusetts, 73; Rhode Island, 6; Connecticut, 39; New York, 51; New Jersey, 8; Pennsylvania, 13; Virginia, 1; West Virginia, 2; Florida, 1; Louisiana, 1; Texas, 2; Tennessee, 1; Ohio, 27; Indiana, 10; Illinois, 54; Missouri, 28; Michigan, 76; Wisconsin, 72; Iowa, 92; Minnesota, 60; Kansas, 75; Nebraska, 40; Dakota, 9; Colorado, 8; Wyoming, 1; Utah, 1; Nevada, 1; California, 33; Oregon, 4; Washington, 4.

This distribution gives to the New England States, 304; Middle States, 72; Southern States, 8; Western States and Territories, including 41 on the Pacific coast, 595.

Of the whole number in commission, 474 have been *pastors* or *stated supplies* of single congregations; 312 have ministered to two or three congregations each; and 193 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed is 734 years.

The number of *congregations* and *missionary districts* which have been fully supplied, or where the gospel has been preached at stated intervals, is 2,525.

Two missionaries have been in commission as pastors or stated supplies of congregations of *colored* people, and 37 have preached in foreign languages; 21 to *Welsh* congregations, 13 to *German* congregations, one to a *French* congregation, and two to congregations of *Swedes*.

The number of *Sabbath-school* and *Bible class scholars* is not far from 85,370.

The *contributions to benevolent objects*, reported by 619 missionaries, amount to $23,522.08.

Two hundred and two missionaries make mention of *revivals* of religion during the year, in some of which there have been 100, 88, 84, 64, 60, and in one case 120 hopeful conversions. In 176 instances, the number of reported converts exceeds ten; and the number reported by 500 missionaries is 6,297.

The *additions to the churches*, as nearly as can be ascertained, have been 7,836, namely: 4,869 on profession of faith, and 2,967 by letters from other churches.

Ninety-two churches have been *organized*, in connection with the labors of the missionaries, during the year, and *forty-one* have assumed the entire support of their own gospel ordinances.

Fifty-five houses of worship have been *completed; one hundred and twenty-eight repaired or improved;* and the building of *twenty* others *commenced. Eighty-seven young men* in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

THE TREASURY.

RESOURCES.--The balance in the Treasury, April 1, 1875, was $16,830.33. The *receipts* for the succeeding twelve months have been $310,027.62—making the resources for the year $326,857.95.

LIABILITIES.—There was due to missionaries, at the close of the last year, $9,618.86. There has since become due, $314,159.60—making the total liabilities $323,778.46.

PAYMENTS.—Of this sum $309,871.84 have been paid, leaving $13,906.62 still due to the missionaries for labor performed, but not yet reported. In addition to these past dues, appropriations already made, and daily becoming due, amount to $87,915.42, making the total of pledges $101,812.04, toward canceling which there is a *balance* in the Treasury of $16,986.11.

COMPARATIVE STATEMENT.

From this summing up of the year's results, it appears that the number of missionaries employed exceeds, by twenty-seven, that of the previous year; the number newly commissioned is greater by twenty-six; the years of service are more by thirty-one; 302 more stations have been supplied; 4,620 more children and youth were gathered into Sabbath-schools and Bible-classes; fifty-nine more missionaries make mention of revivals, reporting 2,857 more hopeful converts; 1,475 more have been added to the churches; of these, 1,045 more joined on profession of faith; twenty-five more churches were organized; eight more became self-supporting; thirteen more young men are reported as preparing for the ministry.

The receipts, notwithstanding the universal depression of business, were $1,130.80 in advance of those of the forty-ninth year, which were $14,330 larger than in any year that went before it. The amount of legacies, though large [$88,589.95], was $5,700 less, and the contributions of the churches and individuals were $6,387 more than in the previous year. The expenditures were greater by $13,081.19; and the supplies of clothing, books, cash, etc.—largely the gift of Christian women—through the Society, but not entering into its Treasurer's account, exceed those of any former year, being not less than $72,000.

THE HALF-CENTURY'S WORK.

Turning from these results of a single year to those of the half-century now completed, we find that the Society has gathered and administered through its Treasury, in cash, the sum of $7,621,071.16. The value of other gifts and supplies distributed in carrying on the work, so far as can be ascertained, is not less

than $1,000,000—an aggregate of $8,621,071.16 consecrated with faith and prayer to the giving of this land to Christ in perpetual possession. The number of laborers bearing its commission in a single year has increased from 169 in 1826 to 979 in 1876; its yearly income, from $18,140.76 to $310,027.62 in cash receipts to its Treasury, or more than $380,000, if we include also other supplies which enter into the support of the missionaries and their families. The fields occupied have correspondingly increased from 190 to 2,525. Under its direction, 31,486 years of ministerial service have been performed; the glorious gospel of the blessed God has been proclaimed at uncounted stations in forty-three States and Territories, in which 265,297 souls have been added to the churches receiving its aid; its missionaries have organized 3,739 churches, of which 1,889 have come to self-support, and are now sending forth their branches, and helping to speed Christ's kingdom at home and abroad.

In view of the unprecedented stringency of the times, the fears that have depressed the officers of the Society, and the financial straits that in the summer months filled them with anxiety, and held them back from new fields that it seemed must be occupied, such an outcome of the year's and the half-century's experience may well convince the Society's friends that he who has brought it thus far on its way has borne it on his heart in this its Jubilee year. Ought it not to give them fresh courage to set out upon a second half-century with larger purposes and hopes, fuller consecration, and a trust in God's faithfulness to his covenant, as a hearer of prayer, that nothing henceforth can shake? The Executive Committee feel that faithfulness to their trust compels them, with larger confidence in Christ and his people, to enter fields—especially in some of the new Territories—from which they have hitherto been held back through want of means to meet the heavy outlay required by that class of work. Though costly, trying to the faith and patience, and not often yielding immediate returns, it is the most truly missionary work; it was more than any other in the purpose of the founders of the Society. Is it not *the* work to which the Master is specially calling the Christian people of this land to-day?

By arrangement with the Massachusetts Sabbath-School Society, it is proposed to take up the missionary department of the Sabbath-school work which that Society has laid down. As soon as arrangements are perfected the friends of Home Missions will be called on for aid in the more efficient prosecution of this department of the service to which, from the first, so large a share of the missionaries' care and toil have been given.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches, and pupils in Sabbath-schools, for each year since the organization of the Society. It also exhibits, in the tenth column, the *average* expenditure each year, for a *year of missionary labor*.

GENERAL COMPARATIVE RESULTS.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in Commission the preceding year	No. of Congregations and Missionary Districts	Years of Labor	Additions to Churches.	Sabbath-schools and Bible Classes.	Average Expense for a Year's Labor	Aver. Expense for a Missionary.
1—1826-27	$18,140 76	$13,964 17	169	68	190	110	not rep	not rep.	127	83
2—1827-28	20,035 78	17,549 22	202	89	244	133	1,000	306	132	89
3—1828-29	26,997 81	26,814 96	304	169	401	186	1,678	423	144	88
4—1829-30	38,929 44	42,429 50	392	166	500	274	1,959	572	155	108
5—1830-31	48,124 78	47,247 60	463	164	577	294	2,528	700	160	102
6—1831-32	49,422 12	52,608 39	509	158	748	361	6,126	783	146	104
7—1832-33	64,627 17	66,277 96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911 44	80,016 76	676	200	899	468	2,736	Pupils.	172	116
9—1834-35	88,868 22	83,394 28	719	254	1,050	490	3,500	52,000	170	116
10—1835-36	101,565 15	92,168 94	745	249	1,000	545	3,750	65,000	169	122
11—1836-37	86,701 59	99,529 72	786	232	1,025	564	3,752	60,000	160	123
12—1837-38	86,522 45	85,056 26	684	193	840	438	3,876	57,000	194	124
13—1838-39	82,564 68	82,065 64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,344 20	78,533 89	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413 34	84,184 06	690	173	862	501	4,618	54,100	168	123
16—1841-42	92,468 84	94,300 14	791	248	987	504	5,514	64,200	159	119
17—1842-43	99,812 64	98,215 11	848	225	1,047	657	8,223	65,400	149	116
18—1843-44	101,904 99	104,276 47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946 28	118,360 12	943	209	1,285	780	4,929	60,000	160	126
20—1845-46	125,124 70	126,193 15	971	223	1,458	700	5,811	76,700	166	130
21—1846-47	116,717 94	119,170 40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	140,197 10	139,333 34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848-49	145,925 91	143,771 67	1,019	192	1,510	808	5,540	83,600	178	141
24—1849-50	157,160 78	145,456 69	1,032	205	1,575	812	6,692	75,000	179	141
25—1850-51	160,940 25	158,817 90	1,065	211	1,820	858	6,578	70,000	180	144
26—1851-52	160,092 25	162,831 14	1,065	204	1,948	862	6,820	66,500	189	153
27—1852-53	171,754 24	174,480 24	1,087	213	2,160	878	6,079	72,500	199	160
28—1853-54	191,299 07	184,025 76	1,047	167	2,140	870	6,925	66,400	212	176
29—1854-55	180,136 69	177,717 34	1,032	180	2,124	815	5,534	64,800	218	171
30—1855-56	193,548 37	186,611 02	986	187	1,965	775	5,902	60,000	241	189
31—1856-57	178,060 68	180,550 44	974	201	1,965	780	5,550	62,500	231	185
32—1857-58	175,971 37	190,735 76	1,012	242	2,084	795	6,784	65,500	240	185
33—1858-59	188,139 29	187,634 41	1,064	250	2,125	810	8,791	67,200	231	178
34—1859-60	185,210 17	192,787 69	1,107	280	2,175	868	6,287	72,300	222	174
35—1860-61	181,761 80	183,762 70	1,082	212	2,025	835	5,800	70,000	220	173
36—1861-62	168,852 51	168,836 83	863	153	1,668	612	4,207	60,300	259	183
37—1862-63	164,884 29	183,843 39	734	155	1,455	562	3,108	54,000	240	184
38—1863-64	195,537 69	149,325 58	756	176	1,518	603	3,902	65,200	246	198
39—1864-65	186,897 50	189,965 39	802	199	1,575	635	3,820	58,500	299	237
40—1865-66	221,191 85	208,811 18	818	186	1,594	643	3,924	61,200	326	255
41—1866-67	212,557 68	227,968 97	846	208	1,645	655	5,969	64,000	348	269
42—1867-68	217,577 25	264,608 66	908	250	1,710	702	6,214	66,300	364	282
43—1868-69	244,890 96	274,832 35	972	246	1,956	734	6,470	76,800	374	283
44—1869-70	283,102 87	270,927 58	944	246	1,836	693	6,404	75,750	390	287
45—1870-71	246,567 26	263,617 19	940	227	1,957	716	6,833	71,500	368	280
46—1871-72	294,560 86	261,182 50	961	236	2,011	762	6,358	76,500	369	293
47—1872-73	267,691 42	278,830 24	951	217	2,145	714	5,725	74,000	391	293
48—1873-74	290,120 34	287,662 91	[illegible]	241	2,195	726	5,421	74,700	395	297
49—1874-75	308,896 62	296,789 65	952	214	2,223	701	6,361	80,750	423	311
50—1875-76	310,027 63	309,871 84	979	240	2,525	734	7,636	85,870	422	317

Remarks on the foregoing Table.

1. The total of receipts for fifty years is $7,621,071.16.

2. The total of years of labor is 31,486.

3. The whole number of additions to the churches is 265,297.

4. The average expenditure for a year of missionary labor includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as the average proportion of all the expenses in conducting the Institution.

DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries, each year of the Society's operations, in the geographical divisions of *Eastern*, *Middle*, *Southern*, and *Western* States; and also in Canada.

Society's Year.	New England States.	Middle States.	Southern States.	Western States and Territories.	Canada.	Total.
1—1826–27	1	129	5	33	1	[illegible]
2—1827–28	5	130	9	56	..	201
3—1828–29	72	127	23	80	2	304
4—1829–30	107	147	13	122	3	392
5—1830–31	144	160	12	145	2	463
6—1831–32	163	169	10	166	1	509
7—1832–33	239	170	9	185	3	606
8—1833–34	287	201	13	169	6	676
9—1834–35	289	216	18	187	9	719
10—1835–36	319	219	11	191	15	755
11—1836–37	331	227	11	195	22	[illegible]
12—1837–38	288	198	8	166	24	684
13—1838–39	284	198	9	160	14	665
14—1839–40	290	205	6	167	12	680
15—1840–41	292	215	5	169	9	690
16—1841–42	305	249	5	222	10	791
17—1842–43	288	253	7	291	9	848
18—1843–44	268	257	10	365	7	907
19—1844–45	285	249.	6	397	6	943
20—1845–46	274	271	9	417	..	971
21—1846–47	275	254	10	433	..	972
22—1847–48	295	237	18	456	..	1,006
23—1848–49	302	239	15	463	..	1,019
24—1849–50	301	228	15	488	..	1,032
25—1850–51	311	224	15	515	..	1,065
26—1851–52	305	213	14	530	.	1,065
27—1852–53	313	215	12	547	..	1,087
28—1853–54	292	214	11	530	..	1,047
29—1854–55	278	207	10	537	..	1,032
30—1855–56	276	198	8	504	..	986
31—1856–57	271	191	6	506	..	974
32—1857–58	291	197	3	521	..	1,012
33—1858–59	319	201	..	534	..	1,054
34—1859–60	327	199	..	581	..	1,107
35—1860–61	308	181	..	573	..	1,062
36—1861–62	295	87	..	481	..	863
37—1862–63	281	48	..	405	..	734
38—1863–64	289	44	..	423	..	756
39—1864–65	293	58	..	451	..	802
40—1865–66	283	64	4	467	..	818
41—1866–67	284	66	5	491	..	846
42—1867–68	307	73	7	521	..	908
43—1868–69	327	73	8	564	..	972
44—1869–70	311	71	6	556	..	944
45—1870–71	296	69	5	570	..	940
46—1871–72	308	62	3	588	..	961
47—1872–73	312	49	3	587	..	951
48—1873–74	310	58	7	594	..	969
49—1874–75	292	67	7	586	..	952
50—1875–76	304	72	8	595	..	979

DISTRIBUTION OF MISSIONARIES, No. 2.

Society's Year.	Eastern States.						Middle States.				Southern States.												Western States and Territories.																	
	Me.	N. H.	Vt.	Mass.	R. I.	Ct.	N. Y.	N. J.	Penn.	Del.	Md.	D. C.	Va.	W. Va.	N. C.	S. C.	Ga.	Ala.	Miss.	La.	Ark.	Flor.	Tex.	Tenn.	Ky.	O.	Ind.	Ill.	Mo.	Mich.	Wis.	Iowa.	Minn.	Kan.	Neb.	Dak.	Col.	Wyo.	Utah.	Nev.	Id.	Cal.	Or.	Wash.
1—1826-27	...	...	...	...	...	...	156	1	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	16	27	8	2	8	4	...	...	...	...	...	...	...	...	...	...	...	...	...
2—1827-28	1	2	...	...	...	...	190	1	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	27	43	3	3	5	6	...	...	...	...	...	...	...	...	...	...	...	...	...
3—1828-29	40	9	26	...	...	...	117	...	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	54	12	6	6	10	10	...	...	...	...	...	...	...	...	...	...	...	...	...
4—1829-30	47	29	27	...	...	...	313	1	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	74	17	6	6	12	12	...	...	...	...	...	...	...	...	...	...	...	...	...
5—1830-31	54	31	26	...	...	...	148	2	16	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	74	20	6	12	12	12	...	...	...	...	...	...	...	...	...	...	...	...	...
6—1831-32	62	40	38	1	2	25	167	2	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6	80	23	6	12	13	13	...	...	...	...	...	...	...	...	...	...	...	...	...
7—1832-33	66	50	35	8	3	26	151	3	16	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6	66	24	6	12	10	13	...	...	...	...	...	...	...	...	...	...	...	...	...
8—1833-34	63	45	42	12	3	34	177	5	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6	76	29	6	12	10	12	...	...	...	...	...	...	...	...	...	...	...	...	...
9—1834-35	67	49	49	65	3	37	185	6	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6	80	26	6	12	10	12	...	...	...	...	...	...	...	...	...	...	...	...	...
10—1835-36	90	59	56	71	6	40	193	5	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7	90	29	6	12	10	12	...	...	...	...	...	...	...	...	...	...	...	...	...
11—1836-37	107	69	80	74	4	37	190	6	24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7	94	31	6	12	10	12	...	...	...	...	...	...	...	...	...	...	...	...	...
12—1837-38	91	56	52	76	3	33	201	7	29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7	94	31	6	12	10	12	...	...	...	...	...	...	...	...	...	...	...	...	...
13—1838-39	70	46	47	80	5	34	148	8	41	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	9	14	...	...	...	...	...	...	...	...	...	...	...	...	...
14—1839-40	71	55	51	73	2	35	165	12	27	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	94	31	6	12	9	12	...	...	...	...	...	...	...	...	...	...	...	...	...
15—1840-41	74	47	50	48	4	36	167	11	35	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
16—1841-42	70	60	53	83	2	42	167	11	49	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
17—1842-43	65	47	53	76	2	39	198	16	41	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
18—1843-44	76	42	40	64	5	42	201	16	44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
19—1844-45	65	39	26	46	4	46	188	10	51	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
20—1845-46	81	45	56	59	4	40	211	9	53	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
21—1846-47	86	44	43	60	6	28	198	7	47	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
22—1847-48	91	46	46	62	10	41	157	4	46	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
23—1848-49	89	41	50	67	10	45	166	4	49	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
24—1849-50	92	40	54	60	6	45	173	6	47	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
25—1850-51	91	46	61	67	7	45	170	11	42	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
26—1851-52	96	44	60	74	7	44	167	10	24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
27—1852-53	101	46	56	54	4	45	186	9	45	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
28—1853-54	93	44	57	40	10	42	154	10	44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
29—1854-55	92	45	45	43	7	43	146	11	40	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
30—1855-56	97	48	48	42	7	44	157	13	48	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
31—1856-57	91	43	53	48	7	40	178	10	40	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
32—1857-58	91	42	77	54	6	40	153	14	49	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
33—1858-59	92	46	9	58	2	39	156	12	53	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
34—1859-60	81	62	96	42	6	44	159	12	48	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
35—1860-61	86	61	74	44	4	44	121	12	47	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
36—1861-62	78	80	14	17	8	49	80	4	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
37—1862-63	52	56	5	5	4	49	48	2	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
38—1863-64	77	54	56	60	6	54	42	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
39—1864-65	77	59	61	59	5	52	53	...	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
40—1865-66	78	56	61	74	5	45	68	...	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
41—1866-67	82	58	63	63	6	50	67	2	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
42—1867-68	84	47	61	61	4	57	57	4	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
43—1868-69	85	46	71	70	6	56	57	5	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
44—1869-70	89	45	62	74	6	54	65	7	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
45—1870-71	95	56	64	80	6	53	52	7	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
46—1871-72	110	56	56	61	5	50	49	7	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
47—1872-73	103	79	67	76	7	41	39	7	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
48—1873-74	111	88	51	66	6	39	47	6	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
49—1874-75	89	45	46	66	6	46	53	6	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...
50—1875-76	90	47	49	72	6	29	61	6	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	99	34	6	12	6	14	...	...	...	...	...	...	...	...	...	...	...	...	...

AUXILIARIES AND MISSIONARY FIELDS.

MAINE MISSIONARY SOCIETY.

Rev. JOHN O. FISKE, D.D., President; Rev. STEPHEN THURSTON, D.D., Secretary; JOSHUA MAXWELL, Esq., Treasurer. Office in Portland.

The *receipts* of this Auxiliary in its financial year ending February 29th, were $14,011.22. The amount acknowledged from churches and individuals in Maine, by the Treasurer of the National Society, in its year ending March 31st, was $721.10—of which $500 was a legacy. The entire contributions from Maine for Home Missions during the year were $14,592,58—which is $1,086.10 more than those of the previous year. The *amount expended* for work within the State is $13,871.48; which is $613.58 more than in the preceding year.

The *number of missionaries* employed within the year reported is *ninety*. Of these, twenty-two served through the entire year; sixteen others each for six months and upwards; and thirty-nine for short terms of less than five months each. The average term of service is a little over eight months for each missionary, and the total amount of labor performed is about fifty-five years.

One missionary, a student in Bangor Seminary, died at his post after a few weeks of zealous service. Two aged brethren, formerly but not at the time under commission, also passed to their reward. One church was organized, in Abbott, Nov., 1875. One old dilapidated house of worship was removed to a new site, thoroughly repaired, refurnished, and re-dedicated. The once strong and flourishing church worshiping in it had early in this century come to be represented by one solitary woman. By God's blessing on missionary labor it is now rising healthfully, and promises to become once more a power for good. An unusual number of the aided churches report revivals of religion.

The Trustees name as formidable obstacles to the work in their field a widespread heresy, which quiets the apprehensions of men in regard to their future well-being; the strife of small rival sects, each so tenacious of its minor peculiarities, that they will seldom unite in the support of public worship; and the emigration that takes off the more vigorous part of the additions to the churches, leaving them no stronger than before, so that, with all the outlay of money and labor, the churches do little more than hold their own. So far from disheartening the Society, these obstacles are evidently rousing it to all the more vigorous exertion. "Ours is a life-long work," they say, a work demanding a stronger than ordinary faith, by reason of the peculiar difficulties attending it. God grant that we may be so endowed with power from on high, that mighty wonders of grace shall be accomplished through our instrumentality; that the reign of righteousness begun in Maine may overspread the land and the world?"

NEW HAMPSHIRE MISSIONARY SOCIETY.

Rev. ASA D. SMITH, D.D., LL.D., President; Rev. EDWARD H. GREELEY, Secretary; Hon. LYMAN D. STEVENS, Treasurer. Office in Concord.

The *amount received* by the New Hampshire Auxiliary in the year closing February 29th, was $9,261.91, an advance of $91.49 on the previous year. There was paid from the State into the Treasury of the National Society, in its fiscal year, from legacies, $662.40; from churches and individuals, $1,352.48—in all $2,014.88; making the contributions in New Hampshire, for Home Missions, $11,276.79—less by $3,859.87 than in the year preceding. The *expenditures* for missionary service within the State were $11,333.41—which exceed those of the previous year by the unusual sum of $4,755.83.

The *number of missionaries* aided by the Society is *forty-seven.* Of these twenty-six served through the whole year, seven others for three-quarters of the year or more, and nine for less than six months each. The average term is nearly nine and one-half months, and the aggregate is thirty-six years.

One church has been organized; three have resumed self-support; two have completed houses of worship; three have built parsonages; two missionaries have been ordained and installed; one has died.

The Secretary writes: "The work has largely increased upon our hands; partly from the emigration that still depletes many of our churches, partly from the depression of business that weakens them all, but still more from the religious awakening among us, producing a growing demand for permanent preaching. . . . Our aided churches share fully in the remarkable religious interest that pervades the State, and the number of hopeful conversions in them must be much larger than usual. . . . These revival labors have done much to break down the wall that has heretofore fenced sinful men into classes, as hopeful or hopeless for our efforts, and to prove that the gospel we preach is for *all* men. . . . An increasing interest in the home missionary work among us has grown up, in connection with a deep and more hopeful public interest in the general prosperity of the State. The tide of emigration from which New Hampshire has suffered so much seems to be stayed for the time, and attention is turned to our home resources and the importance of developing them. Our churches have done a noble work in sending out so many of their sons and daughters to plant and sustain churches elsewhere—a privilege they would thank God for, and crave for the future. But the process has gone in many cases near, in some cases quite, to the point of exhaustion. A respite, for the renewing of their energies, would benefit all concerned. Meantime we work on, with the feeling that to keep one of these churches alive, especially to start it on a new career of prosperity, is to keep alive a fountain whose streams of blessing are destined to flow into the remotest parts of the land, and even of the world."

VERMONT HOME MISSIONARY SOCIETY.

CHARLES F. THOMPSON, Esq., President; Rev. CHARLES S. SMITH, Secretary; J. C. EMERY, Esq., Treasurer. Office in Montpelier.

This Auxiliary *received* from all sources, during the year ending February 29th, $14,114.46, exceeding the receipts of the previous year by $2,585.18. The Treasurer of the National Society acknowledged from Vermont, in the fiscal year ending March 31st, from legacies, $2,447.03; from churches and individual donors, $1,118.88; in all, $3,565.91—making the amount contributed in Vermont for Home Missions, $17,680.37—larger by $4,588.79 than in the preceding year. The *expenditures* on the work within the State were $14,551.86, or $3,210.91 more than in the previous year.

The Society has aided within the year in supporting *forty-nine missionaries*, who have occupied as many different fields and their out-stations. Twenty-five of these served through the whole year; nine others, for six months or more. The average term of service has been about nine months, and the aggregate is nearly thirty-four and one-half years.

One church has been organized, in a town where no other church existed, and which had been a moral waste for two generations. Fewer churches than formerly were aided, partly owing to the difficulty of securing suitable ministers to serve these feeble flocks, so that they have gone through the year without regular preaching. In other cases, by uniting their resources, two neighboring churches have been able to dispense with outside aid. Not a few churches are still suffering se-

verely from emigration, and some of them are debating the question of joining their organization with another denomination, so that one efficient church may take the place of two sickly, powerless ones, and more economy in Christian work be secured.

"The year has been one of rich spiritual blessing to our churches," says the Secretary. "The Spirit of God has been present in many communities, giving new life to the churches, and leading men to inquire after the right way—the highway of holiness." "The great want for the successful prosecution of our missionary work at the present time," says the report of the Directors, "the great want of our feeble churches, the great want of many communities in the State, where God's ordinances are neglected, is earnest, self-denying Christian ministers, thoroughly consecrated to the work of the Lord, ready to labor for love of him and love of souls, in our smaller country places. It is a matter worthy of serious inquiry whether the training at the present time of young men for the ministerial work is not defective, fitting them for the pleasant, cultivated, ideal parish, rather than to give them the spirit of consecration and self-denial needed to lead them to follow the footsteps of the Master in going into the towns of Samaria and Galilee to preach the gospel to the poor."

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Rev. WILLIAM A. STEARNS, D.D., LL.D., President; Rev. WILLIAM BARROWS, D.D., Secretary; CHARLES DEMOND, Esq., Treasurer. Office in Boston.

The *receipts* of this Auxiliary for the year ending February 29th, were $72,908.85, of which sum $16,213.48 were the avails of legacies, and $56,695.37 were contributed by churches and individuals. The Auxiliary paid into the Treasury of the National Society, in its financial year ending March 31st, $42,143.65. The National Society also received directly from Massachusetts—in legacies, $19,653.89; contributions of churches and individuals, $17,277.96—in all, $36,931.85. Besides which, 271 boxes of clothing, etc., were sent to missionaries, valued at more than $24,000. The entire amount raised in the State, in cash, for Home Missions, was $103,671.14; of which $24,595.64 were expended on their home field, and $2,577.21 were specially appropriated by direction of the donors. The amount placed at the disposal of the National Society for work on the Western field, was $79,075.50—greater by $5,855.78 than in the previous year.

The *number of missionaries* commissioned in Massachusetts within the year now reported is *seventy-three.* Of these thirty-nine served through the entire year, eight for eleven months, six for ten months, nine others for six months or more. The total number of years labor is sixty-one.

Seventy-five fields were supplied, in seven of which churches have not been formed. Fourteen new fields have been cared for this year; twenty-six churches and stations have been coupled; three churches have been organized; two have assumed self-support.

In their annual report the Executive Committee of the Auxiliary make an unanswerable plea for sustaining the feeble churches in the old, decaying towns, of which 151 actually fell off in population between 1860 and 1870. "Large portions of New England," says the report, "were apparently created of God—certainly are used by his providence—for the raising of emigrants. And in sections the harvest season is nearly over. The time for Ruth is at hand in the fields of Boaz. . . . For the fathers' sake, as well as their own, these enfeebled churches are to be tenderly and generously nurtured. They have impoverished themselves in giving their sons and daughters to others. . . . Yet it should be remembered that this society has a national as well as a State work. . . . The national domain has its claims, and we come under duty to it through the American Home Mission-

ary Society. . . . While our field was primarily the radius of Massachusetts, it has ultimately the immense diameter of the American Union. It is simply continental. Wherever the American government has ownership in soil, and her citizens dwell, there the duty of this Society constitutionally lies. . . . Another such field, in territorial extent, with issues vital to the welfare of the human race, does not offer itself to be moulded and developed by benevolent hands. . . . In these four particulars—the social, educational, civil, and religious—we are the radical nation of the world. In the army of revolution and reconstruction we are the advanced pickets, moving from Europe, across America, on Asia and the old East. And the American church will mistake the conception of her missionary work, and fail in her duty to the ages and all the continents, if she fail to make this the army of occupation between the two oceans."

RHODE ISLAND HOME MISSIONARY SOCIETY.

Hon. WILLIAM W. HOPPIN, President; Rev. CONSTANTINE BLODGETT, D.D., Secretary; EDWIN KNIGHT, Esq., Treasurer. Office in Providence.

The *receipts* of this Society for the year ending February 29th, were $3,413.25, of which $400 were paid over to the National Institution. This Treasury also received from Rhode Island $2,560.21; all of which was the contribution of churches and individuals. The *expenditures* in the State were $3,133.50, and the total amount raised for Home Missions, $6,093.71—besides $5,173 in boxes of clothing, etc.,—exceeding by $532.20 that of the previous year.

Six missionaries have been aided, five of them serving through the year, while two other churches have been helped in securing temporary supply—one for fifty and the other for thirty Sabbaths of the year. This amount, contributed without expense of collection, says the Secretary, "indicates a deepening interest in the cause so vital to the future of our country: a cause of which no words can set forth the importance in view of the now opening second century of our national life.... Great thoughts may well stir us as we look forward to the coming century. The sacramental hosts are girding for the final conflict with the prince of darkness. The Christian press is pouring over the nations its countless copies of the Word of God. Sanctuaries over the whole land open their gates for worshiping assemblies. Sacramental tables invite all confessors of Christ to commemorate his dying love. The Spirit convicts and converts the ever-increasing throngs born here or coming from afar to find homes in our boundless domain....We must be ready to meet the representatives of the nations with our very best things—even the varied appliances of a true faith, and fidelity in the means of education for two worlds. We must have ready for inspection our distinctive ideas of civil and religious freedom, as embodied in our Puritan family, school, church, and State—all combining to make an intelligent, orderly, benevolent, moral, and religious people. Especially must the nations witness the result of our century of revivals, under the Spirit's power, in contrast with the religion of the State or of the hierarchy."

CONNECTICUT HOME MISSIONARY SOCIETY.

Rev. WILLIAM H. MOORE, Secretary; JAMES L. CHAPMAN, Esq., Treasurer. Office in Hartford.

The *receipts* of the Connecticut Auxiliary in the year ending February 29th, were $15,264.51. The *expenditures* within the State were $14,737.73. The Auxiliary forwarded to the Treasury of the National Society, during its financial year, $2,490.24. Into this Treasury were also paid directly, as avails of legacies, $40,818.40; contributions of churches and individuals, $24,818.16—in all, $65,636.56 The total amount raised in the State for Home Missions was $80,901.07—less by

$6,422.85 than in the preceding year. The amount put at the disposal of the National Institution was $68,126.80, which is $6,456.93 less than in the previous year.

Thirty-nine missionaries were under commission, twenty-two of whom served for twelve months and eleven others for more than six months each. The total number of years' service is thirty-one. Thirty-five churches were statedly supplied. One missionary was installed as pastor; one church was repaired. The Directors of the Connecticut Home Missionary Society have been legally incorporated, and made Trustees of the fund for disabled ministers. A decided gain has been made in the number of churches that contribute to the cause, and there is reason to hope that with the return of business prosperity the aggregate of receipts must steadily increase. On the subject of "missionary boxes" sent by the ladies of the Connecticut churches to the value of from $15,000 to $20,000 for several years past, the Secretary suggests this caution: "Care should be taken that they do not diminish the flow of *money* into the treasuries of the Societies.... Boxes neither procure nor send out missionaries; they pay no part of a missionary's salary; they plant no churches; they do nothing to cancel the obligations nor to extend the operations of the American Home Missionary Society. For these things the Society depends, not on boxes, but on the *money* which comes into its Treasury."

Looking back over the century since the Connecticut Home Missionary Society was founded, the Secretary says: "It is probably within the truth to say that what these churches have given for this object, through various channels. in the hundred years now completed, has amounted to $1,500,000, and that by the Divine blessing one thousand Christian churches have been planted in our land, as the result of the share which Connecticut has borne in this enterprise."

The total of receipts from New England is $238,688.02; which is more than the amount of the preceding year by $7,130.75. Of this, $82,223.62 were expended within its own bounds, and $156,464.40 were forwarded to the National Institution for its general work.

NEW YORK HOME MISSIONARY SOCIETY.

Rev. WILLIAM M. TAYLOR, D.D., President; Rev. JOHN C. HOLBROOK. D.D., Syracuse, Secretary; WILLIAM HENRY SMITH, Esq., New York, Treasurer.

The whole *number of missionaries* in this State was *fifty-one*, statedly supplying sixty-eight congregations. Ten churches came to self-support; four were organized, and twenty-two were blessed with revivals. Five pastors were installed; eight houses of worship built or largely repaired; and of the 194 self-supporting churches in the State, 105 contributed to Home Missions. The total amount *contributed* by the State to this treasury was $24,734.92, or $4,615.36 less than last year.

The "plan of weekly offerings," assiduously pressed by the Secretary of the State Society, is constantly gaining in favor. The weaker churches especially find themselves aided by it in their receipts. "No doubt exists in our minds," say the Trustees of the New York Home Missionary Society, "that the universal adoption of this system would largely swell the contributions of churches to objects of benevolence, and greatly lessen the number of those dependent on our Society." Efforts have also been diligently made to promote the union of two or more neighboring weak churches in the services and support of one minister. Encouraging success followed where such churches were Congregational only, and in one instance, a Congregational and a Presbyterian church were so united; but in this case, they were in different towns.

"Less success attended the efforts made on our part to consolidate two or more feeble churches of *different denominations* in the *same community*, where only one is really needed in order to afford adequate means of grace. We are fully convinced of the duty and expediency of such consolidation in many cases, and have exerted our influence to promote it, and advised our own people to make the necessary sacrifices. Sometimes we have declined to make grants where there was little or no prospect of growth, and still less of ultimate self-sustentation, and where the ordinances of the gospel might be enjoyed in connection with other evangelical churches. We are sorry to be obliged to say that we have not found a disposition on the part of some denominations to co-operate in this policy. Still we may hope for a favorable change in this respect with the progress of light, liberality, and right view of Christian economy. There are but two instances in which we are aiding a church of our denomination in a place where there is a Presbyterian organization. One of these cases is a town of near 6,000 inhabitants, and where it is conceded on all hands that a Congregational church is needed, and the other is where the Presbyterian church has only a nominal existence, and is not likely to survive. It has not for some time had any regular and permanent ministry."

The Secretary, during the year, introduced laborers to twenty-two different missionary fields, and aided upward of fifteen other churches in securing pastors. "It is believed there never was a time when our churches, strong and weak, were so fully supplied with ministers." With grateful praise the Trustees report the fact that many of the missionary fields in the State were blessed with revivals,—seasons of refreshing, as these are to *all* churches, to feeble and struggling ones they are often the only hope for preserving existence itself. Some of these missionary churches have thus been graciously preserved from extinction during the year. One of "these little ones"—feeble, and among the weak things, despised and rejected of men—is often the seed-corn of a great harvest, by-and-by, over a wide community. "Destroy it not, for a blessing is in it." New York still maintains its place as the third State in the amount of funds contributed, through this Society, to the evangelization of our land.

OHIO HOME MISSIONARY SOCIETY.

Rev. SAMUEL WOLCOTT, D.D., Cleveland, Secretary; FRANCIS C. SESSIONS, Esq., Columbus, Treasurer.

The work in Ohio has been prosecuted amidst the embarrassments of a too limited treasury, by *twenty-seven* faithful laborers, fifteen of whom have been in service the entire year. They have ministered to thirty-five churches, and to several congregations where no churches have yet been organized. Two were installed as pastors. Two churches were organized, and several houses of worship dedicated.

The receipts of the Ohio Home Missionary Society, during its year ending Feb. 29th, were $4,787.23, being $494.54 less than last year; while the *direct receipts of the parent Society* from the State during its year ending March 31st, were $3,673.66, of which $2,601.71 were from legacies, making the aggregate for Home Missions from this State, for the year, $8,460.89; a loss of $2,693.78 compared with the year before it. "This falling off," remarks the Secretary, "has not been greater in proportion than in other benevolent enterprises: it has been somewhat less. But our Society" (the Ohio Auxiliary) "conducts its operations on so close a financial margin, that a small reduction of income is a source of special embarrassment. The appropriations have been necessarily reduced; and, on this scale, the faithful brethren have been wearily waiting for them when overdue." During this year, as before, the Secretary has devoted his time largely to field service among the more de-

pressed and vacant churches—giving them the preference over those better established and more prosperous. "It has been a special object to group contiguous feeble churches in joint pastorates, and with very gratifying results." He has also rendered essential service in visiting and strengthening the weak churches of Western Pennsylvania and West Virginia, lying near Ohio, under general commission for that work for this Society. "More than usual tokens of the special presence of the Holy Spirit have been seen among the churches, and the year with them has been one of general prosperity, exception being made of the unwonted financial stringency which has straitened our missionary brethren, and tested more than it appears to have developed the spirit of liberality in the churches." We cannot but believe that, ere long, Ohio, the eldest of the Western States, and under deepest obligation to Home Missions for the churches which, under God, have mostly made her the great, prosperous, safe, and happy commonwealth that she is, will come up to the help of this cause with gifts commensurate to her power and to the greatness of the "regions beyond," now asking of her what she once asked of the East, and not in vain.

INDIANA.

Rev. JOSEPH E. ROY, D.D., Chicago, Superintendent.

Ten missionaries were under commission in this State, supplying seventeen churches and two out-stations. Four churches were organized, and four missionaries secured and introduced to the work. The *contributions* of the State to this Society during the year were $2,962.04, being a gain of $2,541.97 on those of the year preceding. Of this amount however, $2,642.40 were the avails of a legacy.

In four of the churches of the Northern Association seasons of special religious interest have been enjoyed; and the stronger, self-supporting churches of the Central Association—the First of Terre Haute, the Plymouth and Mayflower of Indianapolis—have been similarly encouraged and blessed. Indeed, throughout all the Congregational churches in this State there is a growing spirit of courage and fellowship. A wise Christian discretion is evidently controlling the determination of the brethren to plant new ones only where openings are clearly providential and the calls imperative. Under such principles of action, growth may be slower, but it will be sure, and in the end more satisfactory, as in its progress less marked by disappointing fluctuation.

ILLINOIS.

Rev. JOSEPH E. ROY, D.D., Chicago, Superintendent for Northern Illinois (also Field Superintendent); Rev. MARTIN K. WHITTLESEY, Jacksonville, Superintendent for Southern Illinois.

In this State *fifty-four missionaries* were under commission, statedly supplying fifty-seven churches, and nineteen out-stations—a total of seventy-six congregations. Eight churches were organized; five became self-supporting. Four houses of worship were built and dedicated; three others extensively repaired and improved. One minister was ordained. The *contributions* from this State to the Society during the year were $8,689.80; a gain of $244.09, as compared with the one preceding. "In this department," says the Superintendent of the Northern District, "nothing extraordinary has marked the year. Of the churches organized, that at Rock Falls goes off self-supporting; that at White Rocks also, by uniting with another church; that at Roberts is associated with another already aided; while that at Danville asking aid is to do double work in the Welsh and English languages. The *sixteen* ministers who serve, each, two churches in Northern Illinois, are a testimony to an honest desire to economize in missionary appropriations." "Two churches," says the Superintendent of the Central and Southern portions of the

State, "heretofore aided, have relinquished aid, one by sharing pastoral work with another. Eight missionary fields have been blessed with *revivals*, and five others which lately received aid, now do without it only by great sacrifice and self-denying. Every aided church but one has made special efforts for the extension of religion by extra meetings. The year has been one of successful endeavor in severe, hopeful, patient labor, to secure the salvation of men. The pastors of self-sustaining churches, the missionaries, and the Superintendent often united in a common work; in many instances leaving their homes for weeks of labor abroad. Much time and labor were given to churches unsupplied, and to that large number whose ministers, inadequately supported, supply in part only."

The review of work in Illinois brings out some remarkable facts. This is also the jubilee year of the Society's operations in that great State. Commencing with two missionaries, it has had an annual average, for all this time, of *sixty-six* commissioned men laboring within its bounds, who have planted *four hundred* Congregational or Presbyterian churches; and it has expended on this field not less than $600,000. These missionaries have fostered an extensive system of educational institutions, have been foremost in pleading for human freedom, temperance, and revivals of religion; and have been largely instrumental in making society as healthful and moral as it is. There are now 482 Presbyterian churches in the State; and 245 Congregational churches—65 of those founded having disappeared through consolidation and other causes. Of the present 245, one hundred and sixty-three were organized within the last half of this jubilee period, and since the first Congregational church of Chicago began its life; while, during the fifteen years since the Presbyterians withdrew and left the Society, *eighty-five* churches have here been organized and *one hundred and twenty* houses of worship erected. "A fruitful field which the Lord hath blessed."

MISSOURI.

Rev. EDWIN B. TURNER, Hannibal, Superintendent.

Twenty-eight missionaries in Missouri have regularly ministered to sixty-one churches and congregations. Three churches were organized: four houses of worship were built—one of these of hewed logs to avoid debt—and two extensively repaired. Sixteen churches were blessed with revivals; and 482 members were added, 312 of them on profession of faith. The *contributions* to this treasury from the State were $1,047.04; a gain of $349.64 on last year; the total amount reported from all Congregational churches in it, for the various objects of benevolence, is given as $17,480. "Several of them are making jubilee efforts to remove debts, with good prospects of success. Meanwhile the general work has been retarded, in part, by unusual changes among the ministers. Eleven left the State and two others changed their field. "At one time there were twenty-one vacant churches." "Another hindrance has been the difficulty of securing the right kind of men. There are ecclesiastical 'tramps' who pester Superintendents, and often without their knowledge worm themselves into a vacant church by pathetic stories of poverty or persecution. The financial straits of the country and the failure of crops, also, keep many of our churches in a weak state. Some of them are making commendable efforts to advance toward self-support, and throughout the State a more hopeful condition seems discoverable, looking to a more successful advance." After alluding to the fact that in the eleven and a half years of his service for the society in Missouri, *eighty-seven* Congregational churches have been organized—all but two of them in direct connection with the missionary work; and *forty-eight* houses of worship built, forty-six of them by aided churches —the Superintendent goes on to say, "Quite a large proportion of this immense

State is still unreached by our polity. . . . In the Northern, Western and South-western parts of this State—its most fertile portions, where the new population has gone and is going mainly—lies our chief work, as a missionary society, for the future. There our two colleges are located, around which our missionary labor is crystalizing, and our permanent work is being done. These colleges have already made their impress on these wide regions, and are yearly growing in favor and power. Yet not half of these eighty or one hundred counties open to us have been occupied or even explored. For years to come there will be calls for earnest heralds of the cross in these "regions beyond." A grand mission, therefore, still awaits us in the State. A work far beyond our past achievements invites us to greater zeal and a larger faith, in the future. Happy is he who has the honor to lead your noble Society in the conquest of these new fields, and thus add to the kingdom and glory of our Lord."

MICHIGAN.

Rev. WOLCOTT B. WILLIAMS, Charlotte, Superintendent for Southern and Eastern Michigan; Rev. LEROY WARREN, Grand Rapids, Superintendent for North-western Michigan.

In Michigan *seventy-six laborers*, bearing the Society's commission, supplied one hundred and forty churches and congregations with the regular ministration of the gospel. Seven churches were organized; three houses of worship were erected, two greatly enlarged and re-dedicated, and yet others renewed and extensively repaired. None of the aided churches came to self-support during the year. Indeed, the financial straits were such, that it seemed almost a necessity that some of the smaller churches which had become self-supporting should again ask aid of the Society. In every instance but one, however, this unfortunate backward step was happily prevented. The *contributions* to the Society from the State were $4,306.10; or $4,290.92 less than in the previous year. Of the 131 churches within the Southern and Eastern District, only 46 are able to support a pastor without aid. In this District six ministers supply twelve churches, and thus dispense with aid. Effort is constantly made to promote unions of this kind. "On looking back eight years," says the Superintendent, "we can see some progress. Contributions to Home Missions have nearly trebled. Twenty-one churches, that within that time have been aided by the Society, now do without such help." There has been an unusual degree of religious interest during the winter; seventeen of the smaller churches report revivals and conversions, at the least ten, and, in some congregations, as many as fifty or sixty. The practice of weekly contributions to support the gospel is steadily gaining ground, eleven of the smaller churches have adopted the plan, in whole or in part, and, in every instance, with gratifying results."

This same report of religious interest comes also from the Northern District: "Though there has been less gain this year than last, in the number of churches organized and houses of worship built, as might have been expected from the decrease of emigration, and increased stagnation of business—this has been the best year we ever had, in respect to the number and extent of revivals of religion. Fifteen churches have enjoyed them, and some have been unusually extensive and valuable in their results, transforming society, and illustrating anew the power of the Holy Spirit. We trust these best results of Home Missionary labor may encourage those who love the work to sustain it still with their gifts and their prayers. We need in this field still more laborers, men full of faith and of the Holy Ghost, to reap the fields that are already white to the harvest.

WISCONSIN.

Rev. FRANKLIN B. DOE, Ripon, Superintendent for Northern Wisconsin; Rev. HENRY A. MINER, Madison, Superintendent for Southern Wisconsin.

The work in Wisconsin has been prosecuted by *seventy-two missionaries*, of whom four were ordained during the year, and three installed as pastors. They ministered to one hundred and four churches, aided by the Society, besides preaching regularly to many out-stations. Eight churches, previously aided, became self-supporting; and eight were organized. Five houses of worship were erected by missionary churches, several are in progress of erection, and at least four others were extensively improved. These five churches were dedicated free of debt, and existing debts on quite a number more were wholly canceled or greatly reduced. The State *contributed* to this treasury $3,308.45; being $192.14 less than last year. The Superintendent of the Northern District reports having raised nearly $10,000 at dedications during the year, and within the limits of that District, thirty-three fellowship and gospel meetings were held, of which he conducted twenty-five, to the great advantage of the weaker churches, not less than the stronger. Last October he wrote: "Our great need is a deep and extensive revival, of the Moody and Sankey kind, coming from the power of the Highest. It will be the great moving power in the aggressive work of the churches in possessing this splendid State for Christ." Now he writes: "this great need has been, in a good measure met, and the corresponding results will appear. Revivals have been numerous over the State, some of them of great power. These churches have been brought up to a higher plane of spiritual vision and living, all the Christian graces quickened, and many souls converted to God. Plans were formed for special revival efforts at our State Convention, and these were carried out; hence the blessing. Our missionary churches have shared largely in the gracious visitation. The next Annual Report will show a large increase in our membership. A corresponding increase in contributions to Home Missions will show that the work is genuine. The kingdom of Heaven draweth nigh; we live in grand and glorious times. The Home Missionary work in Wisconsin was never more inspiring, never so full of promise, and the needs were never greater than to-day."

Discussing "the ability of Wisconsin to do her own work," the Superintendent of the Southern District says: "We have (in the State) about 200 churches; of these not over 50 can be said to be self-supporting...Many are just on the borderline, taxing themselves to their utmost, in order to keep off from the Society's list. ...The 'yoking' of churches and the cutting down of salaries have been carried to even a painful extreme; greater economy in this direction would not be good economy, efficiency is what we must strike for; I see not how we can cut down another dollar, nor do I see how we can get along, for years to come, with a much less expenditure than at present. Some churches will attain self-support; but new ones will come upon the beneficiary list, and others still will need more help than at present, being weakened by change in population. Even now, Connecticut, with one-half the population, expends more within her bounds than Wisconsin. But while we cannot expect to expend much less, we can hope to raise more....We do hope something from the great increase of religious interest....Eleven missionary churches in this District have been blessed; twenty-two gospel and fellowship meetings of three days each have been held, nearly all resulting in revival interest. Hundreds have been converted, and many of the weaker churches greatly strengthened. This has been a year of great progress. A forward movement along the lines there has been, but the work is not done. Wisconsin is far from being Christian. Intemperance, Sabbath-breaking, and profanity, are giant evils, not yet overcome. A large increasing foreign population are in need of our American

Christianity. A million and a quarter of people within our State! We *must* be endued with power; power to bring the gospel to bear, with its mighty converting energy, on all hearts."

IOWA.

Rev. EPHRAIM ADAMS, Waterloo, Superintendent for Northern Iowa; Rev. JOSEPH W. PICKETT, Des Moines, Superintendent for Southern Iowa.

This Society sustained, in whole or in part, *ninety-two missionaries* in Iowa the past year; statedly preaching the gospel to one hundred and thirty churches; and, in all, to more than one hundred and seventy congregations, including out-stations Of these missionaries three died within the year; five came into this State, fresh from seminary studies, were ordained, and are doing good service at important points. Eight churches were organized; seven became self-supporting, and three disappeared. Ten houses of worship were erected, and several more largely improved. The State *contributed* $5,031.28 to the treasury of the Society; being an increase of $548.06 upon the amount reported one year ago.

"There needs to be, there must be, an enlargement of the missionary work," says the Superintendent of the northern half of this imperial State. "I have contrived and studied for economy till I have come to a point where it seems impossible to carry it further, seems but waste, but golden opportunities missed. There is a point beyond which labor should not be pressed upon the brethren, below which as to remuneration they should not be asked to labor. . . . Then there is a class of churches which more abundant and abler ministrations would hasten on to self-support; increased expense at the first would be economy in the end. And then we must get out into the country, off from the railroads. It is in the country that the people dwell. They are growing in intelligence. They are not satisfied with the preaching they have. I have plans in mind, and there are openings. But, *the men*—men of ability, willing to labor where it means '*Home Missionary*' all the way through—can we find them? If we cannot, God can: he will. Such he has now in the field, and he can add to the number. For such, let prayer be made. . . . With gratitude to God, I am able to record more revivals than in the year previous. All through the autumn and winter a revival spirit seemed to be abroad. Fellowship meetings of much interest were held. The week of prayer was universally observed, and in many places followed by extra meetings of praise and prayer, resulting in special works of grace."

Very similar is the report from the Superintendent of the southern half. He names thirteen churches on his field where "revivals have been enjoyed, while a number of others have been blessed with conversions in connection with a series of meetings. I may say of our churches, they never were so alive as at present. But I am oppressed with the consciousness that we have not attained—no, scarcely reached toward—what it had seemed reasonable to hope we might secure. Yet I am not discouraged. There must be no relaxation, but wiser plans, framed in stronger faith and more prevailing prayer. . . . This State may be said to have been explored. But there is a great work to be done; we need many more young men of fervid zeal and piety. The field is white for as many as will come, and more will be needed every year to meet the demands of the teeming populations that are to swarm over this State in the near future. . . . I am resolved to give all that I have to give, to enthrone Christ in the midst of this lovely State, and my greatest joy is to welcome others to this blessed fellowship of labor and sacrifice."

MINNESOTA.

Rev. LEVI H. COBB, Minneapolis, Superintendent.

Sixty missionaries have borne the Society's commission this year in Minnesota: six were ordained, four installed, one died, and two men were licensed during that

time. Seventy-nine churches and fifty-five out-stations, making a total of one hundred and thirty-four congregations, have thus been regularly supplied. Two churches became self-supporting, and eight were organized. Four houses of worship were erected, and five others extensively repaired. Sixteen men entered the State to engage in missionary work under the auspices of the Society. Seventeen places enjoyed revivals, some of them of great power, in connection with the labors of its missionaries. The *contributions* from the State to the Society were $1,531.15; more by $62.54 than those of last year. "The general aspects of the work," says the Superintendent, "are encouraging. Spiritually the churches were never in a more hopeful condition; financially, especially in parts of the State visited by locusts, there is a grand field for sympathy and generosity." The only new feature of the missionary work has been in the line of 'fellowship meetings.' The Superintendent, with the cordial and efficient co-operation of both ministers and laymen, during the 121 days previous to Jan. 16th, held 119 fellowship services in 44 towns. "In more than one-third of the places visited revivals followed, resulting in scores, perhaps hundreds, of hopeful conversions. A score of men are in absolute demand to keep pace with immigration. Urgent calls for ministers are coming in from various destitute parts of the State."

KANSAS.

Rev. SYLVESTER D. STORRS, Quindaro, Superintendent.

Seventy-five missionaries have labored in Kansas, supplying 112 churches and a large number of out-stations. Fifteen churches have been organized since the last Annual Report; and two houses of worship erected. The *receipts* of this treasury from the State during the year were $891.87, being a loss of $9.80 on these of the year before. There are now 126 Congregational churches in Kansas. Of the fourteen not supplied by our missionaries, eight only are self-supporting; three are under the care of the American Missionary Association; and the other four have been occasionally visited and served by ministers or laymen—the latter doing much missionary service in superintending Sunday-schools and holding meetings. Since October, 1875, there have been revivals in twenty-two counties: in more than forty of our churches and out-stations Christians have been greatly quickened, and precious harvests of souls gathered. "Never before," says the Superintendent, "have I seen so full consecration to the Lord's work among the missionaries; such laying of themselves on the altar, and we have great reason to praise God for the results. Our friends at the East will also rejoice that they have not labored in vain for Kansas, and that their prayers have been heard for the outpouring of God's Spirit. We are constantly reminded of their kindness by every draft received and the many valuable 'boxes' and 'barrels' sent to the missionaries. The outlook is very encouraging for the extension of the missionary work. A large immigration is coming in, and new fields are constantly opening. We greatly need at least *twenty* more missionaries to supply fields that are, or soon will be vacant, and to occupy new territory. The people cannot do as much as they desire toward their ministers' support. But there is a decided gain in the State financially. Although prices are low, it is a great relief to be able to *sell* corn, for even fifteen or twenty-five cents, instead of buying at seventy-five cents or $1.25. The people now coming in have more means than the early settlers, and we hope to make more rapid progress toward self-support in the churches. Thankful for all that has been done for us in the past, we still must ask help, for the fields are white for the harvest."

NEBRASKA.

Rev. HIRAM N. GATES, Omaha, Superintendent.

Forty missionaries of the Society were employed in Nebraska. Of the eighty-three Congregational churches in this State, eleven were organized during the year. Of the entire number four are self-supporting. The remainder look to us for aid. Fifty-nine are supplied by missionaries. The remainder are wholly destitute, or casually supplied. Including out-stations, not less than 120 congregations are blessed with the gospel ministry through the aid of this Society. One missionary died, and one was installed. Two houses of worship were erected, another begun, and two others freed from debts. The *receipts* to this treasury from the State were $602.20; a gain of $22.88 on those of the year preceding. The Sunday-school work has been prosecuted with energy. About 100 schools with 3,000 scholars are connected with the churches and stations supplied by our ministers.

"The year," says the Superintendent, " has been one of almost unalloyed prosperity, and the smiles of Providence have rested on us continually. Yet, though a prosperous one, it has in temporal things been a very trying one. It began while the people were feeling severely the effects of the grasshopper scourge, and while doubts and fears were pressing heavily on their hearts. That pest again made its appearance and took all the young crops in the South-eastern counties, but getting their wings they flew, before it was too late to replant and sow, and thus the crop was not an entire failure even there. A kind Providence did not allow the grasshoppers, once risen, to alight again, save in a few places, but kept them in the air in sight of the people for several weeks, till finally, they disappeared and left the aggregate crop greater than in any former year. Much loss was suffered in harvesting, from excessive rains; still there is food in abundance, and some to spare to buy necessities and turn toward the debts which were pressing the people—debts that came over from the year before, so badly scourged. Creditors, having waited so long, were disposed to press their claims; and this caused distress even greater, in some instances, than was felt the year before. But the outlook is brightening. Immigrants are already coming, and the prospects are that we shall have a large accession this year to our population. We shall need a strong addition to our missionary force. And here, too, the prospects are encouraging. A goodly number of young men in our Seminaries, and others, are considering the question of casting in their lot with us. Many are waiting and longing for some one to break to them the bread of life. Our Divine Master is evidently opening to us a wide door in this State. And while we have not been able to do all we would in occupying this broad land for Christ, we have abundant reason to thank God for what he has permitted us to do.

CALIFORNIA.

Rev. JAMES H. WARREN, D.D., San Francisco, Superintendent.

Thirty-three missionaries have this year been under commission in California—statedly supplying fifty-three churches and stations, and, most of them, superintending their Sunday-schools. Four churches were organized, three of them at county seats; four came to self-support, making now twenty-six of this class in this State, of which nineteen were once on the Society's list. Five houses of worship were built and finished; four others are in process of building; and several others have been extensively improved. For current expenses, church-building, church debts, etc., more than $32,000 were raised; and "if the figures were all in, the grand total would be near, if not quite $50,000." The *contributions* to this Society's treasury from the whole State were $2,834.35; an increase of $76.27 on last year.

Nearly two hundred and fifty members have been added to the churches. Revivals are reported in seven or eight churches. "An encouraging feature of the year's work is the revival of churches that had almost ceased from their struggle for existence. Six, if not eight, may be said to have been raised, as it were, from the dead." Altogether, the year's record is one of the brightest in the history of our work in this State. New fields are opening more and more. "Arizona, our next-door neighbor," says the Superintendent, "has again and again appealed for help—for at least one minister, if not three. Similar calls have come from Nevada, where we have as yet but one church. Places nearer by have been lost to us, because the Society had not the means to take possession."

"Never in the history of the State, has the call for large and liberal outlay been so urgent; never has the prospect in agricultural, commercial, manufacturing, and mining directions been so golden as to-day. This means growth; growth means work; work means workers. Who shall send them? If we pray the Lord of the harvest, will he thrust the reapers into the field before the church is ready to stand by and uphold them?"

OREGON AND WASHINGTON TERRITORY.

The Society has had this year only *four men* under commission in Oregon, the same number as last year; and but *four* in Washington Territory, though this is a gain of three on that far distant coast of the Pacific. The *contributions* to this treasury from that region were $246.20. These eight missionaries have ministered to six churches and five stations in Oregon, and to five churches and four stations in Washington Territory, or, in all, to twenty congregations. Of necessity, when preaching points are so wide apart, their ministrations in some instances were more infrequent than is requisite for abundant results. But evidence is not wanting that even such less abundant service is exceedingly desirable in new and rising communities. The seed is thus planted whose fruit shall increasingly appear. It is well to pledge towns to Christ at their very first stages. Their subsequent complete conquest is thus bespoken. The churches in Oregon and Washington are not only small in numbers, but are compelled to struggle against some peculiar difficulties that have thus far greatly retarded their growth. The population seems to be remarkably changeful. It does not, therefore, plant itself and found institutions with large willing sacrifices. Our missionaries themselves do not permanently remain. A few years of labor there dispose them to seek other fields. The General Missionary of the Society for Oregon, Rev. George H. Atkinson, D.D., is a remarkable exception to this rule. His name stands indissolubly connected with the history of that State, where he has now lived and labored for nearly thirty years, identified through that long period with almost every principal movement of public and Christian interest. But against all hindrances, progress has been made during the year now closing. Conversions in considerable numbers are reported. The church membership has been increased and strengthened; attendance on Sunday-school and Bible-class instruction is larger; two churches have been welcomed into fellowship; church debts have been paid, and revivals at several points have testified to the gracious presence of the Holy Spirit with the faithful few in their labors. In Oregon City, especially, have the different churches been so revived. Over seventy-five converts have been recently received into membership, and yet others are expected to unite. A Young Men's Christian Association has been organized, and a daily noon-prayer meeting established. While thus the churches are refreshed, our out-stations are calling for more work than the little band of missionaries can perform. Who is ready to go to these far-off shores from among the bravest, most earnest and self-denying of our seminary graduates or young pastors? It is a *missionary* field, and requires *missionary* men.

OTHER STATES AND TERRITORIES.

The Society, meantime, has not been forgetful of other portions of our great national heritage. It has sought, as opportunity offered and the means were furnished, to penetrate all parts of the land. In New Jersey the number of its missionaries has risen from five to eight, in Pennsylvania from nine to thirteen, in Dakota from six to nine, and in Colorado from six to eight. In Virginia, as during the year before, it has had one, in West Virginia two, in Florida one, in Louisiana one, in Texas two, in Tennessee one, in Utah one, in Nevada one; while in Wyoming it now has one where then it had none, and none in Idaho where then it had one. These several fields, with few exceptions, have made ample returns for what has been spent upon them. Had it been possible to secure more men of the right kind, and more money of any kind, the Society could have reaped harvests, now ungathered, in several of those States and Territories. From Colorado and Dakota, from Utah, Arizona, and Nevada, from Texas and other parts of the great South and South-west, the calls have been urgent. The Christian men and women there are often disheartened by the greatness of the fields, their pressing spiritual wants, and the small number of faithful laborers. The Society is to be congratulated that it has lately secured for its work in Colorado, as General Missionary, the REV. FRANCIS B. PERKINS, well known in New England as, of late years, the Secretary of the American Tract Society. His former pastorate at Jamaica Plain, in Mass., and his devoted service as chaplain in the army during the war, together with a marked degree of success in his more recent work, give assurance that, in this new field and form of labor, he will be found, by the churches and brethren in Colorado, what they have long needed and asked for—a wise, vigorous and acceptable General Missionary. The Society has not yet been able to reinforce its solitary and devoted laborer amids the mountain fastnesses of Utah, who has continued his ministry at Salt Lake City as before. We trust, however, that negotiations, already in progress, will shortly bring to his support in that needy and growing region more than one faithful helper.

But, while compelled reluctantly to turn away from other inviting regions further to the West and South-west, the Society has been almost compelled to enlarge its missions in the "land of the Dakotas." That Territory welcomed our missionaries at the first, and, with remarkable unanimity of feeling among its inhabitants, has flung wide its doors to their increasing numbers ever since. Little sectarian strife has been seen in its borders. The churches, once organized in that spirit of union represented by the catholic basis of our Society, are suffered to grow in peace. May their light never be darkened!

REVIEW OF THE HALF-CENTURY.

The Society now closes the first fifty years of its existence. The tenth of May, 1826—the tenth of May, 1876; these are the terminal points, and between them lies the whole of its history. A single human life may span that period, but eternity alone will be able to disclose the results which have been accomplished. When that body of 131 "eminent and godly men," who met in the lecture-room of the Old Brick Church in this city, in May, 1826, adopted a constitution, and launched this Society, it is more than doubtful whether they at all comprehended the real magnitude of their work. They were, indeed, many of them, men of large faith. They were far-sighted men; men that were taught of God; men unto whom, in some sense and partially, no doubt, it was revealed that, not unto themselves, but unto us, they did then minister the things which are now reported. But, large as was their faith, and clear as was their vision, it was impossible for them at that point of time to understand "what the spirit that was in them did

signify," or to foresee what God hath since wrought by that work of their hands. They were busy with the *seeds* of things.

Four of the larger and more influential Christian bodies, and all the original thirteen States, were represented in that movement, and in the Society's first board of officers. It was spread thus broadly to find a sufficient constituency and an adequate support. That union expressed the weakness, more than the strength of the existing missionary spirit. There was not enough of it in any one of the great Christian divisions to create an organization commensurate with the work to be done. The comparatively few who shared the missionary fire were thus drawn together, across all denominational lines, by the necessities of the case. It clearly marks a growth and spread of that spirit and fire that, at length, each of the greater divisions of our Protestant Christianity found itself so permeated by them, as to be able, and, in some sense, shut up, to create its own instruments for Home and Foreign Missions. But this Society remembers to-day the time when four denominations of Christian brethren gathered to its organization and support, shared in its responsible control, and together reaped its harvests. It gives God thanks at every remembrance that its origin was found in that eminent manifestation of Christian union for the highest ends. But, looking abroad to-day over this great land, it is also grateful that these several Christian bodies, once so united, are now engaged, each separately, in nobly and vigorously prosecuting the work which then required the union of all. With its staff it passed over this Jordan, and now it has become these several bands. But, standing now where it has stood from the hour of its origin, on the identical basis of that broad, catholic constitution then supplied to it; and holding still, as it has always unchangeably held, to that idea of union which loves to express itself in common work for the one Lord, the Society, on this fiftieth anniversary of its origin, extends the warm hand of true Christian brotherhood, it sends forth Christian greeting to all its co-laborers of every name, in this great field of American Home Missions.

When the Society was organized, America had little more than one-fourth of its present population. Its Eastern States were but thinly peopled, and its frontier "settlements" still clung tremblingly to the western flanks of the Alleghanies. Here and there, along the larger water-courses, at the more favorable points on the margin of the Great Lakes, and on the edges of the vast, uninhabited, but most inviting prairies of the Interior, might be found the nascent city, the scattered hamlet, or the solitary cabin. The "Valley of the Genesee," in New York, the "Reserve," in Ohio, were then the "Far West." Those crowding empires—Indiana, Illinois, Michigan, Wisconsin, this side the Mississippi, and the yet mightier States looming up beyond that river—had not then swept up out of the darkness in which they lay enveloped. The Rocky Mountains, with all their stores of wealth, Colorado, Dakota, Wyoming, Utah, Nevada, Idaho, Montana, were inaccessible or hidden behind the "Great American Desert." Texas, New Mexico, Arizona—each one an imperial possession, equal in extent and undeveloped resources to the monarchies of Europe, were mere Mexican provinces. The far-off shores of the Pacific, bound about with a golden girdle—California, Oregon, Washington—were known to men only as themes for dim and shadowy romance, their storehouses of treasure not yet unlocked.

Those tides of emigration, first from Europe and now from Asia, which have arrested the eye of the age, had not then revealed their startling ultimate volume upon our eastern and our western shores. The fathers thought themselves founding a Society which should deal with the simpler problem of following with the gospel the advancing lines of natural increase of population. We, their sons, have been called to deal with the severest moral and religious strain known to any

nation in modern times. The work has been not only to provide for our own, but to absorb and Christianize, as well as Americanize, a mass of crude material—eager, urgent, positive, but at the same time ignorant, superstitious, bigoted, or infidel, and bitter toward our Bible, our Sabbath, and our God; and therefore of necessity in antagonism with those ideas and principles and laws underlying and sustaining our national life. These fifty years under review have thus brought to us not less than from fifteen to twenty millions of foreign inhabitants, who have at once entered into the very government and control of the nation. It is not in human power to compute the peril, the strain under which, during much of this period, the nation has thus been made to pass. What part this Society has borne, what work it has performed in bringing this fearful and as yet obstinate problem thus far toward its final and happy solution, no statistics, no records can state. It is not to be tabulated in figures. It is legible alone in the thousands of churches it has planted and nourished into strength; in the purified communities wide-spread around those churches, each one a revolutionizing center of Divine life; in these visible and perpetual memorials of its service which the grace of God has reared by scores and hundreds in so many States and Territories of the Union.

Nor has this problem of Immigration been the only one laid upon the Society. When it was organized and began its work, American Slavery claimed nearly half the nation for its empire. The questions which that gigantic system brought into religious, not less than political administration, were not easily handled. It required the wisdom that cometh from above. For more than thirty-five years of these fifty, Slavery confronted this Society and the free gospel it went forth to preach, with probibiting limitations. The Society would not be, *was* not false to its mission and its Lord. It was sent to preach the gospel—the gospel of love and of righteousness—to every creature. It took not counsel of flesh and blood. It claimed the right to declare the whole counsel of God. The result followed. It ceased to be tolerated. Its churches were closed. Its ministers were banished, and its work mostly terminated in all that region controlled by slavery. But the hour of Divine vindication followed close behind. The enfranchising gospel might have achieved a bloodless victory. The sword of power was the alternative resort. The reign of oppression was broken. Our nation is free. What part this Society bore in that tremendous conflict which shook the continent and made the sea tremble, preaching, as it would, a gospel of freedom and charity, re-enforcing the conscience of the nation through the constant ministrations of its thousand missionaries, upholding the laws of God's eternal righteousness, and preserving its own great name and influence from complicity with the evil as a standing and powerful protest against its continuance in the land—*this*, also, is something which no records can state, which no tabulated figures can be made even to suggest.

As with the problems of Immigration and Slavery, so has this Society, in these fifty years, been called to deal with that of Ecclesiasticism. Three out of the four denominations that were originally represented if not embraced within it, have one after another withdrawn. Ecclesiasticism, if it did not divide the Society, at least seriously embarrassed its action at times. Founded on principles and a plan that essentially ignored differences of polity, it was not merely reluctant but practically forbidden to shape its own administration upon them. It was to be in fact, as in name, a *Union* Society. But when the swelling tide of ecclasiastical partizan feeling on any question found itself able to command sufficient material support for a satisfying separate work, which should embody results in churches of its own denominational variety, that feeling was not slow in making itself heard. And when

its demands were unheeded or denied, it soon become importunate for separation. Thus the Society was compelled to see itself dismembered; its visible exhibition of the communion of saints of different names in such working union and co-operation came to an end; and it was left in the hands and to the control and support of a single one of the four great divisions that called it into being. This was from no choice of its own. It came, we may say, in the way of Divine Providence, and as a legitimate development of the ecclesiastical preferences among its constituency so soon as that development was safe. The Society was created to bless the whole land; very early in the expanding annals of our country; close to the fountain-head of our nation. "And a river went out of Eden to water the garden; and from thence it was parted and became four heads;" and the result is that it more surely "compasseth the whole land" with the water of life.

But the Society has here, too, made its record on the Christian history of the nation. It has been, is now, and will continue to be an argument, and a most effective one, to show that when Christ is first, brethren may work together, as well as dwell together in unity. Nor, while passing through all these controversies of ecclesiasticism, and solving for itself and for others the delicate and often exciting questions involved, has it lost the confidence of any portion of the great household of faith. Dismemberment was not disruption. Loss was not decay. After every such separation it has taken on a new strength and gone forward with fresh accession of vigor. A branch was broken off, but the parent stock still brought forth more fruit. Those who were left pledged themselves anew, brought larger gifts to the treasury, loved the Society more closely, made more fervent prayer—and God heard and answered.

It were impossible even to name all the subjects that press for mention, in a review like this, nor shall we attempt it. But this Committee, intrusted as it is with the financial administration, is compelled at least briefly to allude, at this time, to those monetary convulsions which, commencing at business centers, have repeatedly shaken the whole land, threatening disastrous results to the operations of the Society. The coming half-century can hardly hold in reserve for our successors eras of more painful anxiety than those of 1837, 1857, 1860, 1873, or this present distress. But out of them all the Lord has graciously delivered us. He has never failed to appear for our help. In the darkest hours and through the deepest deserts he has led the Society as by a pillar of fire. The hundreds of missionary families, the weak churches, have indeed been called, at rare intervals, to "wait patiently," and sometimes with heroic sufferings. But in the end the Society was enabled to fulfil its pledges and go forward with its work. God summoned help for it from unwonted and unexpected sources. Some rock has been smitten and made to yield its hidden streams. He gave his servants bread from heaven to eat.

Standing on this eminence of fifty years, so crowded with labor and reward, the Society now seems called of God to look forward to yet nobler service in the kingdom of his dear Son. Behind it is the record of a rising civilization covering this continent with Christian homes and schools and churches; with the well-ordered and peaceful communities of a powerful, prosperous, intelligent, religious, and free people. Behind it, also, are the convulsions and struggles, the bloodshed and sufferings, by which and through which the nation has reached its present condition. In all these things the Society has wrought its part, seeking to honor God and man. To the careful student of American history, that part will not seem insignificant.

We cannot suppose that interests of inferior magnitude, or that services of less grandeur will be brought to us in the next fifty years. This Society will go forward to meet them with the accumulated wealth of richest experience. In this half-

century it has been gathering the lessons of practical wisdom in dealing with the questions brought before it. It has been eclaircizing to itself and others the immutable principles that must control such a Society's administration to make it uniformly successful; and this it will take with it into the coming time. Mistakes to which the fathers were exposed, in entering upon untried ways, may well be avoided now, and the coming half-century be entered and trodden with firmer foot. The treasured legacies of prayers offered for it are also its heritage. In this long series of years how many an aided church's altar has been laden with them! How many a dying missionary has spent his last breath in pouring them out unto God! How many a self-denying supporter has entered into his everlasting reward with its name engraven on his heart! And then, the prestige of fifty splendid years of eminent Christian service gathers to-day about this Society, and sets it beyond disturbance or shock in the confidence of the church of Christ. An enlightened patriotism beholds in it one of the most active and powerful upholders of American morality and American liberty, while enlightened Christian faith recognizes in it a chosen and tried, a successful and honored instrument of serving the Lord. In possession of these accumulated results of fifty years, so trained and fitted for even a higher and more successful mission, the Society now enters on the second half-century of its existence. The beckonings of a great, a transcendently solemn future, swiftly rising before it, summon it forward. It needs no spirit of prophecy, that we should be oppressed by the greatness of the trust committed to us. More than ever does THE WORLD call on American Christians to save their own land, and turn all its mighty forces in the direction of godliness and human redemption. More than ever, from all parts of the earth, do we hear the cry of suffering and dying nations, pleading with American Christians to render this service to mankind.

When the next fifty years are ended, we who now speak, and act, and pray for this land, shall have gone to our fathers—our day and our work alike ended. But our children and our children's children will then be standing where we stand, and living where we live. They will then be looking back, and, from their immeasurably greater times, will speak of our life, our labors, our views, and our plans, just as we speak of those of our fathers as having fallen immensely behind the great reality. God grant that they may be able to say, as we can say: Our fathers wrought in the wisdom of God; they so planned and labored and builded, under the leading and spirit of Christ, as to prepare and leave behind them, in lasting heritage, this great American continent as a Christian homestead for the world—IMMANUEL'S LAND, A MOUNTAIN OF HOLINESS, A DWELLING-PLACE OF RIGHTEOUSNESS.

In behalf of the Executive Committee:

DAVID B. COE,
ALEX'R H. CLAPP,
HENRY M. STORRS,
Secretaries for Correspondence.

A TREASURY OF HISTORY.

CHIEF JUSTICE BARTLETT, of New Hampshire, said that he read *The Home Missionary* more than anything else of the kind, because it gave him reliable information of the progress of the West in all important interests. President Blanchard called it "a panorama of the Mississippi valley, corrected to date, monthly." In the Annual Reports and *The Home Missionary*, records of the work are stored away as stratified testimony of unimpeachable witnesses. The pioneers who are making history have no time for the writing of it. But the Home Missionary is among them, "taking notes," for he *must* make a quarterly and an annual report; and these, with his occasional letters, all go on file and some of them into print. On seeing the files at the Bible House, with a letter of his own thus long since hidden away, the late Dr. Swain remarked, "Why, it is like the Day of Judgment."

The Superintendents, the Society's eyes and ears, are constantly reporting from a broader view. Fugitive articles in the local press, bearing upon current history, find safe keeping on their pages. Frontier explorations by the Society's officials or friends are here reported for record.

Our United States Signal Service locates its observers at selected stations over all the land, and up as high as the top of Pike's Peak; and the essence of their daily reports becomes a necessity of the people. Our United States Mission Corps, nearly 1,000 signal men, report from the mountains, plains and coasts of our country the currents of the social, civil and religious life of the opening regions; and these records are accessible, not only to the historian and the philosophical writer, but to every one who cares to search them.

During this Centennial year, when, with patriotic fervor, so many are searching the history, by which a thousand years of ordinary national life seem to be brought into a hundred, no richer mine than this can be opened, than this treasure of facts as to the mighty growth of the interior and of the West, in the last fifty years. If one would search out the history of these Western Christian colleges, which are becoming a glory of the land, he will find it embedded in the record of these home missionary operations. If one would investigate the process by which Puritanism has given law to these empires of the West, and has held them true to the Union, he will discover it in that course of Christian evangelism which is, in part, set forth in these volumes. Take almost any one of the influential churches of the two co-operative polities in the region beyond "the old thirteen," and turning to these pages you will find concerning it reminiscences of thrilling interest. Name almost any ministerial veteran in that part of the country, and here you will find an account of his early toil, self-denial and success. Out of their letters and articles here preserved, one can write a fuller monograph of their work than their own memories would now reproduce.

That series of Annual Sermons here preserved, delivered in the course of the last half century by the elect preachers of the day, drawn either from fresh personal observations upon the Western field, or from the great facts and principles at issue, is a kaleidoscope of the thought and feeling that have revolved in the breasts of such Christian patriots through these eventful years.

He, therefore, who, from year to year, has preserved these monthly messengers, has a precious treasure. A complete bound set of the Annual Reports and of *The Home Missionary* in the Chicago office was its chief loss in the great fire. Kindly replaced from the headquarters, they are held, not only as indispensable implements of work, but as a fountain of inspiration in it. Aside from their province as a medium of communication among the workers and the friends, aside from their service as the main collecting agency, they are invaluable as a thesaurus of history. J. E. R.

CHICAGO.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., SEC. 69 Bible House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 69 Bible House, New York.

ON Sabbath evening, May 14th, the Annual Discourse before the Union was delivered by Rev. Wm. M. Taylor, D.D., in the Broadway Tabernacle Church, New York. The sermon was worthy of the preacher and the occasion. It was preceded by a very brief statement by Dr. Ray Palmer, one of the Secretaries, of which the following paragraphs are the more important parts:

"Let us look at the progress and present relative position of the Congregational churches. If we turn backward to the earliest days of the history of these churches, we find it full of interest and of lessons for the present and the future. Special attention is asked to the following concise statements illustrative of the successive stages of their growth.

1. When the Synod of the Congregational churches met at Cambridge, Mass., in 1648, there were but forty-six Congregational churches in New England, and none, of course, beyond.

2. In 1696, forty-eight years later, the number had increased to one hundred and eighteen.

3. In 1760, sixty-four years later still, the number in all New England had become four hundred and eighty-three.

4. Ninety years yet later, that is in 1850, the number in New England was estimated at about one thousand three hundred. To these were then to be added about three hundred others, chiefly in the Middle and Western States. So that but twenty-five years ago the total evangelical Congregational churches in the whole United States we may say, in round numbers, was about one thousand six hundred.

5. Such was the progress of the churches of our fathers in two hundred years—say from 1650 to 1850. They *doubled in every thirty years.* In fact, the increase had been much greater than these figures represent. For, before 1850, besides the Unitarian defection which withdrew so many from the body, a great number of Congregational churches had been carried over to Presbyterianism by means of the, to us, unfortunate "plan of union." These, however, though lost to our communion, were happily not lost to the household of faith.

It was two years later, at the Albany Convention in 1852, that the brethren from the West appealed to the East for aid in church-building, and it was determined to give it. The next year the Congregational Union was organized for general purposes connected with the development and welfare of the denomination; but it was not till 1857 that it assumed the charge of the work of church-building, and voted its first grant.

See then the advance of Congregationalism in less than twenty-five years! The latest returns give us about three thousand five hundred churches, as the number reached by increase from one thousand six hundred since 1850. We have *more than doubled* in this brief period! About one thousand churches, since 1852, have been aided in building their houses of worship, upwards of $700,000 having been raised for this purpose. The *number of churches contributing* to the Congregational Union has steadily increased, and was greater the last two years than in any preceding—excepting always the special effort after the Boston Council—notwithstanding the financial distress. The churches aided are scattered through thirty-four States, from the St. John's River on the North-east to the Columbia on the North-west.

We may justly congratulate our churches on these results; especially if we also remember that parallel with this

rapid development of our polity and multiplication of our churches, has been the rise and growth of our educational institutions of all grades—of which Congregational churches have always been the nursing mothers—and of our great organizations for Christian work. It is a noble record. Are we not justified by it in the anticipation that the next twenty-five years will double our number again, as did the last, giving us in the year 1900, a total of seven thousand churches? Our churches and our principles were never more vital and progressive than to-day; and we know that the Cross of Christ which we bear emblazoned on our banner, and the precious truths that like stars are clustered round it, have lost nothing of their power to renovate and save. We have only to hold on with steady, patient courage to reach the grand results for which our fathers prayed, and were ready to suffer and die, in the complete evangelization of our country."

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas.
Office, No. 32 Cong. House, Boston.
Money may be sent either to the Treasurer, in Boston, or to Rev. R. B. HOWARD, 62 Bible House, New York.

THE CHRISTIAN COLLEGE.—A debate is now going on in this land,—not perhaps very publicly, except in certain localities, but nevertheless wide-spread and comprehensive,—touching the merits of the old-fashioned New England type of Colleges, as compared with the later State Universities. It has been a high and favorite ideal with some men, that the State should absorb into itself almost all departments of Education, and hold the sustaining power, and the general control. The Hon. Horace Mann, in his day and generation wrought earnestly and influentially in this direction. From the simplest forms of elementary education up through all the grades, to the highest departments of the University, he would have the whole provided for by the State at the public expense, and a regular series of examinations, by which pupils, who desired, might be passed forward step by step from the lowest round of the ladder to the highest. On a hasty and superficial view, this idea may seem a very attractive one to multitudes, and is an attractive one to certain individuals, who are still laboring hard to realize this idea, and embody it in institutions.

But experience is the best guide and teacher, and the results already presented by State Universities, as they exist here and there throughout our country, are such as will not be found very encouraging. Some of these institutions have indeed gathered a large number of students in their various departments, while others, as yet, have not. But the strifes, debates and moral frictions which go on about these institutions, do not greatly commend them. First of all, the different religious bodies in any given State are apt to be in a condition of chronic jealousy, lest they should not be properly represented in the government and instruction. But what is far worse, men of no religion, infidels, and freethinkers are loud in their complaints that any religion whatever should be inculcated at the public expense. They are injured in a vital part if a positive Christianity is taught at all; and the inevitable tendency is, that such institutions will gradually fall away from earnest Christianity and become non-committal. If any one looks to them to supply ministers of the gospel in any considerable numbers, year after year, through a long course of years, he will most surely be disappointed.

Instead of going forward still farther, as many would have us do, in the way of taxing all people to support the higher forms of education, it is far more likely that we shall go back of the point where we now are, and make only the more elementary forms of education to be provided for and cared for by the State, dropping out quite a portion of that in-

struction for which the people are now taxed, and leaving the rest to individual taste and ability.

We do not believe that the old-fashioned college, conducted on strictly religious principles, with no outsiders to interfere; where no one need go except he desires to go; where there are no wars of sects,—since it belongs to some denomination, who can conduct it according to its own pleasure,—we do not believe that this system of doing things is to die out. On the other hand, the more the State University is put into opposition to this earlier idea of the Christian College, the more will its glaring deficiencies be revealed. We have been interested in the debates which have gone on in the State of Iowa touching this question, and have been pleased to see that practical men begin to understand the practical workings and the tendencies of the two systems.

Appointments in May, 1876.

Not in commission last year.

Rev. Robert Kirk, Springfield and Bon Homme, Dak.
Rev. William Carr, Butler County, Neb.
Rev. M. A. Crawford, Linwood, Neb.
Rev. Reuben Gaylord, Fontenelle, Neb.
Rev. Millard F. Hardy, Highland, Neb.
Rev. Charles S. Harrison, York and out-station, Neb.
Rev. Martin H. Mead, Loass City, Neb.
Rev. Moses Peters, Clark's, Neb.
Rev. Leonard B. Tenney, Kennard, Neb.
Rev. George S. Thrall, Syracuse, Neb.
Rev. Foster R. Wait, Juniata, Neb.
Rev. William H. Cope, to go to Kansas.
Rev. John H. Wilson, Quindaro and Wyandotte Forest, Kansas.
Rev. Melvin C. Wood, to go to Kansas.
Rev. Taral T. Frickstad, to go to Minnesota.
Rev. Frank N. Walcott, Erhard's Grove, Pelican Rapids, Spring Creek and Scambler, Minn.
Rev. T. R. Wilkinson, Paynesville, Union Grove, Atwater, Diamond Lake and Calhoun Lake, Minn.
Rev. John H. Williams, Matteawan, Mich.
Rev. Rufus Apthorp, Lanark, Ill.
Rev. Charles H. Oliphant, Orange and Northfield, N. J.
Rev. Fred. B. Pullan, Vineland, N. J.
Rev. J. C. Caswell, North Java, Johnsonburgh, and out-station, N. Y.
Rev. Archibald S. Shafer, South Canton, N. Y.

Re-commissioned.

Rev. Phares Harrison, Sehome, Ferndale and Fidalgo, Wash. Ter.
Rev. Charles Hibbard, Fairmont and Grafton, Neb.
Rev. William S. Hills, Council, Blue River and Mound View, Neb.
Rev. Josiah E. Lowes, Camp Creek, Neb.
Rev. Marshall Tingley, Blair and out-stations, Neb.
Rev. John M. Cheeseman, Fairview and Hamlin, Kansas.
Rev. Corydon S. Irwin, Centralia and Illinois Creek, Kansas.
Rev. Isaac Jacobus, Junction City and vicinity, Kansas.
Rev. Hiram Myers, Alma, Newbury, and Hiner's school-house, Kansas.
Rev. Charles A. Richardson, Cottonwood Falls and Elmdale, Kansas.
Rev. John B. Schlichter, Rice and Reno Counties, Kansas.
Rev. Isaac B. Smith, Nemaha Valley and Capioma, Kansas.
Rev. Francis L. Fuller, Hamilton and Kedron, Minn.
Rev. David Jenkins, Monticello, Minn
Rev. Sylvanus H. Kellogg, Collins, Round Grove, Swansea and Preston Lake, Minn.
Rev. Levi Loring, Waseca, Minn.
Rev. Philip Peregrine, Blaenavon and Shetek Station, Minn.
Rev. Alvah D. Roe, Afton and Lakeland, Minn.
Rev. Isaac F. Tobey, Brownsdale and Waltham, Minn.
Rev. James D. Todd, Wabasha, Minn.
Rev. Asa S. Allen, Clear Lake, Iowa.
Rev. Charles Dame, Center Point, Iowa.
Rev. Asa S. Elliott, Cincinnati and Mount Hope, Iowa.
Rev. Leroy S. Hand, Polk City and Lincoln, Iowa.
Rev. Henry Hess, Ft. Atkinson and New Hampton, Iowa.
Rev. Loveland T. Rowley, Wayne, Crawfordsville, Hickory Grove and Rome, Iowa.
Rev. Luther Clapp, Mukwonago, Waterford and Rochester, Wis.
Rev. Chester W. Hinman, Mapleton, Black Brook, Lincoln, Clear Lake, Clayton and out-stations, Wis.
Rev. David M. Jones, Arena, Wis.
Rev. Enoch Jones, Delafield and Bark River, Wis.
Rev. Stephen O. Bryant, Mancelona, Mich.
Rev. Samuel E. Busser, South Boston and out-stations, Mich.
Rev. Albert Burr, Pleasant Hill, Greenwood and out-stations, Mo.
Rev. Fergus L. Kenyon, St. Joseph, Mo.
Rev. Robert J. Mathews, Bevier, Mo.
Rev. William B. Bachtell, Wythe and Rockford, Ill.
Rev. Amos J. Bailey, Hennepin, Ill.
Rev. Francis J. Douglass, Richmond, Ill., and Genoa Junction, Wis.
Rev. Smith B. Goodenow, Chandlerville, Ill.
Rev. Benjamin F. Haskins, Viola, Bridger's Corners and Greenbower, Ill.
Rev. James F. Smith, Beecher and Goodenow, Ill.
Rev. William Walters, Wyoming and Duncan, Ill.
Rev. John J. Weage, Thawville and Roberts, Ill.
Rev. Watson B. Millard, Memphis, Tenn.
Rev. Henry D. Lowing, Conneaut, Pa., and Pierpont, Ohio.
Rev. Irving L. Beman, Morrisania Station, New York City.
Rev. Charles H. Crawford, Osceola, Florence and North Osceola, N. Y.
Rev. David K. Pangborn, Wadham's Mills and vicinity, N. Y.
Rev. Lewis B. Price, Ticonderoga, N. Y.

Receipts in May, 1876.

MAINE—$20.00.

Bangor, Hammond Street, Mrs. H. Carrie Cushman, "A commemorative gift," by E. F. Duren, $20 00

NEW HAMPSHIRE—$1,624.40.

Derry, Legacy of Miss Jeannette Humphrey, by J. C. Taylor, adm., 200 00
Mrs. M. C. Pillsbury, 4 40
Fitzwilliam, by C. D. Bigelow, 20 00
Henniker, on account of Legacy of Horace Gibson, by Rev. E. H. Greeley, 1,400 00

VERMONT—$351.80.

Georgia, on account of Legacy of Susan G. Bliss, by H. M. Stevens, Trustee, 311 80
Sheldon, A. E. McLean, 30 00
Westminster, West, D. Goddard, 10 00

MASSACHUSETTS—$3,279.55.

Mass. Home Miss. Soc., by C. Demond, Tr., 2,000 00
Florence, by A. L. Williston, 113 50
Halifax, by Rev. F. L. Bristol, 9 05
Lenox, G. W. Ford, 10 00
Monterey, by J. Townsend, 7 25
Newbury, Legacy of G. P. Danforth, by J. Danforth and J. H. Newman, Exs., 600 00
Newburyport, Legacy of Mrs. Sarah A. R. Spring, by W. H. Swasey, Ex., 300 00
Newtonville, Mrs. J. W. Hayes, 25 00
Northampton, G. W. Gilbert, to const. G. C. Gilbert a L. D., 100 00
Pittsfield, J. H. Dunham, 25 00
J. S Jones, 25 00
Sheffield, First, by T. C. Wickwire, 5 50
Southampton, by T. P. Bates, to const. B. N. Norton a L. M., 34 25
Westhampton, A. C. Jewett, 15 00
Wrentham, Mrs. R. Cheever, by Mrs. S. M. Gerould, 10 00

RHODE ISLAND—$157.50.

Kingston, $27.50; H. J. Wells, $30, by Rev. J. H. Wells, 57 50
Providence, Beneficent, by J. W. Taft, Tr., 100 00

CONNECTICUT—$1,275.86.

Deep River, G. Spencer, 25 00
Glastonbury, First, by E. H. Andrews, 80 27
Hartford, J. E. Cone, to const. L. Belknap, C. E. Spencer and Rev. F. S. Hatch L. Ms., 100 00
Hebron, by H. G. Porter, 15 00
Higganum, by S. Gladwin, 11 00
Milford, Plymouth, by W. B. Bristoll, 50 87
New Haven, First, by J. C. Ritter, 415 63
" Third; by F. T. Jarman, 63 24
Norwalk, "Thank offering of a member of the Ladies' Assoc. of the First Church," by Miss E. C. Raymond, 20 00
Old Saybrook, Ladies' H. M. Soc., by Mrs. G. A. Bushnell, 50 00
Rockville, Second, by S. F. Noble, 57 85
Southbury, Legacy of Rebecca R. Moreley, by W. G. Moreley, Ex., to const. Sherman and Frederick Brinsmade L. Ms., 100 00
Stratford, by Mrs. G. A. Talbot, to const. Capt. S. Blakeman and Miss E. S. Scott L. Ms., 60 00
Wallingford, Ladies' Benev. Sec., by Miss Julia Beadle, freight, 3 00
Watertown, of wh. from John DeForest, $100, by Eli Curtiss, 162 10
West Hartford, Ladies of the West District, by Mrs. E. Selden, freight, 4 00
Winsted, L. M. Blake, $2 30
Woodbury, First, of wh. from M. S. Page, $5; J. H. L., $5, by J. H. Linsley, 49 60
Woodbury, add'l, by A. W. Mitchell, 6 00

NEW YORK—$466.50.

Arcade, by Rev. E. F. Atwood, 3 50
Brooklyn, Rev. G. D. Pike, $5; J. S. Bailey, $5, 10 00
Floyd, Welsh, by Rev. J. R. Griffith, 3 50
Groton, by Rev. Dr. Holbrook, 25 00
Little Valley, by Rev. J. D. Stewart, 4 50
New York City, Mrs. Julia F. Noyes, $100; Emily N. Vanderpool, $100; Mrs. Hannah Ireland, $50; M. W. Lyon, $50; H. E. Simmons, to const. him a L. M., $30; W. C. Hunter, $5; A Lady of Madison Avenue Presb. Ch., $5, 340 00
Rochester, Plymouth, by F. F. Finding, 50 00
Seneca Falls, Memorial, by Rev. B. F. Bradford, 25 00
Wadhams Mills, by Rev. D. K. Pangborn, 5 00

NEW JERSEY—$107.69.

Orange, Rev. R. G. Greene, 2 00
Valley Ch., of wh. from John Wiley, $32 in full, to const. him a L. D., and Osgood Wiley a L. M., by A. Carter, Jr., 105 69

PENNSYLVANIA—$12.37.

Knoxville, First, by Rev. E. S. Palmer, 12 37

OHIO—$177.59.

Adams Ridge, A Friend, 25 00
Cleveland, on account of Legacy of E. Taylor, by J. W. Taylor, Ex., 139 99
Geneva, First, by C. Talcott, 12 60

INDIANA—$18.00.

Terre Haute, Mary H. Ross, 5 00
Plymouth, by Rev. S. M. Wilcox, 13 00

ILLINOIS—$825.42.

Aledo, $8; Elmore, $5.60; Lincoln, $4.40, by Rev. M. K. Whittlesey, 18 00
Chicago, First, by J. C. Wiswell, of wh. from H. Z. C., $30, to const. S. A. Pettibone a L. M., and from Rev. W. W. P., $50, to const. Rev. N. A. Millard a L. M., 508 12
Downer's Grove, by Rev. G. S. Holcombe, 25 00
Evanston, by G. B. Woodward, 50 00
Greenville, First, by Rev. F. A. Armstrong, 13 00
Hillsboro, by Rev. G. C. Adams, 32 35
Jefferson, by Rev. J. N. Williams, 35 00
Lacon, by Rev. J. D Wyckoff, 10 00
Lyonsville, bal., by Rev. J. G. Armstrong, 2 25
McLean, by Rev. J. C. Rybolt, 8 85
Morris, by Rev. J. A. Montgomery, $25, [Erroneously acknowledged in June.]
Naperville, A Friend, 5 00
Payson, by D. E. Robbins, 15 00
Pecatonica, by Rev. G. B. Hubbard, 10 00
Mrs. W. Beardsley, 5 00
Princeton, Sabbath-school, by Mrs. H. L. Boltwood, 2 37
Rockford, First, by S. F. Penfield, 39 27
Sheffield, by A W. Boyden, 35 28
Wataga, by Rev. E. E. Webber, 11 00

MISSOURI—$2.00.

La Grange, German, by Rev. J. Schaerer, 2 00

MICHIGAN—$1,377.06.

Received by Rev. W. B. Williams:

Alpena,	$65 00	
Rev. G. R. Merrill,	2 00	
Bronson,	12 25	
Charlotte, in part,	65 00	
Grand Blanc,	12 00	
LeRoy,	18 00	
St. Johns,	10 00	
Sandstone,	3 00	
C. Kingsley,	2 50	
Somerset,	12 70	
Union City,	59 18	
Vermontville,	50 00	
Wayne,	10 00	
Wheatland,	35 00	
R. M. Williams,	1 00	
		357 63
Augusta, First, by Rev. W. H. Osborn,		13 25
Dowagiac, by Rev. A. L. Kedzie,		40 00
Grand Ledge, First, by Rev. E. T. Branch,		20 00
Imlay City, First, by Rev. J. B. Dawson,		3 00
Litchfield, by A. R. Bushnell, to const. Dr. M. Rorabacher a L. M.,		30 00
Lodi, First, in part by Rev. W. B. Williams,		900 00
Stanton, by Rev. L. P. Spelman,		13 18

WISCONSIN—$464.06.

Received by Rev. H. A. Miner:

Beloit, Ladies' Miss. Soc.,	$2 50	
A Friend,	20 00	
Magnolia,	6 80	
Platteville, add'l,	2 00	
Racine, Welsh,	10 00	
Wyoming, by C. F. Parks,	11 00	
		52 30
Allen's Grove, First, by Rev. H. M. Case,		5 68
Beloit, First, by A. W. Hanaford,		214 06
Bloomington and Blake's Prairie, by Rev. S. Norton,		15 00
Burton and Potosi, Presb. Chs., by Rev. D. W. Gillmore,		17 90
Friendship and New Chester, by Rev. P. R. Staples,		2 11
Hammond, $20; Warren, $16, by Rev. Q. L. Dowd,		36 00
Hartford, First, by Rev. A. Scofield,		20 15
Ithaca and Sextonville, add'l, by Rev. S. Spyker,		2 75
La Crosse, First, by R. C. Douglass,		73 11
Milwaukee, Sabbath-school of the Spring Street, by J. A. Norris,		25 00

IOWA—$422.65.

Received by Rev. E. Adams:

Montour,	$4 00	
Osage,	5 75	
Rock Falls, Woman's Miss. Soc.,	1 25	
Traer,	43 00	
Waterloo, Woman's Miss. Soc.,	10 00	
		64 00

Received by Rev. J. W. Pickett:

Des Moines, Pilgrim,	$5 81	
Mount Pleasant, Sabbath-school,	3 78	
Girls' Home Miss. Soc., Workers for Jesus,	20 00	
Wilton,	6 36	
		35 95
Almoral, by Rev. W. M. Brooks,		7 00
Belmond, Rev. J. D. Sands,		2 00
Carroll, by Rev. G. W. Palmer,		30 00
Chapin, Rev. W. P. Avery, by Rev. W. H. Barrows,		2 00
Clinton, by H. R. Jones, to const. Mrs. H. S. Jones a L. M.,		30 00
Cottonville and La Motte, $5.35; Preston, $14.90; Sabula, $4.75, by Rev. D. B. Bells,		25 00
Council Bluffs, add'l, by Rev. H. S. De Forest,		2 00
Decorah, add'l, by Rev. H. B. Woodworth,		5 00
Eddyville, First, add'l, by Rev. R. Hassell,		1 50
Fairfax, by Rev. D. D. De Forest,		30 00
Fayette, to const. Mrs. H. W. Waterbury a L. M., $31; Lima, $12.80, by Rev. E. C. Moulton,		43 80
Grant, First, by Rev. J. H. Covey,		$5 00
Green Mountain, by Rev. H. L. Chase,		74 00
Monona, by Rev. W. S. Potwin,		11 40
Manson and Newell, add'l, by Rev. W. J. Smith,		1 00
North Fork, Sally Wier, "My Jubilee offering,"		10 00
Prairie City, by Rev. E. L. Sherman,		23 00
Webster City, by Rev. G. R. Ransom,		20 00

MINNESOTA—$204.34.

Belle Prairie and Little Falls, by Rev. D. W. Rosenkrans,	5 00
Blaenavon, Welsh, by Rev. P. Peregrine,	5 00
Butternut Valley and Salem, Welsh, add'l, $5; Providence, $1.60, by Rev. D. D. Jones,	6 60
Cannon City, $4.57; East Prairieville, $12.43, by Rev. A. R. Mitchell,	17 00
Claremont, $6.55; Dodge Center, $3.45, by Rev. F. McCraken,	10 00
Clear Water, by Rev. J. G. D. Stearns,	21 00
Duluth, by Rev. C. C. Salter,	10 00
Faribault, by H. Wilson,	25 54
Marine, by Rev. W. M. Weld,	30 00
Minneapolis, Plymouth, by W. Cheney, Treas., Minn. H. M. Soc.,	42 20
Paynesville, First, by Rev. R. P. Gilbert,	2 00
St. Paul, Plymouth, by Rev. L. H. Cobb, to const. J. W. L. Corning a L. M.,	30 00

KANSAS—$185.03.

Emporia, First, by Rev. O. J. Shannon,	41 66
Fort Scott, First, by Rev P. F. Warner,	30 00
Greenwood and Valley Brook, by Rev. L. Newcomb,	2 00
Hymer, $2; Six Mile Run, $1,30; Union, $1.50, by Rev. C. J. Richardson,	4 80
Manhattan, by Rev. R. D. Parker,	12 00
Maple Hill, $3; St. Mary's, $5, by Rev. L. M. Scribner,	8 00
Osage City, Welsh, by Rev. T. D. Phillips,	10 00
Osborn, First, by Rev. R. B. Foster,	2 50
Parsons, by Rev. P. M Griffin,	15 00
Quindaro, by Rev. J. H. Wilson,	10 70
Rooks Co., "The People," by Rev. J. K. Eckman,	4 00
Western Park, by Rev. L. H. Platt,	6 00
White City, First, by Rev. R. Furness,	7 10
Wyandotte, First, by S. T. Mather,	31 27

NEBRASKA—$40.85.

Central City, $4,23; Rev. A. Fitch, $5,77, by Rev. A. Fitch,	10 00
Crete, Dorothea E. Ebers, by Rev. C. F. Veitz,	5 00
Elmwood Precinct, $2,50; Weeping Water, $15,55, by Rev. J. B. Chase,	18 05
Milford, by Rev. H. A. French,	7 80

DAKOTA—$15.46.

Dell Rapids, by Rev. G. S. Codington,	4 50
Sioux Falls, by Rev. A. D. Adams,	8 91
Springfield, by Rev. R. Kirk,	2 05

CALIFORNIA—$95.60.

Copperopolis, $3.50; San Andreas, J. R. J., $1, by Rev. J. R. Johnson,	4 50
Dutch Flat, Plymouth, by Rev. J. H. Merrall,	18 10
San Jose, First, by Rev. T. T. Munger,	50 00
Sonoma, First, by Rev. M. S. Croswell,	11 00
Woodland, First, by Rev. J. A. Banfield,	12 00

ENGLAND—$15 00.

London, W. S. Lee, by Rev. C. P. Bush, D.D.,	15 00

SANDWICH ISLANDS—$225.00.

Kohala, Hawaii, Rev. Elias Bond,	225 00

HOME MISSIONARY,	35 15
	$11,398 95

Donations of Clothing, etc.

Center Rutland, Vt., Ladies' Sew. Cir., by Mrs. J. G. Griggs, barrel,	$80 00

Granby, Ct., Mrs. Bentley, bbl.
Hudson, Ohio, Woman's Home Miss. Soc., by Mrs. Carrol Cutler, bbl., $65 00
Middletown, Ct., Ladies' Home Miss. Soc. of First Ch., by Miss C. M. Bacon, bbl., 130 00
New Haven Ct., Ladies' Home Miss. Soc. of First Ch., by Mrs. S. L. French, two boxes, package and com. set, 723 29
Ladies of North Ch., by Miss J. E. Ufford, two boxes, 365 00
Pawtucket, R. I., Young People's Social Circle of Cong. Ch., by Mrs J. R. Goodale, box, 78 00
Springfield, Ohio, Ladies' H. M. Soc. of Cong. Ch., by Mrs. Wm. Conklin, barrel, 84 00
Terre Haute, Ind., Woman's Miss. Soc., by Fannie S. Cruft, two boxes, 40 00
Wallingford, Ct. Ladies' Benev. Soc., by Miss Julia Beadle, bbl., 109 66
Warren, Conn., Ladies' Benev. Soc., by Miss S. J. Comstock, barrel and cash, 77 00
West Hartford, Ct., Ladies' Benev. Soc., by Lillie S. Mills, bbl. and freight, 94 25
Ladies of the West District, by Mrs. E. Selden, bbl., 88 80

Receipts of the Massachusetts Home Missionary Society in May, CHARLES DEMOND, *Treas.*

Abington, First, $20 84
Amesbury and Salisbury, by E. A. Johnson, Tr., 10 00
Auburndale, 212 08
Boston, Mt. Vernon, 3 00
Old South, 55 00
Union, 5 85
Vine Street, mon. con., 10 00
J. W. Foster, 10 00
F. Wood, 25 00
Jamaica Plain, Dr. R. W. Wood, 25 00
Cambridge, Shepard, add'l, by G. S. Sanders, Tr., 20 00
Cambridgeport, Prospect Street, 225 70
Cummington, West, by Rev. D. S. Morris, 10 00
Dover, 7 00
Essex, 30 00
Georgetown, Memorial, by H. Perley, to const. Henry Jewell a L. M., 32 25
Greenville, N. H., Mrs. S. C. Tarbell, 5 00
Hampden Ben. Asso., Charles Marsh, Tr.:
Granville, East, $47 00
Monson, 74 07
Springfield, First, 55 57 176 74
Hardwick, 5 00
Haverhill, West, 10 00
Sabbath-school, 5 00
Hyde Park, by Z. Allen, Tr., 41 68
Ipswich, First, 14 00
Lowell, Abel Whitney, 15 00
Lynnfield, South, 3 50
Mass., A Lady, 10 00
Melrose, Miss B., 1 00
Middlefield 56 98
Millbury, First, by D. T. March, Tr., 51 73
Natick, A Friend, 50
Newburyport, Ladies' H. M. Soc. of Prospect St., to const. Miss Abbie Edwards a L. M., 30 00
Newton Upper Falls, A Friend, 50 00
Northampton, Legacy of Miss Eunice Wright, by Josiah Parsons, Ex., 339 50
Pittsfield, First, by C. D. Mills, Tr., 387 15
Sandisfield, 10 00
Shrewsbury, 38 14
Swampscott, First, 32 48
Taunton, Winslow, by E. H. Reed, Tr., 64 30
Templeton, 17 58
Topsfield, 45 30
Weymouth South, Second, to const. Mrs. Annie M. Hobart and Mrs. Laura A. Rockwood L. Ms., 60 00
Williamstown, Mrs. Chloe Brigham, 2 00
Worcester, South Conference Coll., by W. R. Hill, Tr., 19 55
Home Missionary, 1 35

$2,253 25

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Boston, Philips Ch., by Miss C. W. Angier, barrel, $117 00
Second, Dorchester, 3 barrels, 369 00
Brookfield, by Lizzie M. Rogers, barrel, 70 00
Fitchburg, by Mrs. M. C. Palmer, barrel, 64 17
Hyde Park, by Mrs. Z. Allen, barrel, 67 25
Lexington, by Miss Fannie E. Baker, barrel, 100 00
Newburyport, Prospect St., by J. G. Currier, barrel, 160 25
Newton, Eliot, by Miss F. Murdock, barrel, 242 19
Reading, by Mrs. Mark Temple, barrel, 45 00
Stockbridge, by Mrs. Edward Bradly, barrel, 125 00
Weld, Me., Rev. D. D. Tappan, barrel, 54 00
Worcester, Salem St., by Anna E. Hair, barrel, 94 78

Receipts of the Connecticut Home Missionary Society, in May, JAMES L. CHAPMAN, *Treas.*

Danbury, Second, by Rev. S. B. Hershey, $10 00
Dayville, by S. P. Hammond, 22 57
East Hartford, S. P. Hillhouse, 50 00
" " A. W., 10 00
Hartford, Center, by A. R. Skinner, 1,260 08
Asylum Hill, by J. L. Chapman, Tr., 649 50
Middletown, First, monthly, by H. E. Sawyer, Tr., 12 00
Newtown, by Rev. J. P. Hoyt, 12 00
Plantsville, by E. P. Hotchkiss, Tr., 128 34
Redding, by T. M. Abbott, 12 92
Sharon, First, by Rev. A. B. Bullions, 98 00
Thomaston, monthly, by P. Darrow, 58 57
Unionville, by J. P. Chamberlin, 27 37
Willington, by Rev. Erastus Colton, 10 00
Wolcott, by S. L. Hotchkiss, Tr., 10 00

$2,361 35

Receipts of the Ohio Home Missionary Society, in April, F. C. SESSIONS, *Treas.*

Canfield, by P. Edwards, $16 40
Chagrin Falls, add'l, by R. W. Walters, 14 52
Collamer, by Rev. C. W. Torrey, 50 00
Columbus, High street, by Rev. H. C. Haskell, 15 38
Edgerton, by Mrs. J. H. Brown, 6 05
Elyria, H. Ely, $150; T. L. Nelson, $25; J. S. Metcalf, $20; A. Beebe, $20; E. Boyd, $10, by H. Ely, 225 00
Greenfield, by Rev. J. L. Collier, 15 00
Gustavus, by Rev. L. J. Donaldson, 3 00
Harmar, by D. Putnam, 125 00
Huntsburgh, by O. B. Strong, 15 06
Mansfield, by C. B. Jameson, 106 26
Oberlin, Second, add'l, by E. Regel, 20 60
Rainsville, add'l, by J. Everett, 47 40
Ridgeville Corners, by Rev. C. N. Pond, 7 50
Springfield, by T. E. Leland, 31 73
Steubenville, by C. H. Spaulding, 33 54
Wauseon, add'l, by Rev. C. N. Pond, 3 50
Weymouth, by Z. White, 10 45
Willington, add'l, by J. Ogden, 22 61
Received by Rev. Dr. Wolcott, Sec.:
Brighton, by Rev. W. B. Oleson, 4 25
Brooklyn, add'l, by A. B. Reed, 7 00
Brownhelm, by Rev. A. D. Blakeslee, 13 00
Charlestown, by A. B. Curtiss, 10 50
Clarksfield, add'l, by Rev. A. A. Cressman, 2 00
Cleveland, Euclid Ave., add'l, by F. L. Tuttle, 59 17
E. N. Avery, 5 00
Madison Ave., by Rev. O. D. Fisher, 4 50
Collamer, add'l, by Rev. C. W. Torrey, 25 00
Cuyahoga Falls, add'l, by C. Clark, 6 25
Florence, by Rev. H. Lawrence, 5 00
Hartford, by Rev. J. G. Aikman, 13 00
Locke, by Rev. J. G. Aikman, 12 25
Marysville, by Rev. W. A. James, 34 60
New Albany, by Rev. D. S. Jones, 5 00
North Fairfield, by Rev. J. L. Collier, 10 00
Olmsted, First, add'l, by Rev. Q. M. Bosworth, 5 00
Second, by Rev. Q. M. Bosworth, 7 00
Paddy's Run, by J. Scott, 18 80
Plain, by Rev. A. D. Hadley, 30 00
Randolph, W. J. Dickinson, 10 00
Saybrook, by Rev. S. W. Streeter, 16 59

$1,136 82

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIX. AUGUST, 1876. No. 4.

SERMON.

"THUS SAITH THE LORD, STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS."—*Jeremiah* vi. 16.

THE old way, or what may seem to be the old way, is not always the best way. Nor can we safely assume that the new way is better than the old. We are to stand and ask, not merely what is the old way, but rather what is the good way; and if we walk in that way, whether it seem to us old or new, we shall find rest for our souls.

While this Centennial year is passing, old times and old ways challenge our attention. He who inquires, complainingly, "why the former days were better than these?" as if all the innovations which time is making were, of course and in all respects, changes for the worse, inquires not wisely; but it is quite another thing to inquire, thoughtfully, whether in any respect the former days were better than these? and, if so, what the good is we have left behind in passing from the old to the new, and how we may recover for ourselves and our children the good which our fathers had, and which we have lost, or are in danger of losing?

It is a suggestive coincidence that the centennial commemoration of our national independence is also the semi-centennial of the American Home Missionary Society. In the old colonial days there were, we might almost say, no home missions; certainly there were no combined and systematized endeavors to carry the gospel into destitute regions. Yet there was something like a home mission from New England as early as 1642. A communication addressed to the pastors and teachers of Massachusetts Bay, and subscribed by more than seventy of the settlers near Norfolk in Virginia, "bewailing their sad condition for want of the means of salvation, and earnestly entreating a supply of faithful ministers," was publicly read at "the Thursday Lecture" in Boston. The pastors and teachers of Boston and its vicinity (all that there was as yet of Massachusetts) met, and set apart a day for seeking God's guidance and blessing. Having resolved to attempt the desired mission, they selected for it three of their own number who, having each his colleague in the care of his own church, might be spared (it was thought) at such a call. The approbation and favor of the colonial government was sought and obtained; and order was given that the Governor should commend the missionaries to the Governor and Council of Virginia. Two of the Massachusetts ministers consented to go; and a third (a minister without charge) was found in New Haven, for a similar communication had been addressed to the pastor there. In October of that year the three missionaries embarked on a pinnace returning from the Narragansett Bay to the Chesapeake. It was a long and hazardous voyage which they had undertaken. They suffered shipwreck at Hellgate. At New Amsterdam, "the Dutch Governor gave them slender entertainment; but Mr. Allerton of New

Haven being there, took great pains to care for them, and procured them a very good pinnace and all things necessary." It was "the dead of winter" when they sailed from New Amsterdam, and they "had much foul weather, so as with great difficulty and danger they arrived safe in Virginia." There, as the contemporary record tells us, "they found very loving and liberal entertainment, and were bestowed in several places, not by the Governor, but by some well-disposed people who desired their company." But notwithstanding the hopefulness of this beginning, and the favor which they found among the people, their undertaking failed. Early the next summer they returned. One of them "brought letters from his congregation and others there," to the pastors of the Massachusetts churches; and again the assembly at a Thursday Lecture in Boston had news from Virginia. The letters "were openly read," being, as it were, the report of the returning missionaries, "whereby it appeared that God had greatly blessed their ministry there, so as the people's hearts were much inflamed with desire after the ordinances, and though the State did silence the ministers because they would not conform to the order of England, yet the people resorted to them in private houses to hear them as before." At that time, "the State," in Virginia, was represented by Sir William Berkeley, Governor by appointment of the English King, Charles I. Thirty years later he was still Governor of the Old Dominion, and was able to give this testimony concerning the colony which he had ruled so long:—"We have forty-eight parishes, and our ministers are well paid, and, by my consent, should be better, if they would pray oftener and preach less; but as of all other commodities, so of this, the worst are sent us, and we have few that we can boast of since the persecution in Cromwell's tyranny drove divers worthy men hither. But I thank God there are no free schools nor printing, and I hope we shall not have, these hundred years, for learning has brought disobedience and heresies and sects into the world, and printing has divulged them and libels against the best government. God keep us from both!" *

I have told the story of the earliest Home Missionary movement in our country; because it exhibits, better than any abstract statement could exhibit, the difficulty which made such enterprises impracticable in those days. "The State," everywhere, in its bungling way, took upon itself the supervision of religious interests. In the New England colonies (Rhode Island excepted), a godly magistracy was expected to take care that every town and precinct had its minister. In the other colonies, with temporary and limited exceptions, the Church of England was established and supported by law; and other forms of Christian worship or of ecclesiastical order had only a precarious toleration. Immigrants into the middle and southern colonies were sometimes Dissenters coming from England and Wales in the track of the old Puritan exodus; more often they were Congregationalists from New England, and in still greater numbers they were Presbyterians from Scotland and the north of Ireland. Wherever such immigrants clustered into a settlement, they attempted—like those Virginia Puritans in 1642—to maintain public worship and the ministry of the Word according to their own traditions and convictions. Gradually the ministers—some from New England and some from Great Britain or Ireland—working in a common cause, came into fraternal connection with each other; they called their associations presbyteries; they assumed the power of ordination; after a while the presbyteries, which at first consisted only of ministers, were strengthened by the presence of lay-elders representing congregations. Churches on Long Island and in East Jersey, that had been constituted in the seventeenth century and had held fast their Congregationalism, joined in the movement; and then,—after one of those periodical schisms which seem to be inseparable from every attempt to unify and govern a wide confederacy of congregations, and after the reunion which naturally comes with "sober second thought"—perhaps in less than twenty years—perhaps in more than thirty,—*then*, when the third quarter of the eighteenth century was passing, a distinctively American Presbyterianism was developed. *American*, I say, as distinguished both from the Batavian Presbyterianism originally established here in the New Netherlands and worthy to be named with honor, and from the Scotch Presbyterianism which, though much of it was absorbed in the new organization and was there modified by mixture with other

* Winthrop's New England, ii. 77, 78, 96. Felt's Ecc. History of N. E., i. 471, 472, 477, 487, 515. Gillett's Hist. of Presb. Church, i. 7, 8.

elements, maintained, nevertheless, a separate existence, nursing its own *perfervidum ingenium*, in one and another of the numerous "secessions" transplanted from Scotland to take root in our soil. *American*, I say,—for it acknowledged no filial dependence on any old-world institution, but was already alive, as the New England churches had always been, with the coming life of American Independence.

But all this while there appears no trace of organized missionary enterprises. The struggle, through more than a hundred years, had been for existence and for liberty to exist, more than for aggression. Here and there a minister, like Francis Makemie or Gilbert Tennent, had done in part the work of a roaming evangelist, zealous to discover and call forth as many as were foreordained to eternal life, and counting it great joy to organize new congregations in destitute places. Growth was felt to be the indispensable condition as well as the effect of continued life; and, as the crisis of the Revolution drew near, and thoughtful or enthusiastic minds began to be stirred with dim perceptions of the new era that was soon to open, the thought of missions to the aboriginal heathen—a thought always cherished from the days of Eliot to the days of Brainerd and his successors—began to associate with itself the kindred thought of "sending missionaries to the frontier settlements, who may preach to the dispersed families there, and form them into societies for the public worship of God." It was with this expressed intent that the American Presbyterianism, when the reunion after its first great schism had been effected, made an arrangement, eight years before the bloodshed at Lexington, for a missionary contribution in all its congregations*—an arrangement which, of course, was frustrated, as the sky grew dark and darker with portents of an intended oppression which must be resisted unto blood.

During those years, while the question was pending whether America should be the heritage of the American people and that people free, or should be under the absolute control of a parliament three thousand miles away,—the land and the people to be governed, taxed, plundered at discretion in the supreme interest of British commerce and British aristocracy; and while the young nation was straining every fibre of its being to maintain its rightful liberty and to compel the recognition of its independence, there was no time, nor were there any resources, for the work of propagating the gospel and widening the domain of organized Christianity. But as soon as the conflict was ended, and the people had taken breath, and peaceful order had emerged from war, and industry had begun again to plant and reap in safety, it became manifest that a new era had opened on this continent; and that the era of independent nationality, and of the perfected union of self-governing States was to be an era of such growth in numbers and in riches, and of such progress toward imperial greatness, as history had never yet recorded concerning any nation. As soon as that new era had fairly opened, the attention of Christian men, observant of "the signs of the times," and thoughtful for the kingdom of Christ in a nation that would have no other king, was arrested not yet by the incoming of foreigners from the old world, but by the movement of our own people to subdue and occupy the wildernesses. It was felt, even then—though the thought had not been formulated—that barbarism was the first danger; and that organized Christianity, with its Holy Sabbath, with its local churches, with its teaching and well-taught ministry, would be, under God's favor, the sure defence against that danger. Just then it was that the "associated pastors" of Connecticut, and the Presbyterian ministers of the Middle States and of Virginia, entered simultaneously upon home missionary work,—pastors by appointment of their brethren, and by arrangement with them, leaving their congregations for a six weeks' or a three months' missionary journey, on horseback, threading the forest paths to find the pioneers who were in danger of leaving civilization and Christianity behind them, preaching to them on the Lord's day or on any day wherever an assembly could be gathered, and so reviving their memory of the old gospel which they used to hear. All this was done in the not unreasonable expectation that the people in "the new settlements," moved by such admonitions and such expressions of interest in their welfare, would set up religious institutions for themselves, as the early settlers of New England and New Jersey had always done, and would recognize the necessity of providing for themselves and for their children an orderly ministration of the gospel.

* Gillett, i. 162.

Such horseback journeys of pastors, leaving the flock for a time in the fold, and going forth to care for the stray sheep in the wilderness, were multiplied and extended, till it was evident that they were inadequate, and that there must be some arrangement for employing, not pastors only in occasional and desultory work, but men who should be missionaries all the time. There must be a treasury to receive the offerings of the people for the work. There must be a committee of some sort--whether Trustees or Directors, or under some other name—to select the missionaries and send them forth, to receive their reports, to give orders for their compensation out of the treasury, to stand between them and the public, and especially between them and the donors from whose bounty the treasury was to be supplied. Under such a necessity, Missionary Societies were constituted, the earliest of them here in the City of New York, another in the northern part of the State, another in Western Pennsylvania, another in Connecticut, three in different parts of Massachusetts, all working on the same method, all sending forth missionaries to travel in destitute regions, preaching wherever the people would assemble to hear them, and preparing in the wilderness the way of the Lord.*

At this point in the story I call your attention to the fact that those missions were not undertaken in a sectarian spirit, nor for sectarian aggrandizement. The spirit of sectarian or (as we now, by an amiable euphemy, so commonly call it) "denominational" enterprise and competition, was feeble in those days—if indeed it had been born. It is something worthy to be remembered that the New York Missionary Society, instituted in 1797, the eldest of the sisterhood, was not exclusively Presbyterian—no, not exclusively Pedobaptist. Its monthly assemblies for prayer in behalf of its work were held in churches of three distinct denominations—the Reformed Dutch, the Presbyterian, and the Baptist; and, for a time, it sustained a Baptist missionary among the Indians who then inhabited some of the central regions in this now imperial State.† In the same spirit, missionaries from Connecticut, of Anglo-Puritan and Pilgrim lineage, trained only in the polity of Congregationalism, and Presbyterian missionaries from Pittsburgh, clasped each others' hands in fellowship, and wrought together in a common field. The streams of emigration, westward from New England, and northward from the western regions of Pennsylvania and Virginia, crossed each other, and were mingled in the new settlements. Christian men, earnest in their convictions,—some with rigidly Presbyterian ideas about a session, and a presbytery, and a General Assembly,—some with Connecticut notions about a standing committee, and a consociation of churches, and an association of ministers,—and some with a stricter Congregationalism, such as had been from old time in "the Old Colony," and "the Bay,"—found them selves side by side, cutting down the forests, building their log-cabins, raising their first crops from soil that had never before been ploughed; and as they conferred together on their common interests and hopes, and found out each in others their points of agreement and their common sympathies, they found a *bond* of union in the quiet but sublime consciousness that they, in those wildernesses, were laying (or ought to be laying) the foundations on which there should rise, for their children and successors through coming ages, the fabric of Christian civilization, with its order, its strength, its beauty, and its blessedness. A "*plan* of union" was invented, under which Christian men and Christian households in those new settlements might organize Christian congregations without surrendering their diversities of ecclesiastical tradition. In those days it was deemed possible for the Scotch-Irish Presbyterian and the Yankee Congregationalist to meet in the same Sabbath assembly, to join in the same free prayer, to be edified by the same ministry of the Word, and to partake of the same bread and the same cup, memorial of the one redemptive sacrifice,—while yet he that was Presbyterian might be Presbyterian still, and he that was Congregational might be Congregational still.

That "plan of union" (let the fact be remembered to the honor of Presbyterianism, as guided by its great men in the early years of this nineteenth century), was first proposed by an eminent Presbyterian minister, was drawn up in the General Assembly of the Presbyterian Church by way of response to a communication from the General Association of Connecticut, and being first adopted by the Assembly

* Gillett, i. 436. † Gillett, i. 437.

was unanimously ratified by the Association.* It was in the interest of Home Missions, and in the large and catholic spirit which regarded the home missionary work, not as a means of sectarian church extension, but as a work to be done for the salvation of men from sin, and for the salvation of the country from godless barbarism, that the now half-forgotten plan of union was devised, and missionaries, whether Presbyterian or Congregational, were charged with the duty of carrying it into effect in the new settlements.

Such was the development of the home missionary work through the first half-century of our national independence. It had been largely a desultory work, not arranged on any comprehensive plan. It had been conducted by local missionary societies in various parts of New England, New York, and Pennsylvania, co-operative in some sort, though holding only occasional and informal correspondence with each other; and all of them, till near the close of the half-century, employing only itinerant missionaries. If we stand in the ways and look and ask for the old paths, we see that there had not been much engineering in the construction of them: they were like bridle-paths for horseback journeying; they were like the roads which I sometimes saw in my boyhood, "blazed" through primeval woods, the broad marks of a surveyor's axe upon the trees guiding the traveler from one settlement to another, and mutely prophesying of a highway that was soon to be. Yet as we ask "where is the good way?" we see that those "old paths" all led in one direction. They were not divergent, nor did they cross each other; they were parallel, tending toward the city of our God, or, rather, they all converged toward one objective point, the advancement of Christ's Kingdom in this growing empire of civil and religious liberty, the salvation of men from sin, and of our country from ignorance and godlessness. The modern rivalry and strife of what we call "denominations" was hardly known in those days. There were theological differences and jealousies, and there were some lingering antipathies of race, the English lineage against the Scotch, and both against the Dutch; but such differences and antipathies could be melted down in the glow of enthusiasm for so great a work. There was a common dislike of Arminian Methodism, not only because it was Arminian, but because its wandering preachers too often gloried in their lack of learning, and because in those days it seemed to be more destructive than constructive of parochial organization and a stable ministry. Those who held that there is no baptism other than the immersion of adult Christians could not co-operate with the unbaptized; and those to whom the liturgical forms and the stoled and mitred priesthood of Anglicanism were essentials of religion, stood aloof while the pioneer emigrant, followed by the pioneer missionary, was preparing a field; for they could not co-operate lest they should partake in the sin and share in the doom of the Korah, Dathan, and Abiram who were undertaking to preach the gospel uncanonically and outside of the apostolic succession. But among those Christian men who could freely commune with each other in prayer and at the table of the Lord—among the adherents of those ecclesiastical organizations whose members and whose ministers can freely pass from one to another, and be welcome,—the idea of Home Missions was the idea of Christian and not of sectarian propagandism. The aim and the inspiring thought was to plant churches—not Presbyterian churches, nor Congregational churches, nor Reformed Dutch churches, nor Associate Reformed churches, but simply churches of Christ—parochial churches, each with its settled ministry, preaching, teaching, apt to teach, guiding the flock, watching for souls.

This was the idea which dominated fifty years ago, at the institution of the American Home Missionary Society. Gradually the method of home missions had been modified by experience, and the principle had been established that aid to struggling congregations in support of a stationed or pastoral ministry is more efficient than the continual sending forth of wandering missionaries. Gradually, too, this city—just then beginning to be the indisputably predestined centre of commerce for the continent—had become, more than any other city, the radiating point of home missionary work. Here the United Domestic Missionary Society had gathered into itself several previously existing organizations, some of which had been brought into existence and rivalry by the heat of a theological controversy then happily grown cold. It had under its patronage one hundred and forty-eight

* Gillett, i. 393, 394, 437, 438.

churches (one hundred of them in the State of New York) and one hundred and twenty-seven ministers, of whom only twenty-eight were employed in other States. It was ready to receive into its treasury the contributions of all Christian patriots, and thus to extend its work over the entire country. Accordingly, by invitation from that Society, a convention, not of delegates from ecclesiastical bodies, large or small, but of individuals from the great Presbyterian Church, from the Congregational Churches, from the Reformed Dutch Church, and from the Associate Reformed, met in the session-room of the Brick Presbyterian Church in this city. The concourse of representative men was from all parts of New England and New York, from New Jersey, from Pennsylvania, from Kentucky, from South Carolina, and from Alabama. All the diversities of Calvinistic theology were there,—Andover and Princeton, Auburn and New Haven; and yet the possibility of co-operation was intelligently recognized. What that convention desired and intended was a *national* society; for the idea of free co-operation in a common cause, without regard to ecclesiastical differences, through voluntary societies of national scope and character, had been already embodied, partly in the American Board of Commissioners for Foreign Missions, and the American Education Society, more broadly and conspicuously in the American Bible Society, and very significantly (though not without some jealous guards and stipulations) in the American Tract Society. It was therefore determined to attempt "a national society for domestic missions;" national, as distinguished from local or sectional; national, as distinguished from sectarian; national, as unifying and systematizing the home missionary work, and carrying it forward on a scale proportioned, in some sort, to the greatness and growth of our common country. So the American Home Missionary Society came into being by the act of its predecessor, merging itself in a new organization on the 12th of May, 1826.

Here, then, where the road began to broaden fifty years ago, let us stand in the ways again, and see and ask for the old paths. What were the aims and policy of the American Home Missionary Society at its beginning? There was in its constitution—and there is to-day—no reference or allusion to any ecclesiastical denomination. Nor, in those early days, did any question about the interests or rights of this or that "denomination" enter for one moment into the councils of the institution. The work undertaken was not an enterprise of ecclesiastical propagandism. It was indeed a work of planting churches in all waste places—churches with pastors, wherever there was a population that needed help in organizing Christian institutions; but what should be the internal economy of those churches, or with what ecclesiastical confederations they should be affiliated, was to be determined by the free choice of those churches themselves. These are "the old paths"—the paths that were chosen fifty years ago by an intelligent and broad-minded patriotism, and an evangelical Christianity that cared little for sectarian aggrandizement.

Such an enterprise was possible just then, because the strife and scramble of organized denominations, each struggling to spread itself over the entire country, had not quite begun. There were ecclesiastical confederations, each comprehending many local churches, each wearing its distinctive name and maintaining its distinctive traditions, yet agreed in all essential things, holding substantially one body of doctrines, alike in their modes of worship, differing a little in their methods of parochial administration; but those various confederations had hardly begun to think of each other as competitors in propagandism. One indeed of the ecclesiastical denominations which were informally represented in the founding of this Society—a body distinguished from the others by its descent from a different nationality, and perhaps aspiring only (as some one has suggested) to have "a snug little Zion of its own," had already arranged a system for the aid of its own feeble congregations; and, having done so, it went forward quietly in its own way. Another of those denominations, more aggressive in its genius, had spread itself into every section of the Union, and into almost every State; and, diligently gathering its statistics year by year, was already beginning to calculate how great it might become. By a party in that denomination a cry was raised, after not many years, that a voluntary and non-sectarian Society for Home Missions was dangerous to sound Presbyterianism; and that the Presbyterian Church, "in its distinctive character"—the denomination as

organized under its General Assembly—must conduct the entire Home Missionary work within its jurisdiction by its own agents.* That cry prevailed—and then began to be marked out the new way, the way of sectarianism in home missions. Thus we who are now old men saw the inauguration of a new policy—the policy of home missions, not local, but on a national scale, conducted by and for an organized denomination—that is to say, a sect. I am not now speaking of what had been done and what continued to be done by the great Methodist itineracy so wonderfully organized by the genius of Wesley, nor of how Baptist churches had sprung up everywhere without an organized itineracy. I am speaking only of those churches, distinguished from each other by various historic names, but numerous in the aggregate, which may be grouped together by the two descriptive epithets, Calvinistic and Pedobaptist, and by their pretence (at least) of having an educated ministry; and what I say is, that when there began to be a distinctively Presbyterian *propaganda*, intended to propagate everywhere by home missions, not simply the Presbyterian polity as distinguished from other theories and methods of church government, but only and exclusively the jurisdiction, the greatness, and the power of what was already the greatest among the many Presbyterian sects,—when it was openly avowed that the object of one great home missionary organization was to be, primarily and continually, the building up of one organized denomination to tower above all others, *then the new way began.* From that beginning has grown up, by controversies and party conflicts, by schisms and separations, and then by reunions, that system of scrambling rivalry among "denominations" struggling to spread themselves everywhere, which now, at the opening of the second century since these States began to be a nation, is in truth the weakness and (I dare not refuse to say also) the opprobrium of American Christianity.

Where, now, in this great scramble, is the position of the American Home Missionary Society? What is it doing? What is it aiming to do? Its constitution is unchanged. Fifty years ago the pledge was given in that organic law, "The great object of this Society shall be to assist congregations that are unable to support the gospel ministry, and to send the gospel to the destitute, within the United States." Do these words describe the object for which the Society exists to-day—the policy by which, in all singleness of purpose, its proceedings are governed? Its constituency, we know, has been changed by death and by withdrawal; and its revenue comes now, most largely, though not entirely, from those who worship in Congregational churches. But has the Society itself—the institution—been changed with the change in its constituency? Has it become a "denominational" institution, the organ of an organized ecclesiasticism sweating in the race with other ecclesiasticisms to fill the continent with competitive schism-shops rather than with churches which shall be simply churches of Christ, and which shall therefore be, in whatever denominational alliance, more earnest for the common faith and the common salvation than for the interests of "*our* denomination?" Let me answer the question: The American Home Missionary Society began fifty years ago to work, not for a sect, but for Christ; and it is working now, not to build up this or that organized denomination, far less to be an engine for the control of such a denomination, but to plant churches that shall form their own alliances, guided only by the providence and grace of God. It began to work fifty years ago, not in an ecclesiastical spirit, but in the spirit of a generous patriotism; and it is now working, not for any General Assembly of church rulers, nor for any National Council, but for our great country, to fill it with the elements and forces that crystalize into local churches, each in its locality radiant with the presence of Him who is the light of the world. The monumental achievements of its fifty years are the churches it has aided in their infancy or weakness—churches maintaining the evangelical tenure of church-membership—churches with no priesthood save the high priesthood of Christ and the universal priesthood of the redeemed—churches with a guiding and teaching ministry—churches with household religion, the nurture and admonition of the Lord; and its rejoicing is that it has not cared, and does not care, to label those churches with any name significant of ownership or subordination save that of Christ, the name above every name.

But did I not imply that there has been a change in the constituency of the

* "Christian Advocate" (Philadelphia), 1829, pp. 61, 62.

Society? Yes; and what change? "One generation goeth, and another generation cometh." The constituent drops that make the river are flowing to the ocean, but the river is the same. Such constancy of change is constancy; and the change, continually going on, and keeping pace with the years, is a constant admonition: "Whatsoever thy hand findeth to do, do it with thy might." Of those who met in that constituent convention, fifty years ago, there are two who linger yet among the living.* Of the officers appointed at the beginning—President, Vice-Presidents, Directors, Treasurer, Auditor, Secretaries,—all have gone. But their work remains, the Society which they instituted and conducted lives on. They have rested from their labors, but the tree which they planted and watered is yet alive and vigorous, throwing its broad shadow over their graves and yielding its fruit, year by year—nay every month, for the healing of the nation.

In another sense, the constituency of the American Home Missionary Society is unchanged. What constituted the Society in its beginning was not—what now constitutes it is not—an ecclesiastical judicatory or convention, nor any supposed alliance of such judicatories and conventions. Nor was the constituency then, nor is it now—directly or in any strict sense—the churches, severally counted, of any denomination or description. It is simply and only—as it has been from the beginning—the individuals associated, for the time being, under the organic law which was framed and adopted fifty years ago, and which remains unchanged. As this Home Missionary Society was not designed to be an ecclesiastical institution, so it has not yet become an appendage to any organized sect, an auxiliary to its denominational ambition, nor a force to be used in governing its churches. It is simply a voluntary society of individuals associated for doing good in one specified line of beneficence—an association into which whosoever will may enter, and from which whosoever will may withdraw. That is all there is of it:—a simple channel receiving the thousand rills of individual benevolence, and pouring them out in a grandly diffusive beneficence. It has no capital stock, no endowments, no edifice for the transaction of its affairs; nobody owes it anything but love; it owes nothing save honest fidelity to its contributors and punctuality of payment to its missionaries, its promises to the latter being always conditioned on the continued liberality of the former.

It was with great reluctance that I yielded to the invitation which imposed upon me the duty of this hour. But the emergency in which the invitation was given, suddenly and recently, seemed to require a sacrifice. I knew that my sense of duty, should I speak on this occasion, would not permit me to exhaust the hour in a mere glorification of the ecclesiastical system under which, through more than fifty years, I have performed my ministry. I knew that some in this assembly—perhaps many—would expect me to set forth the merits and the claims, the achievements and the progress of "our denomination," and to commend the American Home Missionary Society as having become, in the later years of its first half-century, an engine for the propagation of "our polity." It is painful to speak against the earnest and devout conviction of any hearer, and I prayed to be excused. But as the invitation was urged again, and persistently, I began to feel that perhaps God was calling me to give, on this semi-centennial occasion, my latest testimony against the spirit and the methods of sectarian propagandism; and therefore it is that I am here.

"Thus saith the LORD,"—I speak as the servant of his Word—"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way." If the old way is the good way, let us walk therein, though ever so many choose some other way.

There is a simply Christian idea of Home Missions, and there is a sectarian idea. Between these two ideas there is a broad and obvious difference; but oh! how often, and by how many whom we gladly recognize as in some sort our "fellow-workers unto the kingdom of God," is the Christian idea subordinated to the sectarian! The Christian idea is this: Labor and sacrifice for the extension of a kingdom which is "not meat and drink"—not polity, nor judicatures, nor denominational statistics—"but righteousness, peace, and joy in the Holy Ghost." It is labor and sacrifice to spread over this continental union of States the broad illumination and the saving power of spiritual Christianity; to set up Christian

* Rev. Dr. Samuel H. Cox, and Rev. Dr. William Patton.

institutions for the conservation and constant diffusion of Christian influences; and, as the first and foremost of all such institutions, *churches*—everywhere the local church, the Sabbath assembly of Christian households coming together in one place to worship God in spirit and in truth, to be instructed by an "able and faithful" ministry of the Word, and to claim for their children the inheritance of the promises. The Christian idea says: Let us work for this with one accord, with one hope in the Captain of our salvation, with one joy at every stage and step of progress, till this land of ours shall have become the garden of the Lord, verdant everywhere, blooming everywhere, fruitful everywhere, under the radiance of the Sun of Righteousness. The sectarian idea, on the other hand, is this: Labor and sacrifice for the extension of what is called a "denomination," and *thus* for the extension of Christ's kingdom—labor and sacrifice, not merely to gain a wide acceptance for the doctrinal Christianity which thousands of churches hold in common (for doctrinal agreement is one thing, and "a denomination" is another thing), nor merely to gain a wider adoption of a certain church polity (for, alas! not even oneness of polity is oneness of "denomination"), but proximately and constantly to extend and strengthen one ecclesiastical confederacy competitive with others; for a denomination, as we have learned to use the word, is nothing else than that concrete and substantial reality. The sectarian idea says: Let us work for our denomination; let us push it forward in advance of all others, and push it in everywhere regardless of all others. If a feeble congregation can be gathered at some point where there is already a self-supporting congregation not counted in our statistics, or at some other point where already two or three sectarian conventicles are struggling to devour each other, let us set up there the standard of our denomination. If in a congregation which is not ours, there happens to be a quarrel, let us make haste, and say to the malcontents while their zeal is hot, Come ye with us and we will do you good, for we are sure the Lord hath spoken good concerning our denomination.

Sectarian propagandism—is that the good way? See how the denominations waste, in their competition, the strength which, had there been coöperation, or even "comity," might have wrought great things for our country and our God. See starveling synagogues of schism thick-set in many a community where, but for the hope of sectarian missionary aid, there might have been one self-supporting church of Christ. Is that the good way? We have our newspaper homilies about union among evangelical Christians, and about the unloveliness of close communion, and how ministers of every denomination ought to preach in the pulpits of every other; and now and then we have an evangelical-alliance meeting to show how little difference there is among our denominations. So we begin to emerge from the shriveled littleness and the conscious unrest of zeal for a denomination. But then, perhaps, in some alarm at the broad-church tendencies of the day, we draw back and give thanks that there are so many denominations to check and to stimulate one another by their rivalry, and each of us is particularly thankful that his own denomination is the best of all—the one to go everywhere in advance of all others.

Let us rise above the stifling narrowness of sectarian propagandism, into the serener, purer, freer air of the Christian idea. Let the true motive possess and expand our minds, and we shall find rest to our souls. Look away from these petty rivalries. Look up! Look up! Behold the grandeur and the glory of that Cross on which Christ is lifted up, that He may draw all men to Him. Look abroad, as from Pisgah, on the land to be possessed. Look forward and see the procession of the ages—see what this land may become if we now, in peace and wealth, struggle to make it Christian, as our fathers, a hundred years ago, were struggling in poverty, and in the agony of war to make it free; behold kings coming to its light, and the nations to the brightness of its rising! Thus looking upward, looking abroad, looking onward, hearken to that voice from the eternal throne: *The nation that will not serve me shall utterly perish.*

Missionary Intelligence.

WASHINGTON.

Rev. J. F. Damon, Port Madison.

SCARCELY a pleasant Sabbath in three months—I might have said in five—was our winter and spring experience in this Puget Sound region; yet our congregations have held on quite well, and our Sabbath schools have maintained a fair interest in the good work, varying in numbers, however, with the mildness or severity of the weather.

Next to *home*-training, our Sabbath-schools prove the most efficient educators of public sentiment by engaging the sympathies and directing the convictions, while yet the minds are not absorbed in the too often all-engrossing ambition to "get ahead in the world."

Some of my most pleasant experiences with those among whom I labor are but the ripened fruits of a harvest planted years ago, and perhaps in a foreign land, by toilers who, in the grand re-union, shall come again with rejoicing, bringing these same sheaves. Oh, shall *we* find sheaves awaiting *our* claim in that great gathering! If this generation of parents, teachers, and professed friends of Christ are only as faithful in the work allotted them, as were the "straight-laced old fogies" of our earlier boyhood, how many of these now wayward, indifferent, but precious souls will find their way eventually home into the kingdom. The effectual, fervent prayers so oft repeated in other climes, welling up from obscure home altars in the years long gone, prompted by hearts now still and through lips now mute, even those prayers whose utterers were never known to any of us save their objects, are finding blest answer in the distant land, half the earth's circumference from home! Truly God does not forget.

Rev. J. Hall, Seattle.

COMING BACK.

THIS closes my third quarter, and my labors in Seattle. I am making preparations for my long journey to Wisconsin, called there by the sickness of my dear wife. She has been very feeble for nearly a year, and as she cannot possibly come to me I must go to her. I leave this field very reluctantly, and if I could, I should soon return. I leave the church prosperous, out of debt, growing, and united. They know my reasons for leaving, and give me their best wishes, prayers, and sympathies. I dread the parting hour. As I could not promise to return, we have secured Rev. J. F. Ellis, of Forest Grove, Oregon, to take my place—a good man and an earnest worker in the cause of Christ. He will commence his labors here on the first Sabbath in July. The Church has had some valuable accessions, and many others will unite this summer. I am doing all I can to prepare the way for my successor. My intercourse with the people of Seattle has been very pleasant; not a word of unkindness has ever been uttered against me, either by my church or any of the churches in the city. I am thankful to know that I leave them all in peace, and heartily commend them to God's blessing.

CALIFORNIA.

Rev. J. T. Ford, San Bernardino.

THE NEW HOME.

OUR church, just finished, was dedicated last Sabbath, with much rejoicing. It is a small and simple, but tasteful structure, 26x50 feet, exclusive of vestibule and rear extension, and will seat about 200 persons. The work has been accomplished without serious conflicts

of opinion or feeling. A meeting of the Southern California Association was held here at the time and our brethren from other fields joined with us in our dedication exercises. Secretary Warren was present, with words of encouragement, and gave us valuable aid in securing money and pledges from the congregation, sufficient, with the sum hoped for from the Union, to leave us nearly, if not quite, without debt. We thank God for the new church, and hope its erection will prove the beginning of better days. I feel like *beginning* now the real work in this field. For the last three months my labors have been very much outside the ordinary pastoral and preaching work of the missionary, but I feel now that we have a vantage ground for active effort in saving souls, which it would be unpardonable not to improve.

WYOMING.

Rev. C. M. Sanders, Cheyenne.

DUST STORMS. BLACK HILLS.

We are much encouraged by the evident growing interest in Sabbath services. Our congregations were never better, the house being well filled on Sabbath evenings; at times every seat is occupied. At the conclusion of service, last Sunday, I asked for a special contribution of $100. Some of the congregation smiled in surprise that so much should be expected. I said it was a large request to make, but, knowing my congregation, I had faith to believe the request would be met. And so it was; for the collection amounted to $104. With an average Sabbath-school attendance of about fifty, our collection averages over three dollars a Sabbath.

We had heard something of "dust-storms," before coming to C—, now we know about them by experience. The zephyr breezes tune up their hoarsest notes, and set agoing their strongest gusts. The very air seems wild and raving. Your house trembles (you are glad if it has a strong frame); your rest is disturbed, and the next morning, the patience of 'the better half' is put to the severest test. 'Just look at the window sill, and here on this what-not! why, this room was dusted only yesterday. Oh dear! how can one stand this?' But the day is bright and beautiful, the sunshine casts its golden beams in upon us in royal splendor, as much as to say 'I'll make amends;' and all come at last to a contented frame of mind, accepting it as a part of the trial of faith.

I am in receipt of letters from New England and elsewhere, about the prospects at the Black Hills. The great question as to whether or not gold is found, or to be found, in paying quantities is as yet unsettled. Thousands have gone into the hills, and the great problem will be solved in time. The grand rush has been checked, somewhat by the 'Indian Scare,' and for a while, there is a lull, while the Indians are out on the 'war-path." The inevitable conflict with them will undoubtedly settle the Indian question for some time to come. I advise those proposing to try the hills, to go in companies, and to take provisions to last at least three months, and all should know there are risks to run, and hard work before them.

We have been holding a series of Fellowship meetings at Cheyenne, Greeley, Plattville, Longmont, Denver, Colorado-Springs, and Central, which proved successful in developing Christian fellowship, and quickening spiritual interest.

DAKOTA.

Rev. G. S. Codington, Lake Village.

AFTER THREE YEARS.

I had three years of active service in the field as a soldier in the war of the Rebellion, and do not think that those experiences tried the endurance of the soldier, as has this three years' campaign in Dakota. I confess now, that if the same experiences were before me for the next three years, I might flinch a little, for I feel that I have not the physical

strength to go through. But then there is always this idea in my mind 'Let me die in my harness.' I am much encouraged to go on; for my throat is better than a year ago, and if I can escape exposure and drawbacks, the physician assures me there is no reason why I may not recover the full use of my voice. I shall endeavor to be careful while keeping up my work. In this field, single-handed, my wife and I, under God's care and providence, have fought a continued fight for three years and a half. On only two occasions has any brother minister ventured within the limits of my diocese, and perhaps it is not much to be wondered at if at times we feel lonely, and that we are spreading our influence pretty thinly over so large a field. The result plainly indicates to us the power of the Infinite, for we know that our greatest strength is weakness.

Three years ago the church at Dell Rapids was organized. Some of its members moved away, and it seemed at a standstill, especially under the drawback of the failure of my health for the last year. But God was in the beginning of that church. One of its members—a young girl who joined us on profession, and whom it was my privilege to baptize—returning to her old home in Maine, took a letter to a sister church, entered into Sunday-school work with rare zeal and intelligence, and has led six or more of a class of youth from sixteen to twenty years of age, into the Christian life.

The Spring has opened very favorably, and that is encouraging to our people. One cannot live in such settlements as are on this frontier, without observing the close relation between temporal prosperity and spiritual confidence. Hunger staring one in the face is very apt to overwhelm and set aside the moral force which, operating within a soul, creates spiritual hunger. This is not to say that late and unfavorable springs and grasshoppers drive out religious experience, but that pinching poverty often necessitates retrenchment in moral and spiritual provender, so far as that might make drafts on the source of supplies of food and clothing for the body. People from these out settlements say to us: 'We are mighty poor up there, but we would like to have you come and preach to us.' And so we go to preach to them, and in log-cabin, or sod-hut, or dug-out, it is all the same, for the gospel is glad tidings to the poor, and the hut becomes the temple of God. There are no canonicals except the living truths: no robes except the robe of righteousness which Christ offers.

Rev. A. D. Adams, Sioux Falls.

GROWING AND HOPEFUL.

My second quarter has passed; the novelty of having a 'new minister' has worn off, and I think I am on a solid basis for action. I see the work to be done by the church and think I understand the temper of the people, and my conclusions are mostly cheering. It is a difficult field, yet with proper working it will be productive. We, here on the frontier, Christians and all, are after the treasures of this world, and this is one of our greatest obstacles to spiritual life. However, the improvement is marked. In financial matters I must speak highly of the church and congregation. My salary, the expenses of the Sabbath-school, etc., are cheerfully met. With respect to the benevolent contributions of the church I can not speak with so much satisfaction. We have had no special revival interest during the winter, other than that seen in the quickening of Christians; yet it seems to me that the way is opening for a better state of things among us though it may not come speedily in its fullness.

On the 26th of April, I was ordained and installed pastor. Next Sabbath will be the first communion of the church since I came here. Several are expected to unite with us by letter, some of whom have lived here for a year or more. The prospect brightens, but our great need is for a rich outpouring of God's Spirit to

melt our hearts so that they may flow together in love and in action.

NEBRASKA.

Rev. L. E. Benton, Pebble.

GATHERING THE WANDERERS.

The work done by missionaries on these western fields, cannot be set down in figures. It consists largely in hunting up the scattered sheep of Christ's fold, collecting them into churches (feeble it may be), strengthening their faith, encouraging their hope, and stimulating them into action. The value of such a work can be known only when it shall be brought to light in the revelations of that great day when all things shall be made manifest.

When I came to this field in December, last, there had been no preaching for nearly a year; and in part of it for a longer time. The members were scattered and discouraged, the congregations broken up and the outlook at that time was anything but flattering, except for this: that the Christian people were ready with open arms to welcome any one who would break to them the bread of life, and earnestly work for Christ and his cause. Since then, I have seen these scattered fragments gathered together, members added to one of the churches, and a new enterprise started where one had become extinct. In one place where I commenced with six to ten hearers through the winter, we now have from twenty-five to forty, and our Sabbath school has increased from four or five to twenty-five or thirty. Thus the work goes on, and I feel encouraged to labor more efficiently in the future than I have in the past.

KANSAS.

Rev. G. O. Blake, Phillipsburg.

HIS HOME.

I HAVE built a domicile, and, as I made it principally with my own hands, perhaps it will not tire you to read a description of it. The house is of the kind common in this country, but of better than average quality. In the vernacular of this region it is called a "dug-out." I selected a place at the head of a "draw," or ravine, where the ground made an abrupt descent of about three feet. I then laid off a space fourteen by twenty feet, with one end just at the offset, and dug down, as if to make a cellar, to the depth of three and a half feet, which left but three sides, the front opening into the draw. After the walls were straightened, I had sod ploughed, and cut it into pieces about two feet long. With this I built a wall from the edge of my cellar to the height of three and a half feet, making the entire height from the bottom about seven or seven and a half feet. Then a shingle roof was put on, a cotton-wood floor laid, a door and window put in the front end, and a half-window in the back end. The walls were plastered, and the "dug-out" was done. That is what I call "an *earthly* habitation." I did 'most of the digging, sod-laying, and carpenter work, and all of the plastering; so that you see I am generally useful. Our house is not a palace to be sure, but it is a *home*. Besides that, I have helped to dig one well forty-five feet deep, and another nine feet deep, as the first failed to find water. Now, as I have preached twice every Sabbath, and attended to my regular work, you may be sure I have been weary. I do not know that all this is "missionary intelligence," but it is some satisfaction to me to tell it, and it can't do any harm, I suppose.

If matters continue as they seem to promise, I look for progress on this field during the year, and it shall be my earnest and constant endeavor to build up the cause. More missionaries could find fields of usefulness in this county where the people would eagerly receive them.

MINNESOTA.

Rev. J. B. Todd, Wabashaw.

AFFLICTED, BUT ENCOURAGED.

The past quarter has been saddened by the very dangerous illness of my help-

ful wife who has been greatly prostrated and enfeebled, and at times tried by most excruciating pain. But God has answered prayer, and she is almost entirely restored. In our deep affliction God has taught us precious lessons of loving submission, and I trust prompted us to a deeper consecration to the Master and his work.

Some churches near us make so much of baptism that they lay pastoral claim to a whole family, a child of which has been baptized by them; and endeavor to make it certain that, by consent of parent and child, that baptized one shall be taught and trained in the duties of "the church," and confirmed. I said, if *such* are taught so carefully, we certainly should see to it that the baptized children of our church are earnestly cared for. So I made a list of them, and find we have thirty-three, only four of whom have made a profession of religion. I visit them, and shall hold meetings among them to secure their conversion. I have also made a pocket list of the families outside the Church but represented in the Sabbath-school by one to four children. There are forty of these families; and, though some are connected with other churches, they welcome me looking after the scholars, and so I find access to hearts not otherwise reached.

Of the 2,000 in the city I find about one half German, some of whom are Catholic and Lutheran, but most are simply moralists, with their German drinking habits, and no organized infidelity. There is, however, among the children and youth a condition of things alarming as to the future. Upon consultation with others, I called a mass meeting, to be held in a large public hall on a Sabbath afternoon, to consider "Our rising generation, their wants and dangers." The meeting was large, and the people interested. Six citizens made brief speeches, and all voted for another meeting. The subject of temperance, of course, will come in for its full share of discussion.

The diligence of the Catholic priest is exemplary. He tells me that he has a five months' pledge which he circulates personally among the congregation and elsewhere, to be renewed at the end of that time. He said he had recently secured the pledges of three Americans, not members of his church or congregation. When I told him of my plan for a mass meeting for the benefit of the young, he approved very highly, and partially promised to co-operate, and gave the names of two of his congregation to speak, one of whom did speak well. But a few minutes of meditation seemed to show the priest a logical dilemma, and he said: "But if we all come together in the hall for this work, men will say we can just as well come all together in the church. I will reflect upon it;" and he does not appear.

I am greatly encouraged by the improvement in the spiritual condition of the church, the increased attendance and interest in the Sabbath school and prayer-meetings, and the welcome given to pastoral visitation.

IOWA.

Rev. J. W. Pickett, Superintendent.

CHURCH BUILDING.

We are the only organization. With commendable enterprise they have erected a building for church purposes, in which I recently held a very pleasant communion service, receiving several more into the church. The work of building churches is rapidly going forward. Ames has just completed a beautiful parsonage, and now the church becomes self-sustaining. It is the leading denomination in this pleasant town, the seat of the Agricultural College.

Dunlap, an important station on the Chicago and Northwestern Railway, has been completely revolutionized by the power of the Divine Spirit. The church has probably more than doubled in effective strength, and is now actively engaged in building a five thousand dollar church much needed. It asked

no aid from the building fund, showing what people can do when the Spirit of God moves upon the dry bones. One year ago, the thing they are now doing would have seemed like a dream, or a miracle. The same thing has happened at Magnolia, some sixty coming into its membership; and a pleasant house of worship is now building, to cost something over $2,000. The little Welsh church at Gomer, twelve miles from Red Oak, in the wilds of Montgomery County, in so much difficulty three years ago, is nobly repaying the Society's liberality by earnest Christian work. They are building a beautiful church, to cost $2,000. After one year more I shall expect to see them self-sustaining. Percival, formerly Civil Bend, is building.

Ottumwa has one of the most tasteful and beautiful churches in the state, at a cost of some $25,000; and the church here at Des Moines is at length in the midst of its much needed building enterprise. A commodious church, costing something over $20,000 is to be built.

The church at Anita has its $4,000 edifice nearly completed, and in two weeks I go to the dedication of the Grand River Church in Adair County. Perhaps these building enterprises will give you as good an idea of the increasing energy of our churches as anything I can write.

WISCONSIN.

Rev. P. R. Staples, Friendship.

HELP, OUTSIDE OR INSIDE?

I BELIEVE I wrote that I had been helping in revival meetings in Oxford. As one result of those meetings, forty have joined the Presbyterian and Methodist churches there. I regard that as a most blessed work, not only because so many were hopefully converted, but for its exhibition of practical Christian union. I then began extra meetings on my own field, in New Chester. I could get no outside help, ministers being all at work on their own fields. But I had what is always better than any outside help—*a united and wide-awake church.* It is always on the spot, and it grows stronger by working. This, you remember, is the church that father Perkins planted and preached to for about sixteen years before his death. We are now reaping from his wise sowing. From the first meeting I felt that God was with us. The people came out; the church had a mind to work; the interest increased each day and the attendance grew larger, until our little house was filled to its utmost capacity, no matter how cold or stormy it might be. For three weeks, loads came from four, five, and six miles. The profane, the Sabbath-breaker, the drunkard—all came; and, best of all, they found Christ. The converts have gone right to work. Rejoice with us, that God hath visited us in our low estate.

Rev. A. Scofield, Hartford.

FOREIGN INFLUENCE.

OUR great, overshadowing cloud is the constant influx of the foreigners and departure of the Americans. This region, if not the whole West, is fast sorting into "native" and "foreign." They do not coalesce; some towns will be nearly all native, some nearly all foreign. Where the Dutch get rooted, like the calamus plant, they root out all else. Land rises at once, for the foreigner will pay more than the Yankee; of course, the Yankee sells and the Dutchman buys. Then comes a new religion and a new Sabbath, or rather no Sabbath; and, worst of all, the saloon, with its showy sign and foaming mug. Two of our good families have just sold and gone—six good members left at once. We have a village of about 1500, rapidly increasing; but the foreigner still comes.

Rev. A. M. Case, Sharon.

INGATHERING.

THE meetings which were in progress at my last writing continued for three months; and, as the result, some sixty souls have been converted, of whom forty-one have united with us. There is a great change for the better in this com-

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munity, and our brethren who have been struggling against wind and tide for so many years are greatly encouraged, although some of the converts have already moved away, and but very little new *financial* strength has been added to the society.

MICHIGAN.

Rev. W. L. Camp, Baldwin.

AMONG THE LOGGERS

DURING the quarter I have preached fifty-five sermons and attended many other meetings, and visited more than a hundred families. We received into the church at Chase eight members at the last communion, so now we number twenty-six, with a Sabbath-school of thirty-five. This small church is prosperous, spiritually, though most of the members are *very* poor. We have the lumber and lot secured for a meeting-house, to cost about $2,000, the first in the county.

I have formed a small society of nine members at Foreman's Mill and Station, where there was but one praying soul three months ago. All my other appointments are in a healthy condition, except Baldwin. There many of the buildings are empty, most of the people who attended meeting have either moved out or starved out. All about here, the people are in a wretched state of poverty and sin. My mission field is twelve miles long and about four miles wide, with about 200 families in the whole territory. The congregations are small, but their wants are great.

This is a lumber country, and the people are constantly changing. When the lumber is gone, I would not give a straw for all there will be left. There is frost every month in the year in the best of times.

I enjoy my work very much; it is a work of love, for I am deeply in sympathy with the wants of the people. About thirty were hopefully converted last winter; some have united with our church, and some with the Methodists.

MISSOURI.

Rev. E. B. Turner, Superintendent.

REVIEW OF TWELVE YEARS.

THIS quarter closes twelve years, lacking three months, of service for the Society, as Superintendent. With trembling and doubting I entered this field, in December, 1864; twenty-one years of previous service in missionary fields having in a measure fitted me for such a work. But in a State still bleeding from the desperate attempt to resist the army of freedom and save her cherished institution; where swarming bands of outlaws were still in hot pursuit of the freedmen and their friends; where confusion and every evil work prevailed; and especially where our polity was unknown, and a spirit totally foreign to its genius had made its impress upon the thoughts and even the language of the whole people; what prospect was there for doing a work for your Society? With the lack of sympathy and ready material, there were wanting the implements for cultivating the field. A simple statement of our principles and doctrines must be prepared and sown broadcast; and that the people might "know of the doctrine," they must also be visited and instructed orally. It is not a new State of forming settlements, but with local and old communities that the scourge of war has left almost as destitute as the wild frontier. There is no time to wait for dilapidated churches and school-houses to be repaired. People must be gathered in private houses, temporary depots, or in the groves, and fed with the bread of life. A whole State, with its score or more of years of history and development, struck down in the fearful strife, holds out its bleeding hands for the only remedy—the gospel of Christ. These cries must be responded to, though the lines of communication are nearly broken up, and travel in every form is difficult and dangerous. During the eleven years, this work has called for over 130,000 miles of travel, the average of over two sermons a week, and a still larger number of

addresses. In the eleven years, ninety churches have been organized in the State, where there were but two. There is now a membership of nearly 4000, where were then less than 300. The two Sabbath-Schools have become over 200, with 10,000 attendants. Occupying large and needy fields, at each end of the State, are two institutions of learning, which are the outgrowth of these chuches, already training over 300 pupils in the higher branches of learning, and bringing forward candidates for the ministry. The serious embarrassments that have been felt in agriculture and business affairs in Missouri, in the last three years, have greatly hindered missionary work. Removals of members have weakened many of the churches. With the renewal of better times these embarrassments will disappear, and the work of the Society will go on with greater vigor than ever. Missouri, with her vast agricultural and mineral wealth, and a climate so genial as to promise longevity under reasonable moderation in labor, still presents a magnificent field for Christian work. A large number of counties, outside of the more than fifty already explored and occupied, are waiting for the sickle of the reaper—"Pray ye the Lord of the harvest."

VIRGINIA.

Rev. L. T. Burbank, Herndon.

JOYFUL TIDINGS.

With great joy I make this report, for the Lord has visited his people and done great things for us. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." You will remember that I spoke of hopeful indications. They have not disappointed us. The converts number thirty or more, of all classes and ages, from the grey-haired heads of families to the little children. The work was without any undue excitement, for "the Lord gave the Word, and great was the company that published it." The Methodists and Episcopalians have labored with us in great harmony of spirit.

Miscellaneous.

"FEEBLE CHURCHES."

Missionary churches are often spoken of as "feeble churches." Reproach attaches to them in some minds because they are weak. Compared with the wealthy, powerful, controlling churches of great towns, they are held to be of small account. They that seek "high things" turn away from them. Ministerial service among them is at a discount. Their pastors and members are, at times, reminded by the manner in which they are addressed, or in which they or their opinions are spoken of, that it especially becomes such men and such churches to esteem others better than themselves. Are they not among the very least of the thousands of Judah? Are they not weak, dependent objects of charity? Do they not derive their very right to be from the bounty of their wealthier "sister" churches.

It might be useful to trace the effect of such thoughts and remarks on the minds of the members of such churches themselves, or on those who serve them in the ministry—often depressing their spirits, their Christian manliness and courage, and crowding them back from

assuming their legitimate portion of various responsibility in the church and its work on earth.

But the effect is more easily traced when we come to young men just choosing their field of labor. Shall they go to a missionary field? Shall they become pastors of one or more of these "*feeble* churches?" Shall they turn their back on places abundantly open, where they would be associated with influence—where their voice, because of the strong church behind them with its wealth and numbers, would be potential in affairs, honor and deference attending them in councils and assemblies—and go out into the "waste and destitute places" to one or more of these *feeble* churches? The question is sharp and searching. John Wesley answered it right when he organized his system on the theory of dividing out strength to the weak with an impartial hand. Methodism seems to have moved away from the simplicity of his gospel in this thing during the later years. Its power as a missionary system seems to have proportionately waned.

If we come to adopt a line of thought and of remark disparaging to our missionary churches—almost, at times, contemptuous; if we come to regard the pastor, the bishop of one of these churches, as *therefore and thereby* made inferior to his brethren; why then and in that case we are simply discountenancing and weakening the missionary cause all along the line.

Rarely will one meet in any literature a more noble, eloquent, or fitting reply to such a feeling or thought, wherever it exists, than in the following passage from the pen of Rev. Dr. Dexter, editor of the *Congregationalist*. The rhythmic march, force, precision of its splendid rhetoric, are completely forgotten in the grandeur and dignity of the truth contained. The words should be set in gold and forever live in the memories of men. Pastors and members of the smaller churches, home missionaries, young men selecting fields of labor, and with them, pastors and members of powerful metropolitan churches as well, ought never to forget them:

"Every true local Christian church—whatever may be the lowliness of its outward state—is on a level of essential genuineness, dignity, and authority with every other church on earth. This is a necessary consequence of the obvious fact that a true church of Christ gets its vitality and value, not from the number of its members, or their wealth or honorable position in human society, nor from the magnificence of its temple or the splendor of its worship; nor from its affiliation with some wide reaching and imposing hierarchy; but from its living union with its great Head. Since it is Christ's life—rooted in him, branching in them—that must be the life of every true church; and his wisdom and power, flowing from him through them, that must be their wisdom and power, it follows that wherever "two or three" truly gathered in His name, have Him with them always, their wisdom may be—and if they are faithful to their possibilities, will be—Christ's wisdom, and their dignity will be the dignity of Christ in the midst of them, and their authority the authority of Christ acting and speaking through them; while the largest and most imposing organization cannot have any wisdom that is wiser than that, nor any dignity that is more august than that, nor any strength that is stronger than that, nor any authority that is more imperial than that."

METHODIST GROWTH.

METHODIST history has been chiefly *home missionary* history. The Methodist system of operations has been a home missionary system. From the first, the Methodist body has expended its main strength near at hand. It has not worked much at "arm's length." Its skirmish line has rarely been so far from the great mass but that it has had the help of its felt weight in pushing advances.

Perhaps the thoughtful student of

statistical facts may find in *this history and method*, one explanation of the truly wonderful and glorious success tabulated by the Nashville Advocate (Southern Methodist). We remember, while studying it, that Methodism began in our country but little more than one hundred years ago. That paper gives the total of Methodist communicants in the world as 4,173,047. They are distributed as follows:

Methodists in the United States	3,146,356
British Wesleyan Methodists	467,683
Irish Wesleyan Methodists	21,273
French Wesleyan Methodists	2,030
Australian Wesleyan Methodists	67,912
British Primitive Methodists	174,660
Methodist New Connection	25,837
United Methodist Free Churches	74,845
Bible Christian Churches	27,768
British Wesleyan Reform Union	8,147
Methodist Church of Canada	107,515
M. E. Church in Canada	23,012
Other Methodists	26,000
Grand total	4,173,047

The total number of itinerant ministers is 29,530; of local preachers, 56,935.

DE PROFUNDIS CLAMAVI.

[Is not the millennium near?—our country well-nigh converted? — the Home Missionary work almost done? Is there "any place" for a stray, earnest minister, not already supplied—*over*-supplied? We hear this sort of suggestive inquiry now and then.

The following leaf just dropped upon our table of correspondence from one of the missionaries more recently sent and less acclimated, morally, than he may come to be bye and bye. He writes out of first sight, first impressions. Possibly he may harden to moral destitution, when its exceeding sin and wretchedness have become an old story. We hope not, but even sanctified human nature is a very curious thing. At all events, this cry out of the depths ought to be heard widely—first, by those who think this land already *inundated* with the gospel and its institutions, and secondly by young men ready to do, and to dare, and to suffer something for their Blessed Lord and Master.]

"If ever a poor sinner in trying to pluck others from the burning, found himself near the mouth of hell, I think I am he. My soul is burdened, almost to breaking. If I am able to effect anything, it will be through the working of that power which delights to use the weak things of the world to confound the mighty. May God help me—and pray you for me, will you not?

A town settled two years—fifteen hundred people in the district centering here—six saloons, and other places where liquor is sold and gambling practiced—two dance houses, with twenty wretched girls, and no church; no religious service, only two or three in these years. Isn't it a place to stir the Christian in any man? I shall remain here *probably* as long as I can, [This town is but a small part of the field in his charge and calling on him.—Ed.] though I can't find a single co-worker here. But it seems as if God had put me here for the present. Now will you not plead with some young man to come out and occupy this, or *some* equally needy field? They ought not to be left any longer unprovided for . . . . . I have places for all who will come. Do try for this region, to induce some good young man to come, and write me whether I may except him, and when."

THE JESUITS.

The United States of America is fast becoming the only home in Christendom for this famous body of Roman Catholic priests. Europe has been getting rid of them—country by country—for a half century now. Even Roman Catholic nations cannot bear their presence. Peoples and governments alike combine to spue them out. Nor Europe only. They have been expelled from Mexico and the Columbian Republic. They were ordered out of Guatemala in 1873.

England and the United States—the two great Protestant nations of the world—the only two nations which have come really to understand, and love, and practice religious toleration, and to administer government on that basis, these are to-day the main asylum and refuge of the Jesuits, its bitterest foe, its most determined and dangerous antagonists.

Hating it, as they do, they are yet compelled to see their Order indebted to it for a place in which to live. It would seem that this should convert them to be its disciples. Can the Ethiopian change his skin? Absolutism not liberty, dominion not equality, *that* is Jesuitism as a system and a demand. It cannot change except by ceasing to be.

The American people is great in its liberty, magnanimous in its strength, brave in its confidence, and when these refugees come to its shores, it will not grudge them the rights of asylum. It will bid them sit at the public table, come to the common hearth-stone, share in the festivities of the home. But when they shall approach the nation's family altar, to close the book which our fathers laid upon it open, or to take away the daily sacrifice of a voluntary and free worship—when, if ever, they seek to reproduce within these shores what has made them everywhere so hateful to mankind that our common humanity rose on them and drove them out,—then, this American people will let them know that it has had its eye on them, that it understands them, their spirit and law of absolutism, that it knows their deadly hostility to liberty, and that it holds them in its grasp, not again for a new banishment, but to compel submission to what is here—to what our Fathers brought to us from God, and gave to us for our children after us, an eternal heritage.

They have, at present, the following colleges in the United States: Boston College, South Boston, and College of the Holy Cross, Worcester, Mass.; St. Francis Xavier, New York; St. John's, Fordham; St. Joseph's, Philadelphia; St. John's, Frederick, Md.; Loyola, Baltimore; Gonzaga, Washington; Georgetown, D. C.; Spring Hill, Mobile; St. Louis University, St. Louis; Immaculate Conception, New Orleans; St. Charles, Louisiana; St. Joseph's, Bardstown, Ky.; St. Xavier, Cincinnati; St. Ignatius, San Francisco, and Santa Clara, California.

Our Co-operative Societies.

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas.
Office, No. 32 Cong. House, Boston.

Money may be sent either to the Treasurer, in Boston, or to Rev. R. B. HOWARD, 62 Bible House, New York.

As we write, the report for the year ending April 30th, 1876, is passing through the press, and perhaps we can do nothing so suitable, in this present paper, as to give some of the more important results of the year's work. The financial summary for the year is as follows: There has been received, in both departments, the sum of $69,842.78, of which $23,560 has been paid to young men fitting for the ministry, and $38,691.93 to eleven institutions, viz.: Olivet, Carleton, Ripon, Colorado, Iowa, Drury, Doane, Washburn and Thayer Colleges, Pacific University, and Pacific Theological Seminary. The young men assisted have been connected with *thirty-five* colleges and theological seminaries east and west.

In respect to the income from contributions and legacies, the year has been more favorable than could reasonably have been anticipated. In this department there has been no falling off, but rather an increase over previous years. The sum gathered specifically for colleges, has been less than in the previous year: and yet there were certain large sums expected (that will doubtless soon be paid), which, if they had come, as was anticipated, during the last financial year, would have made the income in this department larger than in the year before. On the whole, considering what the year has been in the business circles of the country, we feel that we

have great occasion to thank God and take courage.

We still have to say, what has been often said before, that our money, though expended upon a very wide field, is mainly gathered upon a small field. From Massachusetts and Connecticut comes the chief part of all that is received into our treasury; while, year by year, we expend an increasing proportion of this money, even in the department of candidates for the ministry, in the Middle and Western States. We cannot but reiterate the statement, that the time has come, when the States out of New England, sharing largely in the benefits of this benevolent work, ought to be more helpful than they now are, in sending money to our treasury.

Some pleasing and encouraging incidents have transpired during the past year. An individual, of whom we have no personal knowledge, and with whom we have communicated only through a post-office box, by the payment of $800, has carried eight of our young men through the year at Andover. Another individual, by the payment of $1,000, (the same sum having been paid by him for several successive years previously,) has helped us most materially in our enterprise.

We are satisfied that a good work was done, when the American Education Society and the College Society were united under our new charter, in 1874. The ship was launched upon a restless sea; the business of the country has been deranged ever since; but the results of two years serve to show what may be expected when we reach more prosperous times. Even in these calamitous times, there has been no material reduction in our income, and with the return of business life and activity, we look forward, with a good degree of confidence, to a more extended work than was accomplished by the two organizations working separately.

Appointments in June, 1876.

Not in commission last year.

Rev. William Woolman, Aurora and West Hamilton, Neb.
Rev. Charles J. Adams, Highland and White Cloud, Kansas.
Rev. Roswell D. Parker, Manhattan, Deep Creek, Ashland and Zeandale, Kansas.
Rev. James Richmond, Grand Meadow and Dexter, Minn.
Rev. Albert Manson, Quasqueton, Iowa.
Rev. John N. Hicks, Newaygo, Mich.
Rev. Wilfred M. Kellogg, Vernon, Mich.
Rev. Robert M. Thompson, Cheboygan, Mich.
Rev. Thomas A. Wickes, Pierce City, Mo.
Rev. Salathiel D. Belt, Rock Falls, Ill.
Rev. Gardiner Dean, Harpersfield, N. Y.
Rev. Andrew C. Holmes, Portland, N. Y.
Rev. James T. Wilson, Port Leyden, N. Y.

Re-commissioned.

Rev. Micah S. Croswell, Sonoma, Cal.
Rev. Jacob H. Strong, Ferndale, Cal.
Rev. A. J. Chittenden, Boulder, Col.
Rev. Abel K. Packard, Greeley, Col.
Rev. George S. Codington, Medary, Flandreau and Oakwood, Dak.
Rev. Chester C. Humphrey, Boone Co., Oxford, Waterville and Voorhees, Neb.
Rev. Benjamin G. Page, Exeter and Friendville, Neb.
Rev. James G. Dougherty, Ottawa, Kansas.
Rev. Richard B. Foster, Osborne and Bethany, Kan.
Rev John Hayward, Defiance, Buffalo City, and out-stations, Kan.
Rev. Harvey Jones, Fredonia, Kansas.
Rev. Lemuel Pomeroy, Muscotah and New Malden, Kansas.
Rev. Fred. M. Van Slyke, Paola, Kansas.
Rev. Wilbur Fisk, Freedom and Hartland, Minn.
Rev. William W. Norton, Alexandria, Ida and Carlos, Minn.
Rev. Edward N. Raymond, Granite Falls, Minn.
Rev. Woodford D. Smock, to go to Minn.
Rev. William W. Snell, Rushford and South Rushford, Minn.
Rev. William M. Weld, Marine, Minn.
Rev. William L. Coleman, Spencer, Gillett's Grove and Pleasant Valley, Iowa.
Rev. Charles Dame, Troy Mills and Center Point, Iowa.
Rev. Isaac M. Frey, Golden Prairie, Iowa.
Rev. David Knowles, Grand River and out-stations, Iowa.
Rev. E. C. Moulton, Fayette and Lima, Iowa.
Rev. John A. Palmer, Sheldon and Larchwood, Iowa.
Rev. William Spell, Greenwood and out-stations, Iowa.
Rev. Nathan H. Whittlesey, Creston, Iowa.
Rev. William M. Richards, Princeton, Wis.
Rev. William B. Williams, Freedom and Kaukauna, Wis.
Rev. James Armstrong, Orion and Block school-house.
Rev. William L. Camp, Chase, Baldwin, Pinora, Summitville, Foreman Station and Foreman Mill, Mich.
Rev. James L. Crane, East Johnstown, Bedford, Barry and Johnstown, Mich.
Rev. Kendrick H. Crane, Ransom, Mich.
Rev Gerrit Dangremond, Fremont Center and out-stations, Mich.
Rev. Edmund Dyer, Alamo and out-station, Mich.
Rev. John S. Kidder, Nunica, Mich.
Rev. William P. Russell, Memphis and out-stations, Mich.
Rev. Edwin W. Shaw, Lawrence, Mich.

Rev. J. Malcolm Smith, Cedar Springs and Lockwood, Mich
Rev. Harvey G. Murch. Lamar, Barton City, North Fork, and Dublin, Mo.
Rev. George A. Coleman, Bartlett and Wayne, Ill.
Rev. Joseph Mason, Roodhouse, Ill.
Rev. John C. Rybolt, New Rutland, Ill.
Rev. David F. Davies, Brazil, Ind.
Rev. Lewis Wilson, Montgomery, Hart Township and Oakland City, Ind.
Rev. Dwight Dunham, Cambridge and out-stations, Pa.
Rev. George B. Rowley, Norfolk, Raymondville and out-stations, N. Y.
Rev. H. W. H. Watkins, Lincklaen and Union Valley, N. Y.
Rev. Thomas Watson, Wilmington, Upper Jay, Keene Flats and Keene Village, N. Y.

Receipts in June, 1876.

MAINE—$55.75.

Gorham, First, by J. C. Card,		$20 00
Kennebunk, Union, by Rev. W. E. Darling,		35 75

NEW HAMPSHIRE—$132.50.

Greenville, Legacy of Isaac Russell, by F. Merriam, Ex.,		100 00
Hollis, Ladies' Char. Soc., by L. D. Spalding,		2 50
Winchester, Ladies' Home Missionary Society by Mrs. L. Saben, to const. Mrs. Maria Pierce a L. M.,		30 00

VERMONT—$221.97.

Brattleboro, Mrs. L.,		25 00
East Berkshire, Pilgrim,		30
Georgia, by C. B. Swift,		8 19
Lyndon, Mrs. P. Goss,		1 00
North Thetford, Mrs. E. G. Baxter,		8 00
St. Johnsbury Centre, First, by Rev. A. W. Safford,		16 50
Stowe, Friends, to const. Miss Sarah Porter a L. M.		30 00
Sutton, On account of Legacy of Mrs. L. B. Hyde, by S. M. Lane,		100 00
West Rutland, Sabbath-school, by C. A. Parker,		28 58
Windham, A debtor to the A. H. M. S.,		4 40

MASSACHUSETTS—$3,539.33.

Mass. Home Miss. Soc., by C. Demond, Tr.,		2,000 00
Lawrence, Ladies' Soc. of Lawrence street Ch., by Cornelia L. Harmon,		200 00
Northampton, First, by J. L. Warriner, of wh. 30 to const. Miss Sarah Osborn a L. M.,		183 54
South Hadley, Mt. Holyoke Seminary Teachers and Pupils, add'l, by Miss J. E. Ward,		21 00
South Hadley Falls, by J. Gaylord,		37 58
Springfield, "Centennial,"		1,000 00
Worcester, Union, by P. L. Moen,		97 21

CONNECTICUT—$6,820.17.

Received by F. T. Jarman:		
West Haven,	$43 00	
Westville,	41 39	
		84 39
Bridgeport, Legacy of Mrs. L. C. Bradley, by E. H. Bradley, Adm.,		500 00
Derby, First, by L. D. Sanford,		35 00
Greens Farms, by E. Beers,		34 88
Hanover, by Rev. L. H. Barber,		34 35
Hartford, Legacy of E. H. Perkins, by J. C. Parsons, Ex.,		5,000 00
Killingsworth, L.,		3 00
New Britain, by H. P. Strong,		212 55
New Haven, A member of the First, by J. C. Ritter,		3 00
Ch. of the Redeemer, by P. Pond,		180 00
Davenport Ch., by F. W. Pardee,		75 00
Southport, Mary F. Wakeman,		500 00
Stonington, Second, by Rev. H. B. Elliot,		138 00
Woodbury, B. Fabrique,		20 00

NEW YORK—$260 52.

Received by Rev. J. C. Holbrook, D.D.:		
Deansville,	$21 06	
Sandy Creek,	15 65	
Sinclearville,	4 00	
		40 71
Ballston Spa, T. M. Mitchell,		25 00
Depeyster, First, by Rev. S. Nelson,		11 50
Eldred, by Rev. F. Kyte,		8 00
Gilbertsville, Rev. A. Wood,		12 60
Keeseville, Mrs. C. Andrews,		1 00
Morrisville, by J. E. Smith,		35 41
New York City, Broadway Tab., J. T. Leavitt,		100 00
Otisco, Ladies' Home Miss. Soc., by Miss F. Cowles,		16 30
Rochester, Plymouth, add'l., by F. F. Finding,		10 00
Sag Harbor, Miss G. M. Nicoll,		5 00

NEW JERSEY—$28.54.

Jersey City, Second, by Rev. C. Pickett,		8 54
Paterson, by Rev. S. Bourne,		20 00

MARYLAND—$2.00

Baltimore, Mrs. Susan D. Metcalf,		2 00

OHIO—$95.01.

Elyria, Heman Ely,		55 00
Painesville, Lake Erie Sem., by M. Warren,		18 80
Ravenna, by W. Grinnell,		21 21

INDIANA—$70.00.

Angola, First, by Rev. E. Andrus,		25 00
Hart Township and Montgomery, by Rev. L. Wilson,		10 00
Indianapolis, Plymouth, by J. Moore,		30 00
Madison, Exiles,		5 00

ILLINOIS—$269.50.

Received by Rev. M. K. Whittlesey:		
Aledo,	8 00	
Elmore,	5 60	
Jacksonville, Rev. Eli Corwin, D. D., to const. Dea. H. Irwin a L. M.	30 00	
Lincoln,	4 40	
Newtown, by Rev. T. N. McCorkle,	6 00	
by M. F. Hughes,	3 25	
Odell,	19 00	
Woodburn,	15 60	
		91 85
Blue Island, by Rev. S. A. D.,		12 00
Bone Gap, by Cyrus Rice,		5 00

Brimfield, by Rev. H. P. Case,		14 25
Burlington, by Rev. S. E. Willing,		5 00
Canton, by H. L. Wright,		84 50
Chesterfield, by Rev. E. Loomis,		13 00
Crescent, by Rev. J. W. West,		1 00
Dallas City. A Friend,		1 00
Harvard. by W. M. Clark, Jr.,		20 00
Hennepin, by Rev. A. J. Bailey.		15 00
Ludlow, First, by Rev. A. E. Everest,		5 00
Weston, A Friend,		1 90
MISSOURI—$6.00.		
Meadville, First. by Rev. I. Carleton,		3 75
Palmyra, Rev. J. F. Graf and family, $2. Mrs. H. Best, 25c,		2 25
MICHIGAN—$354.81.		
Received by Rev. W. B. Williams:		
Charlotte, in part,	$13 66	
East Saginaw,	52 62	
Laingsburg,	7 00	
Leslie,	12 60	
Summit,	6 65	
		92 53
Ann Arbor, First, by Rev. H. L. Hubbell,		33 24
Augusta, by Rev. H. H. Van Auken,		22 00
Banks, by Rev. C. N. Coulter,		1 00
Bensonia, First, by Rev. A. L. Gridley,		17 40
Chelsea, by Rev. A. J. Hathaway,		20 00
Clio, by Rev. W. E. Caldwell,		10 00
Dexter. Maria B. Field,		10 00
Franklin, by Dea. E. Cooke,		13 00
Glen Arbor and Solon, by Rev. S. S. Haines,		13 64
Ithaca, First, by Rev. N. L. Otis,		5 00
Jackson. A Lady Friend of First. by G. F. Price,		25 00
Second, by Rev. E. M. Lewis,		5 00
Morgan Station, Union, by Rev. J. A. S. Worden,		7 00
Newaygo, by Rev J. N. Hicks,		15 00
Salem. by Rev. H. L. Hubbell,		5 00
Traverse City, by Rev. L. Warren,		60 00
WISCONSIN—$148.56.		
Fox Lake, by Rev. A. O. Wright,		16 85
Jamestown, Presb. Ch., by Rev. N. Mayne,		10 00
Kenosha, First, by H. E. Clark,		16 26
Lone Rock, First, by Rev. O. S. Smith,		3 00
Milwaukee, Spring Street, by L. A. Warren,		30 00
Oakcreek, Union, by Rev. D. R. Anderson,		15 00
Peshtigo, by Rev. L. W. Winslow,		12 50
Warren, by Rev. Q. L. Dowd,		7 00
West Salem, by Rev. A. Clark,		37 95
IOWA—$161.35.		
Received by Rev. E. Adams,		
Algona,	$30 00	
McGregor, Woman's Miss. Soc.,	8 00	
Marion,	33 90	
		71 90
Beacon, $12.25; Given, $3.25, by Rev. C. D. Jones,		15 50
Charles City, Woman's Board of Missions, Mrs. C. E. Raymond, Treas., by Rev. J. Wadhams,		10 00
Cincinnati and Mount Hope, by Rev. A. S. Elliott,		15 00
Crawfordsville. by Rev. L. T. Rowley,		10 25
Extra, First, by Rev. R. M. Burgess,		6 00
Fairfield, $14.75; Sabbath-school, $1.95, by D. Webster,		16 70
Sherrill's Mount, German, by Rev. J. Reuth,		16 00
MINNESOTA—$71.47.		
Received by W. Cheney, Treas. Minn. H. M. Soc:		
Excelsior,	$14 00	
Minneapolis, Plymouth,	7 97	
Minnesota Woman's Cent. Soc.	11 00	
		32 97
Marshall, by Rev. H. C. Simmons,		22 50
Sauk Center, First, by Rev. A. J. Pike,		7 50
Two Rivers. Union, by Rev. T. C. Kinne,		5 00
Worthington, Union, by Rev. H. B. Tuttle,		3 50
KANSAS—$44.98.		
Clear Creek and Pleasant Hill, by Rev. L. E. Sikes,		2 50
Council Grove, First, $10; Hill Spring, $8.48, by Rev. L. Armsby,		13 48
Eureka, by Rev. E. E. Rogers,		12 00
Louisville, by Rev. J. Scotford,		12 00
McPherson Centre, add'l, by Rev. H. Hoddle,		2 00
Quindaro, add'l, by Rev. J. H. Wilson,		3 00
NEBRASKA—$34.87.		
Ashland, First, $20.07; Rock Creek, $3.80, by Rev. A. Farewell,		23 87
Norfolk, First, by Rev. J. W. Kidder,		6 00
Syracuse, by Rev. C. G. Bisbee,		5 00
DAKOTA TERRITORY—$38.40.		
Elk Point, by Rev. J. Oakey,		10 00
Yankton, by J. Bremner,		28 40
CALIFORNIA—$25.00.		
Luckeford and Lodi, by Rev. W. C. Stewart,		6 00
Modesto, First, by Rev. A. Drahm,		9 00
Napa City, E. B. Spencer,		10 00
WASHINGTON TERRITORY—$18.85.		
Skokomish Agency, Mission Ch. of Christ, by E. Eells,		18 85
HOME MISSIONARY,		29 40
		$12,428 98

Donations of Clothing, etc.

Brookfield Centre, Ct., Ladies' Industrial Society, by Mrs. S. E. Hawley, barrel,	$26 00
Framingham, Mass., Plymouth Church, barrel and cash,	122 00
Hadley, Mass., Ladies' Home Miss. Soc. of First Church, ten pair socks,	10 00
New Haven, Ct., S. W. Barnum, three copies "Bible Dictionary" and one copy "Romanism as it is,"	22 00
New York City, N. Y., J. R. Hill, bundle.	
Pawtucket, R. I., Ladies, by Mrs. L. B. Goff, barrel.	75 00

Receipts of the New Hampshire Missionary Society in May and June, L. D. STEVENS, *Treas.*

Walpole, First,	41 72
Rochester,	20 55
Swanzey,	8 86
Rindge,	7 00
Keene, Second,	22 88
Meriden, to const. Cyrus Baldwin a L. M.	35 00
Derry, First,	27 61
Wakefield,	20 00
Dover, First, of wh. from Robert Cushing, $50; Clarissa W. Cushing, $50,	180 00
Hebron,	3 00
Atkinson,	4 76
Henniker, of wh. $30 to const. Micajah Peisla a L. M,	130 00
Manchester, First,	62 40
Marlboro,	18 29
Nashua,	23 33
Stratham, to const. Sam'l J. Sinclair a L. M.	36 60
New Ipswich, for A. H. M. S.	16 50
Peterboro,	27 00
Merrimac,	32 00
Greenland,	32 00
Roxbury,	6 51
Pelham, of wh. for A. H. M. S., $30.	60 00
Mount Vernon,	11 00
Wentworth,	25 00
Wilmot,	11 00
Hopkinton,	5 00
Rye,	15 00
Concord, North, to const. Alfred L. L. Marden, Robert G. Morrison, Chas. T Page, Mrs. J. C. Thorn, and Mrs. T. M. Lane, L. Ms.	152 00

Goffstown,	34 05
Milton Mills,	10 00
Concord, A Friend, for A. H. M. S., $50,	60 00
Winchester, Ladies' H. M. Society,	14 50
New Hampshire Cent. Institution,	334 17
Pelham, Legacy of Miss Sarah Church,	100 00
	$1,717 83

Receipts of the Massachusetts Home Missionary Society in June, CHARLES DEMOND, *Treas.*

Andover, Ladies' Charitable Soc. of South, by Mrs. H. E. Whittier, Tr..		$86 00
Attleboro, Second, of wh. $30 from E. Carpenter, to const. Mrs. Sarah C. Ford a L. M., to const. George Asa Dean a L. M.,		81 94
Female Ben. Soc. of Second, by Mrs. L. M. Peck, Tr.,		55 18
Ladies' Sewing Circle of Second, to const. Mrs. Sarah I. Carpenter a L. M.,		30 00
West, by A. H. Robinson, Tr.		6 50
Boston, Brighton,		51 60
Highland,		101 43
Holland,		8 60
Shawmut, by S. F. Wilkins, Tr.,		821 50
Trinity,		8 00
Union,		4 42
Vine St. mon. con.,		10 00
A Friend,		50 00
A Friend		5 00
Braintree, First, by A. B. Keith, Tr.		10 50
Legacy of Rev. Dr. Storrs, Senior, by Rev. R. S. Storrs, D.D., Ex., 5 shares, Shawmut Bk., [valued at 611,25], and dividend.		35 00
Legacy of Mrs. Anne S. Storrs, by Rev. R. S. Storrs, D.D., Ex.,		100 00
Bristol, N. H..		5 59
Brookfield Conference, Coll., by. S. M. Lane, Tr.		23 67
Cambridge, North Avenue,		131 12
Cambridgeport, Sabbath-school, of Prospect St.,		25 00
Canton,		63 28
Chariton, Sabbath-school,		18 03
Chelsea, First,		59 93
Concord,		28 13
East Hampton, First, by L. D. Lyman, Tr.,		83 57
Great Barrington, First, by J. R. Prindle, Tr.,		67 54
Greenwich, Ladies' Home Miss. Soc., by F. S. Allen, Tr.,		26 00
Hampden Ben. Ass., by Charles Marsh, Tr.,		
Chicopee, Second,	$39 58	
Longmeadow, East,	5 00	
So. Hadley Falls, First,	58 60	
Springfield, First,	57 43	
		160 61
Haverhill, J. K. Moody,		100 00
Holland, by S. M. Lane, Tr., to const. Mrs. J. W. C. Pike a L. M.,		30 00
Lower Waterford, Vt.,		21 00
Lynn, Central,		59 72
Central, mon. con.,		35 11
Lynnfield Centre,		6 00
Mass., A Friend.		15 00
Middleboro, First,		19 65
Newburyport, North, by T. Foster, Tr.,		49 86
Newton Center,		178 00
Norton,		12 15
Reading, Bethesda,		46 00
So. Hadley, First, by J. Dickinson, Tr., mon. con.,		11 50
Spencer, by S. M. Lane, Tr.,		165 96
Sterling, by Asa Keyes, Tr.,		28 00
Stoneham, Mrs. H..		1 00
Sturbridge, by S. M. Lane, Tr.,		67 85
Taunton, Westville Ladies,		12 00
Townsend, A Friend, by S. F. Warren, Tr.,		5 00
Upton, by D. C. Buck, Tr.,		15 53
Wakefield, Sabbath-School classes of Mrs. J. W. White and Miss E. Allen,		12 00
Ware, First, by S. M. Lane, Tr.,		25 00
Wellesley, Miss. So. of Wellesley College, by Miss G. A. Chandler, Tr.,		14 72
Wellfleet, Woman's Miss. Soc. of First,		4 50
Woburn, Ladies' Charitable Reading Soc., to const. Mrs. George Thompson a L. M.,		30 00
Wrentham, by J. Haines, Tr.,		24 00
Home Missionary,		40

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Andover, South Church, barrel,	$100 00
Brookline, Harvard Church, 5 boxes,	1,061 74
Misses S. A. and E. H. Crafts, barrel,	43 00
Chicopee Falls, by Miss E. V. Chapin, barrel,	50 00
Dorchester, Second, barrel,	75 00
Georgetown, Memorial Church, barrel,	80 00
Lincoln, by Mrs. H. J. Richardson, barrel,	81 45
Merrimac, Ladies' Social Circle, barrel,	74 03
Newton Center, 2 barrels,	146 00
Peabody, by Mrs. H. S. Robbins, barrel,	70 00
Springfield, Olivet, by Mrs. A. B. Forbes, 2 barrels,	260 21

Receipts of the Connecticut Home Missionary Society, in June, JAMES L. CHAPMAN, *Treas.*

Birmingham, by G. W. Shelton,	50 00
Bridgeport, Olivet, by W. H. Maby, Tr.,	14 75
Bristol, by H. Beckwith, Tr.,	81 50
Darien, John C. Mather,	15 00
Fairfield, First, by O. B. Jennings, $30 of wh. from Mr. & Mrs. Henry T. Curtiss, to const. Edwin B. Curtiss a L. M.; and $30 from Esher J. Jennings to const. Annie E. Slayback a L. M..	163 00
Greenfield Hill, by Rev. H. B. Smith,	22 46
Hartford, Fourth, by T. W. Hannum, to const. T. W. Hannum, L. M.	32 02
Middle Hadden, by Rev. Danl. Denison,	12 00
Middletown, First, monthly, by H. E. Sawyer, Tr.,	20 25
New Hartford, South, by Dea. E. Watson,	10 75
New Milford, by G. W. Whittlesey,	119 83
Plantsville, add'l, by E. P. Hotchkiss, Tr.,	104 26
Ridgefield, First, by W. O. Seymour, Tr.,	69 65
Salem, by Rev. James Ordway,	8 00
Thomaston, add'l, by P. Darrow,	45 11
Wauregan, by Rev. S. H. Fellows,	20 00
Wethersfield, First, by M. S. Griswold Tr.,	225 85
West Hartland, by D. L. Williams,	10 00
West Winsted, Second, by J. Hinsdale, Tr.,	36 62
Wilton, by B. Gilbert,	70 74
Windsor, by J. W. Baker,	75 00
	$1,216 79

Receipts of the Ohio Home, Missionary Society, in May and June F. C. SESSIONS, *Treas.*

May:	
Akron, by Rev. T. E. Monroe,	$100 00
Columbus, First, by F. C. Sessions,	251 25
Elyria, Mrs. S. S., by Mrs. T. L. Nelson,	25 00
Garrittsville, by H. N. Merwin,	9 50
Martinsburgh, by J. Demuth,	33 00
Oberlin, Second, add'l, by E. Regel,	18 22
Ravenna, add'l, by W. Grennell,	19 63
Windham, by W. A. Perkins,	15 00
Rec'd by Rev. Dr. Wolcott, Sec.,	
Siloam, by Rev. J. A. Davies,	11 00
Wadsworth, by C. T. Clifford,	8 50
	$491 10
June:	
Columbus, Welsh, by Rev. R. D. Thomas,	14 00
Conneaut, by Rev. R. M. Keys,	40 00
Oberlin, First, by H. Hulburd,	27 35
Harmar, by D. Putnam,	3 50
Painesville, by I. Everett,	36 76
Twinsburgh, by E. Crown,	30 00
Williamsfield, Center, by Rev. M. K. Rosco,	1 00
West, by same,	6 00
Rec'd by Rev. Dr. Wolcott, Sec.:	
Cleveland Heights, by Dr. W. J. Sheppard,	5 00
Four Corners, by C. B. Cook,	4 25
Freedom, by Rev. J. C. Burnell,	27 25
Hampden, A friend, by Rev. W. Potter,	1 00
Rockport, by Rev. E. H. Votaw,	7 75
	$203 86

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIX. SEPTEMBER, 1876. No. 5.

SYSTEMATIC GIVING.

[THE following paper is the main part of a report made to the Iowa Gen. Association, 1876, by a committee appointed the year before: Rev. J. W. Pickett, chairman. Eloquent in its sincerity, and glowing with truth, it will now be read by the wider circle to which it is presented with some part of the interest that attended its first hearing at Burlington, last June. We need make no apology for devoting however many pages, first and last, to a subject so vital to missions, so central to the Christian conquest of this world. When right views shall have been spread and wrought into the hearts of Christian men and women, generally, there will be no "want of means" for carrying that conquest to a swift, early and glorious termination. The Spirit of the Lord will be *poured* out, and all flesh shall see it and rejoice together. Ed.]

ENLARGING OCCASIONS.

. . . . It is believed that neither the calls for increasing liberality nor the true conception of Christian giving can be satisfied through most of the present methods of raising Christian funds. Look at the demands for an increasing liberality.

In our own land the tide of immigration is setting Westward so as to move the centre of population for the whole nation five miles that way each year along fifteen hundred miles of longitude, thus peopling the solitary place over an area equal to the State of Massachusetts. Into this region are pressing with earnest might the evil and the good; the drinking-saloon and the gambling-house contending for supremacy with the church and school-house, and often but too successfully. In every town and village along our whole frontier this contest is being waged with uncompromising, tireless energy, and everywhere the right is hampered by lack of means to carry forward projected Christian enterprises.

To-day the gates of opportunity are flung wide open throughout the whole world, and the Christian church is invited to enter. No one doubts that now is the golden moment for the freedmen of the South. Our appliances for giving a Christian education to this important class of our countrymen are such as to reveal the hand of God in preparing us for a work of immense extent among this needy and sorely tried population. But, just at this crisis, the means are wanting to enable us to go in and do that work.

Never were there such striking revelations of the divine purposes toward heathen nations as this Centennial day reveals. Yet we are forced to listen to that pitiful cry of "retrenchment" from the American Board which has carried sadness to

missionary stations in all parts of the heathen world! But we need not go to the ends of the earth. Here, among ourselves, ministerial labor and all Christian enterprise are hampered by inadequate support. Every device that human ingenuity can contrive has been resorted to for raising the necessary means. Appeals to pleasure, appeals to pride, appeals to the stomach, appeals to chance, appeals to almost every prejudice and passion of the soul have been made, until the work of raising money for the establishment of Christ's kingdom has become so rasping to sensitive persons that they will undertake it only under pressure of conscience or dire necessity. It is sometimes intimated that this continual appeal to worried and often exhausted sensibilities cannot much longer accomplish even the partial results. An English writer thinks that reaction has already set in, and that there is danger of serious diminution in the receipts of our various benevolent societies.

LIMITS OF THE GIVING POWER.

This leads us to ask, have the churches reached the limit of their ability in this direction? We hear the statement made on every hand, "We cannot do more." Is this so? Let us glance at the contributions of our own denomination to benevolent objects, which are in advance of all others in proportion to our membership. For Home and Foreign Missions and the Freedmen we give somewhat more, annually, than one million of dollars. We may estimate that two millions are raised for all other objects than home expenses. For these, including support of ministry, building houses of worship, etc., we may estimate five millions more; making a total of seven millions provided by our denomination for religious purposes. The amount raised by all denominations in our country for the support and spread of the gospel is nearly fifty millions of dollars. Compare this sum, expended for the salvation of the world, with amounts expened in some other directions.

Dr. Young, chief of the Bureau of Statistics, gives the estimated cost of intoxicating liquors consumed in these United States in a single year at 35,720,048—almost fifteen times the amount given by all the churches of Christ in the land for the establishment and extension of his kingdom. We look with pride at what our own State has done for the establishment of that kingdom within our borders. The Congregationalists of Iowa give between 100,000 and 200,000 dollars each year for religious purposes. All denominations within the State give something over one million of dollars. But Iowa expends in a single year for intoxicating liquors $15,365,000; more than ten times the amount given for all religious purposes. Can the most unthrifty class of our population give such sums without a murmur to gratify a single degrading appetite, and will Christians, who profess to see the coming of the Lord in the mighty movements of our times, do no more for the salvation of a world? Is it possible that our churches are paying more for single articles of luxury than for the entire maintenance of the religion of Jesus Christ? We come to the inevitable conclusion which all arrive at who have investigated this subject, that we have scarcely touched the borders of our capabilities in this direction.

THE ONLY ADEQUATE MOTIVE.

How then, the question recurs, shall we meet the demands of the hour? for never were demands more imperative than at this moment. Shall we strive for more vivid appeals? Shall ministers, on each recurring year, try to outdo themselves in gathering startling facts, in pressing truth home, until, in some moment of excited emotion, men shall unclasp the purse before Mammon is fully aware of it? Shall we look for some wave of enthusiasm to sweep over the Christian world, leading our churches to lay a richer offering on the altar of sacrifice? But tidal waves ebb, and there is no sure dependence here. There is a growing conviction

that our failure has been one of method, that we have been giving to various "causes," and have left out of sight the Supreme Cause. We have been looking at inferior reasons, and have forgotten the mightiest motive that can appeal to the human soul, *obligation to God.*

The only thing that can save us from the grossest materialism under this absorbing contact with sensuous objects is a pervading sense of our stewardship in the use of this world. That beautiful refrain of the Hebrews, "The earth is the Lord's, and the fullness thereof," must sound along the line of our daily avocations. God has leased to us this world for a term of years, and said, "occupy till I come." He claims a portion of all our earnings. As a steward of God I have no right to use a farthing till I have reckoned with him, and given him his just dues.

Your committee believes that this, and this alone, is to prove the solution of this vexed question, and to put a stop to those unworthy motives and commercial methods which have pervaded our Christian liberality. Our gifts are to be the direct offering up to God of a fixed portion of our income, and as one of the most hallowed acts of worship. Giving thus becomes lodged at the very heart of the Christian life. It now seems strange that the Christian world should have departed so far from this primal religious conception, and thus have lost the sweetness and power of the words of Jesus, "It is more blessed to give than to receive."

A LAW OLDER THAN MOSES.

This giving of a definite portion of all our earnings to God is not merely a command of the ceremonial law, but antedates that by hundreds of years, and was probably established from the beginning, by divine command, together with the Sabbath day. In the sacrifice of Cain and Abel, those of the former were not a sincere offering to God, but were doubtless bestowed in accordance with an already established system. Abram, returning from the slaughter of the kings, while he would take no spoils to himself, not "from a thread to a shoe-latchet," yet acknowledged God's right, paying tithes to Melchisedek, the type of Christ. At that supreme moment in the life of Jacob when the heavens opened, and the world of faith dawned upon him, he lifted up a pillar and made a solemn vow: "If God will be with me in the way that I go, then shall the Lord be my God, and of all that thou shalt give me, I will surely give the tenth unto thee." In the Jewish law of tithes the occasion and motive for these gifts are no where stated, after our modern methods, as being found in the necessities of the priests and the temple service, but in this: "That thou mayest learn to fear the Lord thy God." Even the priests were commanded to give with the rest; that they too might share in the acknowledgment of these supreme obligations.

When the Jews wandered from God and neglected the weightier duties of the law, Christ reproved their hypocrisy, but declares of their tithing of garden-seeds even, "This ought ye to have done, and not to leave the other undone." Throughout the word of God, giving from a pure heart is commended, though it be out of the depths of poverty. The poor widow, that cast into the treasury all her living, was not impoverished, for He who ever stands over against the treasury saw her gift of love, and knew her every need. There are deeds that may speak louder than any word of prayer or praise. The alabaster box of very precious ointment not only filled the room with fragrance where Jesus was, but has filled the world for eighteen hundred years with the odor of a consecrated act. Paul exhorts poverty-stricken disciples to labor with their hands, that they may have to give to him that needeth. The moment one begins to give from pure motives his life is transfigured, he joins the benefactors of his race.

A DEFINITE PORTION.

It is becoming more and more evident that the setting apart of a definite amount, as a sacred portion, ever ready for the Master's use, is the starting-point of a mighty revolution in the church—an antidote against extravagance on the one hand, and greedy hoarding on the other. The Jew called the tithe the hedge around the rest. Can any one doubt the wholesome effect upon the individual of thus having all his earnings pass under the eye of God. Is it asked, how much shall each disciple give? We would answer, a definite portion, determined beforehand with much thought and prayer. With this decision there will need to be, in exercise, a large faith in the promises of God—a conviction that no man has given or can give his earnings, on the ground that "the Master hath need," who shall not in some way "receive an hundred-fold in this present time, and in the world to come life everlasting." In determining the amount to be given, we must remember that where much is given much will be required. We are to remember the land we possess; our means for developing wealth; the "unspeakable gift" we have received, and all the great demands of God upon his church in the movements of human history. In view of the greater light, the greater opportunities, the greater exhibitions of the divine goodness and love bestowed now freely on us all, few will set apart a less sum than one-tenth; while many, with the grateful Zaccheus, will give one half, or, in emergencies like those of the early church, will lay everything at the apostles' feet.

OBJECTIONS.

It may be objected that this is binding us down to the rigidity of law—of strict rules and arithmetical calculation. Says one, "The gospel demands all, and after deducting the necessary expenses of my family, I intend to give God the rest." Well, these intentions are good, but many who plead them may be robbing God. The sin which the Bible inveighs against with terrible denunciations is the sin of covetousness, represented by it as idolatry. Amid the multiplying wants of our times is there not absolute danger that God will be unconsciously cheated out of his rightful dues, and be left to get a mere pittance, in those cases where all the rest are first served? Have we not occasion to think that the only way to secure him against this wrong is to bestow upon him the *first* fruits of our substance? We follow strict rules and arithmetical calculation in the observance of the Sabbath, giving to God a definite portion of time: why not apply the same rule to our means? What Christian would dare say, "I will not be bound beforehand by any definite rule as to holy time, but, when I have taken what I need for myself and family, God shall have the rest." Amid the multiplying demands upon our time, who would trust himself?

But again it is said, "It is too much trouble to keep this bank account with God." Yes, to him who has no heart in this service, to whom religion consists in certain churchly forms by which he expects to gain heaven, it may seem trouble; but to those with whom religion is a life, a daily walk with God, this continual recognition of stewardship will be as constant a source of unceasing delight. Prayer without ceasing is trouble to him who has no heart in it; the daily watchfulness over our besetting sins is trouble, but to him who makes the service of God more than his meat and drink, all these duties become the most exalted privileges.

ADVANTAGES.

Of the advantages attending systematic giving, we name but a very few:

1. Nothing else will so clearly give the idea of stewardship as this daily reckoning with God. Ministers will not waste strength and patience in continual pump-

ing to keep the channels of liberality full, but the streams of charity will flow from an interior river of living water. Our giving will not depend upon the pungency of sudden appeal, or the tact or shrewdness of the operator upon our sensibilities, but upon our well-considered obligations to God and to the spread of his kingdom. Conscience and principle will take the place of irregular impulse and inconstant or fitful sensibility.

2. All the difficulties in the way of weekly offerings will be obviated; and, in that sacred portion consecreted to God, every one will have a joyous gift to bring on each recurring Sabbath for the treasury of his Lord. The difficulty of securing the consent of the will to give to God what has already been appropriated to the multifarious uses to which property is now applied, has been the mountain barrier in the way of all systematic giving. Assign unto the Lord *first* what is his due, the fixed portion, and all these difficulties vanish.

3. We shall then study with peculiar interest and deep pleasure the great Christian enterprises of the age. It will be an object to select the channels in which our benefactions may flow so as best to honor God and bless mankind. The Missionary sermon will no longer be regarded as a tiresome device to extort our hoarded gains, but a source of much coveted knowledge, aiding us to determine where we may send forth our gifts to make the desert blossom as the rose.

4. We shall then be enabled to use the world as not abusing it, and as not being abused and destroyed by it. The thought that all our work and all our gains are passing in review before God will be a powerful restraint upon those unworthy practices and doubtful methods which now so deaden the conscience and paralyze the Christian life.

PAGANISM AT HOME.

BY REV. M. K. WHITTLESEY, JACKSONVILLE, ILLINOIS.

After repeated invitations I prospected ——— County, beginning at the county-seat, in a central part of Illinois. Falling in with a prominent official of the church, he gave me a gloomy picture of the condition there, as he understood it, adding in a final touch, "Whiskey is a controlling interest here. Our church is not prosperous. It makes but little progress."

It was a rainy Sabbath morning. We visited the Sabbath-school in the ——— church. The attendance was large, near three hundred. Plucky looking boys! resolute girls! teachers nearly all short of middle life! Bustle and noise gave indications of business. The men went at their work in a way suggestive of stump oratory. They stood, they were loud, they gesticulated largely. The boys and girls in their classes, not to be outdone, or drowned out by the loud question, put in their answers with an emphasis that told. It was tremendous! Commend to me a class of wide-awake boys for that sort of thing!

"Our preacher" was there, and took up the lesson at the close, in review. A black-bearded man, full of energy, grimaces, nods, and winks, he was evidently on good terms with himself and with the children. He went carefully over the historical portion of what was comprised in the lesson, fully, minutely, with animation, and closed without a word of "improvement," impressing no lesson in morals, imparting no spiritual meat or drink. "That's the way he preaches," said my guide, "and he does it largely to hear himself talk."

Even the singing, which in some schools introduces a spiritual element, was here a rattle-and-bang performance. The young man at the organ, facing the school, played memoriter, with head erect and eyes glancing from side to side and all

around, in a highly delighted way. "It is the boast of the superintendent," said my friend, "that he is master of the situation, and equally good in the Sabbath-school room, in the saloon, or at a game of euchre."

In addition to this church and a large Sabbath-school, I found other two honorable remnants of churches, the members in both chiefly from the South. Neither could maintain service alone, and still they would not unite to become either one or other, on an independent basis.

I was not surprised to learn that notwithstanding the large membership of the church first visited, and the "two hundred or more" in another, that family prayer was almost unknown in that population of two thousand six hundred souls, and that probably not a half score of persons not preachers were able and willing to lead in prayer in a social meeting. "I suppose the sisters have a prayer-meeting?" I said to the wife of the minister as we were going into church. "I reckon," she replied, "that there is not a great deal of praying done in ——— by anybody." How far is such a population from Christ and Christian living! And here are the seed-germs of other towns and the types of other homes. And there is a large amount of population like this in other towns. How great the work to be done ere "*The Kingdom*" comes here, and, through this nation, to other peoples. Where the type of religion shows little else than pride, bigotry, sectarian selfishness; where it leads an observer to believe it is little less than carnality, a superstition, or no better than that our Saviour found in Palestine; where it seems to be little else than a device to occupy man's spiritual nature with "a hope," without regeneration, without holy living, without visible likeness to Christ, what is its value? There is work that must be done! If it is our Father's good pleasure to give us the kingdom, we cannot go by or pass on, and leave such a population behind. Somebody must care for those children. Somebody must mould that population and build among them Christian homes. It is just the place to seek material for reformers,—men, women, who, having tasted the wormwood and the gall and the good word of God, will with unwearying patience and a heaven-inspired zeal watch and wait and work for others.

Paganism has its crude devices for letting men off easy from consciously merited punishment. There are many such devices to-day in this land of ours looking chiefly to that end. Many besides Spiritism, Evolution, or Universalism. To secure a man a hope that will promise him heaven when he dies, and to let him off from deserved pain and woe while yet he is not repentant, reformed, regenerated, or honest or temperate or lovely, was not what Christ died for; but, rather, this, "to redeem us from all iniquity, and *purify unto himself* a peculiar people, zealous of good works." Where this is not accomplished there is no Christianity. If it claims to be Christianity, it is a deceitful device, employing Christian forms and implements and symbols, but inspiring false hopes.

In passing through this district of country, three months after my first visit, I met a farmer whose appearance indicated intelligence and candor. I told him what I had seen, and gave expression to my opinions as above. He replied, "I was raised here. My father was one of the first settlers. We are all members of the church you speak of. Our house was the stopping-place of the ministers of that denomination for thirty years. I never remember but one of these engaging in family prayer. Other ministers of other denominations sometimes prayed with us."

Missionary Intelligence.

CALIFORNIA.

Rev. T. Beasley, Hydeville.

THE SHEEP AMONG WOLVES.

The past quarter was one of unusual trial and difficulty, owing to the doings of members of another "religious denomination," whose policy seems to be—and has been for a number of years in this neighborhood—to pull down others' work to supply themselves with building materials. Our people's homes are widely scattered, but their hearts are one in our church work. During this trying time of the past few months, some bright spots have been found and God's presence and power known. We are realizing and hope to continue to find that, "Satan never can devour, unless he first divide."

KANSAS.

Rev. W. M. Wellman, Smith Center.

USE OF DISCOURAGEMENTS.

My field, though containing 900 square miles, with a population of 5,185, offers me many encouragements and some discouragements. Every communion there are some who identify themselves with us. Other encouragements are, having four good churches—smallest, of thirty-two members; and largest, of forty-six—most of whom are active and willing to work, and *do* work, which results in the redemption of souls. The discouragements are: 1st, Having so many calls to preach in different parts of the county, which it is impossible for me to answer, and being compelled to see them go without any preaching at all; 2d, Having a wife and child in poor health; 3d, Having extremely poor health myself—since my last winter's revival work—so that I *cannot* do as much as I would like to do; and, 4th, Having the many trials to combat incident to a new country, such as extreme sectarianism, proselytism, and ostentatious infidel clubs made more conspicuous by the sparse settlement. Is it right for me to call these little unavoidables, discouragements, or shall I call them mere hindrances? Is a thing necessarily a discouragement because it is a hindrance? Nay, not; for oftentimes hindrances and obstacles incite us to more hard work and a greater exercise of true courage. Well, I'll not call these things discouragements then. I'll ask my dear Father in Heaven (and ask you too to join me in the petition) to bless all our efforts to disseminate truth and build up the Kingdom of Christ, and to frown upon the efforts of wicked men to pull it down.

MINNESOTA.

Rev. L. H. Moses, Walnut Station.

WORK UNDER REVIEW.

This question occurs to me, as I set about making out a report for the quarter just closing, What will be the character of the report I must make at the end of my term of service, to the Inspector of all hearts and the Judge of all reports?

Looking back, it seems but little I have done, and that little in a very indifferent way.

One is sad to be obliged to search so diligently along the foot-tracks we have left behind for some evidences of good from our work, and then to be content with the hope that the seed sown will yet yield a harvest for the Master. We have received no additions to the church at Walnut the last quarter, but hope there has been some advancement in the right direction. Lamberton, the other point covered by my commission, has had but occasional preaching since the settlement of the town, some three years. I commenced my labors there January 9th, 1876, preaching every Sabbath afternoon, and in February I commenced pastoral visiting among the people.

As I went from house to house, the people expressed themselves in this wise, "we are tired of living in this way." Feb. 18, the preliminaries for a church organization were arranged. Sixteen were at once admitted to church fellowship, and others expected to follow soon. A weekly prayer-meeting was immediately established, with encouraging prospects for the future.

My Sabbath day's work during the quarter has been twenty-two miles of travel, and preaching three times At Lamberton we have no chapel nor school-house in which to meet, so we use the dining-room of the *tavern*, and this being too strait for us, the adjoining bedroom is also appropriated to our use.

In these rooms, during the three months, with an average attendance of some thirty, we have met and worshiped God—beginning with ten and closing on the last Sabbath of the quarter with forty-five worshipers, being about all the rooms will hold.

I should like to ask if there are not those who would be glad to serve the Master by helping us to build a house in which we might more conveniently worship our God. I do not know what we shall do when all come that wish to hear the word. We shall have no room unless on the grass outside the house.

IOWA

Rev. A. E. Todd, Stuart.

TIGHTENING UP.

I HAVE no remarkable events to report, only the steady, quiet work, that goes on from week to week. I can report no conversions, but I think that there is a silent change going on among the members of the church that is just as great as that often known by the name of conversion. It *is* conversion, the gradual turning from a spirit of wrangling to a spirit of brotherly love. Then there is a quiet work among those who have really decided in their hearts to be Christians, but have never had the courage to come forward and unite with the church. To my mind these silent changes are the grandest. I am looking forward hopefully for the results of the next few months. It may be that the work wrought within Christian hearts will begin to make its effect felt in the community.

Another work has been accomplished. One great fault of the West, not only in our churches, but in everything else, is the lack of thorough organization. We hope that a great change has been made in the completeness of our organization as a church. Old records, that were confused and incomplete, have been thoroughly examined and completed. The church had never kept any Register, so that there were some members who could show nothing in proof of their membership. A new Register has been filled out in full. The constitution of the church was imperfect. It has been thoroughly remodeled; and, in changing it, we have tried to secure greater strictness in receiving and dismissing members. Such works as these make no show in the growth of the church, but I am sure that they will seriously affect its future history. I mention these things to show what need there is of organization. I wish that in some way our churches in this portion of the West could be brought up to stricter practices in all that pertains to their business transactions; it would save many an unworthy history. Churches are established here, ministers settled and dismissed, in such ways as would be utterly repudiated by some of our older churches. The *legality* of any proceeding seems to be very rarely questioned. When a council is called, the question is, whether *any* of those invited will attend, not whether there will be a quorum present. When a church has permitted irregularities in the past, there is no notice taken of it, but councils pass them by unnoticed. I write from a very limited experience, but these are the things that have been forced upon my attention thus far. It seems to me to call for protest. At any rate, it calls for a remedy as our churches grow older.

individual churches seem to need a reform in this respect, and the relations of churches to each other need to be made more definite.

Rev. H. Hess, Fort Atkinson.

PRESSED TO DEPART.

My labors in the last two quarters, as I hope, were followed with success. Several persons who were full of scorn towards our church and work are entirely turned round and have confessed that they are now determined to join our church; and I know that they will do it with zeal.

The Fort Atkinson church is beginning to understand its mission, privileges, and duties, and is growing in the grace of giving. They see the point in the $50 cut off in my commission, and will not be found slow to make it up. In short, I think the work is gaining ground here.

New Hampton church is not yet doing as well, but it is hardly possible anyway to keep the work alive where the minister is not on the field. It seems now that New Hampton will build a parsonage and thus secure the minister to reside there. But, as I have my own little house here, I don't feel like making any change, except it be that you will grant my long-made request, to let me off to Nebraska, where I have one-half of my heart all the time—and I can't help it either—to make good my promise, made three years ago. The friends in Nebraska are keeping the field open for me, after waiting so long, hoping that the Lord will send me over, and it almost breaks me down to resist such a powerful voice, in my heart too, "Go over!"

My present field is good, the two places connected by railroad, and the people wishing me to stay; but I am under a burden, threatening to injure me, if not speedily delivered.

There are men to take my field as soon as I am off. But so long as I am here it is hard to secure one, as they all know that the people are trying their best to keep me. I say this, not to make show in any way; I wish I had been able to do more while I was here. But I wish to tell you also what prospects I have in Nebraska. About twenty families have gone over with the view and promise on my part that I would follow to be their minister. I know now of about ten more that are ready to go just as soon as I go. How this comes I can not give account, but it is a fact. My view is that I will have there *one self-supporting church* from its outset. I am tempted.

Rev. G. T. Tompkins, Magnolia.

SPIRITUAL HUNGER—CHEERFUL SACRIFICES.

At no time since I came upon this field have things looked so well as now. The prayer-meetings are well sustained. I never saw a people so eager to study God's Word. Our Sabbath evening service is frequently a Bible-reading and song service. It seems deeply interesting and profitable to our new converts. We are in the midst of building a meeting-house—will raise to-morrow, God willing. It is a heavy strain on this people, but they will go through with it. Some were expecting to visit the "Centennial," but they sacrificed that pleasure for the sake of a much-needed new church. Our converts are all standing firm, and *behaving much like Christians*, thus shaming our fears that among so many some would prove worthless.

WISCONSIN.

Rev. W. B. Williams, Kaukauna.

FAITHFUL IN THE LEAST.

Nothing more can be said of Freedom than that we are able to hold our own there, and that is about all that can be expected. The town does not increase much, and the increase consists of Germans and Irish, mostly of the Roman Catholic faith. Still I deem it worth while to hold on for the sake of the Protestant portion that attend our meetings, so that, whenever they go from there (and many are ready to move away as soon as they can sell out), they may be

more likely to exert an influence for Christ, and be of some help to his cause. By instructing the young, especially, in the Congregational faith, we may raise up some who shall help a feeble church in some other locality to which they may move, and thus relieve the Society more or less from aiding that church. At any rate, we hope thus to be the means of fitting them for the church of the redeemed in heaven.

At Kaukauna, by advice and aid of a council, a church was organized last March with thirteen members. One has been added since (July 17), who desired to unite by immersion. As there is some Free-Will Baptist element there this had a good effect, showing that we not only recognize immersion as baptism but are liberal enough to practise it in case persons conscientiously believe it to be the proper mode.

Kaukauna is a village on two railroads and on the lower Fox River, which affords water privileges that cannot be surpassed, thus giving it a fair prospect of future growth. It has indeed made considerable growth the last three years. The greatest hindrance is that the Roman Catholics predominate here and in the country around. We greatly need a church edifice, and propose to build as soon as we are able. We have an average congregation of about seventy, and a Sunday-school numbering sixty.

You probably noticed that my application was dated one month later than last year's commission. The reason for this is that I was ill in the spring and unable to preach for a month; so I dated the application a month later in order to make that time up, as I did not want the Society and the churches under my charge to pay me for services which they did not actually receive. Thanks to the Giver of all good things, my health is now strong as ever.

Rev. M. L. Eastman, Royalton.

PATIENT CONTINUANCE.

By the grace of God we are holding the fort, and expect to hold it till Jesus comes for our deliverance and victory. No special aggressive movements have been made on the enemies' works during the last quarter, but the usual defensive operations have been kept in vigorous, harmonious, and earnest action. God, in his providence, working with the gospel and other means of grace, has broken the monotony to which the established means of grace and the usual Christian service are liable, and which is painful, by one or two afflictive events, that have given new life and earnestness to prayer and other religious duties.

AWAKENING PROVIDENCES.

A young man, who taught our school the past winter and was preparing for the ministry, was called to behold the Savior's glory instead of preaching his gospel to sinners. It was a great affliction to his parents and the church, but also an impressive warning, especially to the young people. His last testimony for Jesus, in one of our church meetings, was melting, firm, clear, and tearful. We loved him much, and feel the loss keenly in our little Christian army, but the Master knows when and whom to call. His life, testimony, and peaceful death will do their work on his youthful associates.

The man I mentioned in my last, as an interesting case of conversion, came very near being killed suddenly about two weeks ago. He was scaling logs. The pile was on the bank of the river—quite sloping ground—when suddenly it gave way. He fell between the logs into an opening, and two of them rolled over him his whole length. He was badly bruised and mangled. I called to see him, and said a few words of comfort, and prayed with him. He said, "Brother Eastman, this is the happiest day of my life!" I told him the Lord held the logs up so that their whole weight did not press him, else he never would have spoken again to his wife and children. "Yes," said he, "that's just as I see it."

These events work with the gospel and

other means of grace, and rouse to earnestness, sincerity, watchfulness, and make the careless think. Our young people's meeting is a spiritual power and a religious marvel to the unconverted, and is winning them to seriousness, virtue, and Christ.

MICHIGAN.

J. D. Millard, Pleasanton.

ADVANCE TOWARD UNION.

For years I have been impressed with the belief that our little rural settlement in the forest, with no present prospect of a village, is a poor place to exhibit the advantages of the division of Christians into rival denominations: and I and my people have been generally understood to be ready for any thing reasonable which should look toward a union of forces. But sectarian exclusiveness seemed to present an impassable barrier to any movement in this direction. Lately, however, our Methodist brethren have responded that they were willing to disband their Sabbath-school and join us in a union Sabbath-school. But this would necessitate moving their other religious services also into our house. They had held services in an old dilapidated log house of worship about two miles from our neat little frame. Our people rejoiced at the overture, our Sabbath-school was disbanded, a union one organized, and I now preach alternately Sunday mornings in our house (as I did before). On the intervening Sabbaths, the Methodist minister preaches; and I believe we have both nearly doubled our congregations. It is not time yet to estimate results. This is perhaps not the kind of Christian or church union which would produce the best; but it seems to be the best kind now attainable, and is an experiment which we hope may lead to something better. If we can avoid jealousies and other dangers incident to such an experiment, and get better acquainted with each other and familiar with each other's ways and forms, it will be a step perhaps toward a union which will be permanent and organic. I have almost come to the conclusion that an independent self-governing church, if all Christians in our neighborhood could be heartily united in it, would be better for us than the present division into rival organizations. In saying this I would not overlook or underestimate the importance of the fellowship of the churches. But such churches, if they should live and enjoy the presence and favor of Christ and the Holy Spirit, would inevitably seek and find, sooner or later, fellowship with other churches; and where would they be more likely to find it than with our churches? I have thought this subject over carefully and prayerfully, but somewhat distrust my present light. But light will surely come to God's people upon this subject. Perhaps you might advise with us to our good. Our organization was first upon the ground, and we believe would have attracted the other Christian elements to itself had not instrumentalities been sent in from without to forestall such a result. . . . . I have not yet taken any collections for benevolent objects. We shall probably not take more than three this year, as the financial distress with us is greatly hightened by our failure of crops last year and the general poverty incident to a frontier life, no railroads. and poor markets. Hardly anything which we have to spare can be turned into cash. I thought I could do better for the causes to which we shall contribute by waiting the approach of harvest. We want to do all that the Lord would have us do in these matters.

Rev. P. F. McClelland, Northport.

PRECIOUS REVIVAL.

I make my report with a joy that never has been my privilege. I trust I have been able before to lead a few souls to the Savior and to sow seed, and to help others forward in Christian life. But just now we are rejoicing in a revival—the good seed sown by other brethren before my coming, and my prayers

and labors these nine months are being owned of the Lord of the harvest, and souls are coming to Christ. The Grand Traverse Conference met with us on June 20–22. The Holy Spirit was graciously manifested, and at the closing service fifteen arose for prayers, most of them young people, and all but four or five of them regular members of my congregation. I can report six that I trust intelligently committed themselves to Christ before the first day of July; others I believe have done so since; some I hesitate about. Three of the six joined us the first Sabbath in July. We have already commenced a young people's meeting, which is interesting and profitable. The religious interest in connection with our congregation is decidedly improved. On July 4th, after a day pretty well given to historic and recreative celebration, a quiet congregation of forty gathered in the church in response to the President's proclamation.

Rev. S. Snider, Coral.

THE UNKNOWABLE.

. . . . Allow me to say that it is impossible for you to get at the whole truth in regard to these "backwoods missions." I listen to some old veteran's tale of a general pitched battle. Can I get the whole idea of the scene? No. You give me a verbal or written statement of your work as Secretaries, describing your rooms, fixtures, books, writing material, etc.; letters received, letters sent, the hours spent over them, and all your prayers, painful cogitations and consultations—can I fully comprehend your work in all its bearings? Verily, no. So, then, to know all about your mission in the woods, do not go to Grand Rapids, but to Chase and to Clare; not to Detroit, Jackson, or Ann Arbor, but to Coral, Croton, or some still more lonely field; visit fifty of our pioneer families in their humble beginnings in the woods! We cannot open up to your Board the truth in all its fullness. Then, brethren, have patience with us if we do make slow progress; let us still have a place in your affectionate regards, your noble and manly sympathies, but above all, in your fervent prayers. We need all these, and prize them above gold or silver. May the Lord bless and prosper you and help you bear the burden laid upon you, and give you an assured hope of eternal glory!

An Ex-Missionary.

A TRIAL OF FAITH.

I am often called upon to take up a collection in our church, for different benevolent objects, and my family have been accustomed to give something, but not so much as we would be glad to give. I have urged the duty upon Christians of giving a tenth of their income to the Lord, as a privilege and a sure means of securing a blessing. I felt that I could not urge them to give a tenth and not do it myself. So last spring I resolved that I would give one-tenth of my salary hereafter, and thus I promised the Lord.

The prospect then was that my salary would be $600, the year to come, as I was preaching to two churches. But the Nankin church felt that they must have a young man for their minister, and I withdrew, as I would cause no division, though there was a large majority in favor of our remaining. So we are rather cast upon the shoals at present. The other little society, the Irish Presbyterian church, still retains my labors and will raise, probably, about $200—donation and all—so I send you a tenth of first half year ($10).

I have labored nearly forty years in home missionary churches, on the frontier and in newly settled regions with a sparse population, and have not spared myself at all. For about twenty years I traveled in Northern Pennsylvania preaching in log-houses, log school-houses, barns, groves, or anywhere else that I could gather a congregation among lumbermen and hunters, etc. I have sometimes traveled one hundred miles a

month, to get around to all my appointments, and now, in my old age, I am set aside with no means of support. Well do we remember the generous hand of the Home Missionary Society, and we all unite in grateful love and heartfelt appreciation of your kindness to us in past years, and daily do we ask a blessing upon you in all your labors of love.

Is there no provision made in our beloved Congregational churches for the weary and foot-worn veteran toilers in the less remunerative portion of the vineyard, so that in advanced years they may gracefully and honorably retire to the border land and rest, while waiting the Master's call to come up higher? Is there no "box" for the aged minister, and must he be left out because not allowed to preach for the simple reason that he is an old man? What shall I do? I have a family of four, a sick daughter, and am willing to do all that I can.

Rev. L. F. Waldo, Frankfort.

WORK, REVIVAL, DEPRESSION, HOPE.

During the year I have preached three times every Lord's day to my own people, twice in Frankfort and once in South Frankfort, with the exception of a single Sabbath morning. The last six months I have also superintended my Sunday-school and taught my class of boys every Sabbath. It has been a year of hard labor, earnest effort, much enjoyment, and, I trust, some good results.

We have made considerable progress in paying our debt, and have procured good lights, organ, a bell for our meeting-house—all of which were much needed. This has been accomplished mainly through the efforts of the ladies of the congregation, who have raised during the year about $250.

We have enjoyed some gentle revival influences; members of the church have been much quickened and brought into a state of nearer communion with God, and some souls, we trust, have been born into the kingdom. Our Sunday-school during the last six months has been unusually interesting and hopeful. About one hundred and sixty have been enrolled as members, and the children and youth are themselves helping nobly to make it a success.

The financial situation is the one discouraging thing. We lost about $100 of the subscription for my salary by the failure of one of our prominent mill-firms last fall. The furnace at South Frankfort is closed for the year, and business there is completely prostrated. Last year they readily raised $200 there; now they can do little or nothing until the furnace starts again, which will probably not be before next spring. We lost, this spring and summer, seven or eight families from our congregation in Frankfort, and as many members of the church—all by removal. I do not think that over $400 can now be pledged on the field, and this, even with the liberal aid afforded by your Society, will scarcely enable me to live and pay my honest debts. Still, I advise that we "hold the fort" (to wit: "Frankfort"), *by all means.* To suspend now would be more disastrous than before. Our church instructed me last winter to take collections for your Society three times a year. The first of $11 was accounted for the last quarter. The second of $9 is to be deducted now.

MISSOURI.

Rev. R. R. Davies, Cameron.

A PROBLEM—CHRIST'S SUFFERING ONES.

Within my own church, the spirit of peace and reconciliation and harmony is growing rapidly. Spiritual aspirations are strengthing and deepening. In many the *desire to labor* for the Master is manifesting itself strongly. These are the signs of encouragement. We see the world around us indifferent and careless. The problem is, how shall our church cause a change? I see no other way than by the thorough awakening first of the church itself to realize its spiritual conditions and to hunger and thirst to be filled with God's spirit and life. If these can be secured, then there shall go out

to the world a purifying stream of living water.

Other signs of encouragement I find are the monthly union prayer-meeting of the Christian people of Cameron—a thing never heard of here until this present year; at least for so long a time as they have now been held. Two weeks ago we held a mass Temperance meeting at one of the churches. There are seven Christian denominations here and six saloons, and the latter, I am afraid, are more effectual *apparently* than the former.

In my own church I have succeeded in organizing a missionary society among the women—auxiliary to the State society and the Woman's Board of the Interior. We hope to do all we can in that direction. Our Sabbath-school is prospering though we have lately lost its very efficient Superintendent by removal, we are hoping, however, that he may return in the fall.

In one of my pastoral visits I became acquainted with a German woman who had been suffering severe pain in her head, resulting from a fall more than three years ago. But it was very affecting to see her childlike faith in Christ and submission to the Father's will. After I had read and prayed with her, she read for me some hymns and prayers out of her Lutheran prayer-book. There was no formality in them for her, but the words were like heaven's manna to her soul. Her eyes kindled with heavenly joy, and her heart was blessed with the Master's peace. How suffering does bring the children of the kingdom to the Father's bosom and lift their soul into his bliss and comfort! This poor woman taught me some precious lessons which I shall not forget soon.

Rev. A. M. Thome, Memphis.

1865—1876.

This quarter closes *eleven years* in this field; and reminds me of the many, many changes that have taken place during these years, nearly all of the brethren who first entered the field with me now gone, and new ones coming in. I feel quite lonely, and at times, sad. During all these years the Lord, the Head of the Church, has been present, ready with his aid, and, by his grace we have continued.

But the changes are not all of a gloomy character. The whole face of this county has put on the cheer and comfort of industry and thrift. Eleven years ago it was well-nigh devasted by the tramp of troops and the red glare of horrid rebellion. The change in this respect is truly wonderful. The 4th of July, 1865, the soldiers of both armies were just returning home, and it was difficult to restrain them from butchering one another. The 4th of July, 1876, there was a large gathering of citizens of all parties and *complexions*, who were addressed by persons of both parties, and all were pleased and happy.

The excessive rains have seriously affected the crops on the flat lands; but on the rolling lands the prospects for crops are very cheering. Our church is holding on its way hopefully. Our Sabbath-school is improving. Our young people's prayer-meeting is exerting a good influence; and our general church prayer and teacher's meetings are well attended and enjoyed. But we do need the enduement from on high. We *must be* baptized with the Holy Ghost and with fire. There is a vast work yet to be accomplished. Indeed, the work never ceases, though the workmen may fall or be removed.

Our Missionary Committee appointed me to look after the vacant churches in this part of the Association. To do this will require considerable travel and time, as they are so widely separated.

It is painful to me to think of these scattered and feeble flocks without under-shepherds. How *can* they be sustained? It is as much as the churches having pastors can do to sustain themselves. How then can those live who do not have supplies; who do not keep up the ordinances of the Lord's house?

. . . . The merciful Lord forgive our

sins, and mightily help us to correct our own mistakes. We need both cleansing from secret faults and keeping back from presumptuous sins.

What now, shall the harvest be?—the fields are whitening; the laborers are so few! Shall we not lift up our united cries to the Lord of the harvest, that he will send forth more laborers into his harvest?

ILLINOIS.

Rev. J. Mason, Roodhouse.

NEW AND PROMISING FIELD.

Roodhouse is a railroad town, laid out for railroad convenience, but it has grown into an enterprising village of eight hundred people, and is still enlarging its area and developing great activity in productive industry. Its population consists almost entirely of persons in early and middle life. This aspect of it deepens the interest and inspires the hope of your missionary for every department of religious effort.

In putting me into this new field, Superintendent Whittlesey spoke of "an audience in Roodhouse of forty to fifty usually. But don't be discouraged." Good advice! However, our first three months of labor have shown an average attendance of eighty at least, though Sabbath evenings our beautifully lighted church is comfortably filled. (It seats 150.) This evening audience is made up of our young folk—weather and traveling interfering but little with the attendance. Though our membership is small, little more in number than "the baker's dozen," yet we are hopeful, and coöperate heartily in every Christian work. One very promising young man united with us at our first communion.

I commenced, in this field, my usual plan of missionary work, and pursue it undeviatingly: 1. Regular services of two sermons every Sunday in the church. 2. Constant labor in our Sunday-school, now numbering seventy scholars. 3. Leading the singing, selecting our singing-books, and improving the singing. 4. Systematic family visiting, irrespective of denomination. 5. Attending all the religious meetings during the week. 6. Preparing and giving familiar lectures on geographical and ethnological subjects—having special reference to the gradual enlightenment and evangelization of the human race; foreign missions, home missions—illustrated by rough, colored crayon drawings, which I prepare. These lectures attract the attention of the young very much, and contribute greatly to awaken an interest in other ideas so essential to their well-being.

We are the first and only Congregational organization in this county. I hope soon to find one or more "outside points" and material there for building up additional churches. Our Christian women, few in numbers, but zealous in every good work, have proved their strong faith and hope and spirit of sacrifice, and indicated a promising future for the church, by what they have done toward the erection and furnishing most satisfactorily of our house of worship.

NEW YORK.

Rev. J. H. Goodell, Green River.

REAPING.

We received a new impetus in the work accomplished during the the winter. I spoke in my last report of the general interest among the people, and the conversions which took place. Five united with the church, you will remember, at the March communion, on profession. I want now to record that these are making some of the most useful members of our church. Our devoted deacon ——, who has long been a tower of strength and a reservoir of wisdom, here, has been taken from active work by an illness which excites our apprehensions, but our late accessions have been such that the work still goes on prosperously. We may indeed say, "Hitherto hath the Lord helped us!" At the May communion two more came in, and still more in July. So the reaping, though not abundant in numbers, you may say, is rich with encouragement.

Miscellaneous.

WOMAN'S WORK.

THE autumn months restore activity to many of the ladies' benevolent circles. The question returns: "For whom, for what, this year?" The Home Missionary family is instantly and most naturally thought of. Why should not the Christian woman in the older churches and communities desire to share and relieve the burdens of her missionary sister on the frontier, or wherever else that sister is called to the sacrifices of this service? The missionary himself comes into view oftener. His letters are spread on these pages; his work is narrated often with a good deal of minuteness; his hopes and fears, his successes and rejoicings, his failures and despondencies—all the more public side of him and his interests are thus brought before us. But of his wife—the mother of his children—patiently working on, year after year, amidst most straitened conditions, to make the little go a great way; doing the housework with her own hands; making and mending, turning and patching the children's clothes, and often the husband's too—doing, indeed, all the family sewing herself, and generally without the help of a machine; entering, meantime, into all the work of the parish, and filling her place as "the minister's wife;" called on to be hopeful, cheerful, bright, happy, as an example to other women, yet often worn down by poverty, uncertainty, anxiety, privation, sickness, overwork—of her we hear little and think less than we ought. Why should not Christian women, of easier conditions, desire to share and bear and lighten some of such a sister's burdens?

Every now and then we are asked "whether there is any call, any need, for these boxes of family supplies which have now, for several years, been increasingly sent?" This question was recently brought to us by a long-tried and faithful friend in Massachusetts, who added, by way of explanation, that a Secretary of the Home Missionary Society was reported to have said recently, at Lowell, that "these boxes are a drug in the market, we have more on hand than we know what to do with." The only Secretary of this Society who has lately been within a hundred miles of Lowell is the present writer, and he takes this opportunity of quoting Matt. 13:28, first clause, as his answer. No, for himself and for his associates he now says, that we value these gifts as above price. They are often of unspeakable value. They come to the missionary's wife at a time of heart-sickness and of home-sickness, when she is ready to sink, and they put new life into her tired, sinking heart. They tell her that she is not forgotten; that a great Christian love is following her to her home so far from all her early friends, her parents, and the scenes for which she sometimes yearns beyond language; they lighten the burden so that she can take it up again and bear it on sweetly, with a dear, thankful patience; they clothe him whom she honors and the little ones that she loves, when now the needle had dropped from her own thin, wasted hand, and her eyes were full of tears as she looked at the emptied drawer, the increasingly tattered garments, and thought of what "a poor, weak wife and mother" she was proving to be.

When, if ever, the time comes that we want no more of such boxes as render this service, we will say so, not in a corner but on the housetop. The Christian women, whose hearts are true and whose hands are busy, and whose gifts have been making it possible for us to sustain and push on this work, shall hear of it in good season and through these columns. Till then, we beg them to stand by us in their accustomed way—to stand by their sisters whom they have so long blessed

and strengthened for Home Missionary life and privation by these gifts of love.

For special suggestions, we may refer to the cover of *The Home Missionary*, second page.

BOOKS—BOOKS!

AMONG the many forms of supplying a hungry brother in his missionary labor, none will be pleasanter to some hearts than that of helping him to books. We are receiving letters from earnest minds among those hard-workers at the front, which are such as often to try our souls. Take the following as a specimen:

———, KANSAS.

DEAR BROTHER:—No doubt you are wearied, perhaps annoyed, by the many calls upon your attention, but, notwithstanding, I cannot resist the temptation to lay my case before you, without unnecessarily occupying your time. I will say that I am here among a very intelligent and well-bred people, endeavoring to present the gospel to them in a profitable manner, and am without books. My library is entirely inadequate; in fact, it contains so little of value to me as to be practically useless. No commentaries except Barnes' Notes on the New Testament, and those borrowed; no works on systematic theology except Dwight's Sermons, also borrowed; nothing on pastoral work, ecclesiastical history, church polity—indeed, nothing except a few volumes on general religious topics, and few lexicons and text-books remaining over from college use.

Of course you appreciate the difficulty of my situation. I am not able to buy books, and yet it seems to be very difficult and assuredly very unpleasant to do without them. If you know any one who is able and willing to help me to such books as I need (second-hand ones will be good enough), you will do me a great service, and I trust also one to our common cause.

. . . . I hope this request will not appear troublesome, as I never should have made it if I could see a better way, and if my necessities were not urgent. The work here is very encouraging. Last communion we received three new adult members—one, a gentleman who holds a prominent official position in our county. . . . .

Very respectfully, —— ——.

What can one say in reply? A young minister whose last dollar went in getting into the ministry, and who now finds himself week by week before a keenly intellectual people, and is without one of the book-helps demanded by the age and people! Because the preacher was wise he taught the people knowledge. "Many a man lives a burden to the earth; but a good Book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life. For books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them."

Many a friend of this Home Missionary cause—many a pastor making changes in his library and sending condemned editions to the auction rooms—many a layman on whose shelves the worn volume, with a potency of life in it still, stands now in idleness—many an heir of a parental library with here and there in it a choice book having the "precious life-blood of a master spirit in it" yet, has this open door of useful giving now set before him. We shall be glad to serve him in directing his eye and hand toward eager waiting ones.

FRUITAGE.

MORE than thirty years ago, when a boy, I remember a visit of my uncle, just from the Seminary, at my father's. He was on his way "out West" to take

charge of a home missionary church, recently organized at Madison, the capital of Wisconsin Territory. That was then on the very outskirts of civilization. A city had been laid out, but oaks and hazel brush abounded far more than the dwellings of men.

The missionary, with his young wife, shared in the privations of the people. A house of worship was needed. The people contributed generously, according to their means, but not enough to build the house. Though the frame was up, and partly enclosed, the work was about to cease. Another effort was made to raise enough to complete it. The missionary sold his horse and put in the whole avails; the work was completed and the house dedicated. For many years the growth of that church was very small. Nurtured by the Home Missionary Society, it was kept from dying. Two thousand dollars of aid was granted and expended before the church was able to sustain itself.

And now *what is the fruitage?* During the past ten years four hundred and thirty have been added to its membership, and more than $73,000 paid in for religious purposes. A new house of worship has been erected, costing over $40,000. The present membership is three hundred and seventy-seven; making this church the fourth in size in the State, and, in activity and enterprise, nearly the first. It has a Sunday-school of three hundred members, and during the past year more than one hundred have professed conversion.

Surely, the $2,000 invested by the Home Missionary Society in this church is yielding a rich percentage.

H. A. M.

FROM THE FRONT.

[The following letter comes from a faithful and reliable missionary, on the field and hard at work. For obvious reasons the name and date are not given.]

ENCOURAGEMENTS.

During the year and a half I have labored here, through God's blessing on our labors, we have doubled the church, and have built a house of worship, which has now about seventy-five dollars of debt remaining on it, that I trust will soon be paid. Then we can dedicate it to the Lord and have a spiritual home. At the five out-stations congregations are good, and I feel that we are doing a great work in bringing the gospel to these pioneers. At one of them a subscription for a church building has been raised by your missionary, and if the aid is forthcoming from the Union, we shall build there in the autumn.

A SORE TRIAL.

We have, of course, our discouragements. At——, one of the greatest, perhaps, that we labor under, is a want of similarity in previous states of existence among our people. A great many of the homesteaders near the town have always had a back seat and have become used to it. On the other hand we have persons who were the smallest end of some town-church at the East, or in the Interior, but, suddenly brought into prominence in this newer country, now think they ought to rule everything. I am troubled with one family of this character at ——. The man seems to think he should carry the church in his vest pocket, and yet he is not a worker; while his wife, more energetic and pushing, has become quite obnoxious by her overbearing ways. We have lost two members from what they termed the insults of this brother. . . . In a large church there would be no difficulty in putting these persons in their proper place; but here, where in the fewness you want to retain all, it is very hard to keep them from doing mischief. Just now we ought to admit the Methodists into our house of worship—they have no place but a grove of trees. I have not brought the matter before the church, but, questioning the members privately, I found that all, except these two, thought it the Christian thing to do. But *they* fired up and said the Methodists

"should never go in by *their* consent, and, if they did, should not use the organ," etc., etc. And yet, we use the church only half the time. And then the Methodists helped us on the building, one man giving half as much as this Diotrephes. I do not fear to leave this field for my own sake, but for the field's; and so I have not brought this matter before the church, for should these be a minority of two, they would be ugly, and I have no doubt would strive to secure my removal.

WAIT PATIENTLY.

I presume other brethren have the same difficulties. Time will, of course, cure this. As more men of the right stamp move in, these will come to occupy their proper position. I find also that there is a mistake sometimes made by Eastern friends, in sending means for church building, etc., to irresponsible parties, and the money is lost. I do not know how much more he had received, but one man here acknowledged—other persons having seen the draft—getting $40 from some friends of the church at the East. When building, I applied to him for the money, but he said he would not pay it over while Mr. ——, a man with whom he had some quarrel, had anything to do with the church; and we have never been able to get it.

PROGRESS IN CALIFORNIA.

THE story of Congregationalism on this Pacific coast has been, now, like the mustard seed, deemed rather insignificant at first, but in its growth marvelous, and the home of all sweet-singing birds; now, like the good seed, which the sower scattered; particularly because, when it fell upon any hard places, there was some of the fowl-kind ready to pick it up; and, now, like the leaven, because it has permeated the mass, and modified the action of all other religious bodies. For there is no Protestant denomination among us that can now do anything otherwise than Congregationally, in fact, if not in form; and even Roman Catholicism dare not be very high-handed in lording it over the laity. To this extent all denominations have been Congregationalized, and not one dares be hard or arbitrary, under pain of a Congregational uprising in its own bosom. . . . .

It has proved itself a polity promotive of harmony and good will. Congregationalism has here felt no quarrel. It has produced no unpleasant frictions. It has been disturbed by no jealousies. It has witnessed none but the most generous rivalries. Not a harsh measure has been adopted. Not a single unkind word has been spoken. Not an unworthy feeling has been indulged. Nowhere has a root of bitterness been planted. Each has given the other his liberty, and has greatly enjoyed his own. Simple loyalty to the Master and sympathy for the cause have been the chains of gold which have bound ministers and members and churches together; and so tied, they are still working on harmoniously toward the glorious hopes of all Christendom.

The power of Congregationalism to work efficiently, as well as harmoniously, has been proven, also; and likewise its adaptation to the work of Christ, in all sorts of circumstances, has been abundantly shown. And if it shall have still greater honor and success in the hereafter, it will be because it has the faculty of making better Christians, and of making more of them, and more out of them, than any other mere polity can. And we are constrained to regard it more and more as in line with the laws of nature, and in conformity with the doctrines of grace. And as we have seen it taking its place, so there we are content to leave it, amid all the sweet influences of the skies, joined with the eternal forces of the universe, and moving in concert with all the grandeurs of God.—*Prof. J. A. Benton, D.D.*

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., Sec., 69 Bible House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 69 Bible House, New York.

WORDS TO PASTORS.—Brother, has the church to which you minister been asked the past year to contribute to the church-building work? Has the method of this work, has the fundamental importance of this work, been explained to them and earnestly pressed on their attention? If so, you have the comfort of being conscious that it is not your fault if the funds in the treasury are inadequate to meet the pressing needs of the new-born church organizations on the frontier and in the newer States. There are many pastors who have this comfort, and some have it this year who have not had it before.

But, Brother, if you are one of many who, for any reasons, perhaps for valid reasons, have not the last year, or in former years, pleaded with your people on behalf of the young churches, we ask your special attention to the following statements, in the confident hope that you will so feel their force that you will be constrained to do what *you* can, this year, to secure their cheerful and liberal contributions to this indispensable part of our general work of Home Evangelization. Certainly it will afford you great satisfaction to learn, as the current working year draws to a close, that in a great number of places Christian institutions have been placed on a permanent foundation, and that you have borne an efficient part in this good work for the Christian cause. Let the following facts be noted:

1. That although the *number* of churches contributing to the Union has steadily increased from year to year, and was larger the last two years than in any preceding—except the year of great special effort—yet, owing to the wide financial distress, the average from each church has been smaller and the total amount has not equaled the urgent demands of the ever-widening work.

2. That because of this, the trustees of the Union have not only not dared to take action on all the applications placed before them, but have even felt obliged to advise that churches ready to make applications should, for the present, withhold them; thus checking the natural growth of our new organizations and the healthful progress of our Congregational work. They have done this with great reluctance.

3. That the churches that have gone on to build, relying on the prompt aid of the Union, *are greatly embarrassed and often suffer serious loss*, when, as has recently been the case in several instances, they are compelled to wait on an exhausted treasury. There is no help for this on the part of the trustees of the Union. The only remedy is to be found *in prompt and generous contributions from the churches.*

4. That for our Congregational churches not to push on vigorously the work of church building, is to impose great hardships on our Home Missionaries, to waste very much of their time and labor, to lose beyond recovery precious opportunities, and to retard generally the work which Christ calls us, as Congregationalists, to do for him.

We cannot but believe that these facts clearly laid before the churches that have not hitherto contributed will open their hearts and hands. That they will be felt in their salutary power by those that have contributed, we are sure. The sooner the treasurer can have the means of relieving those that wait for grants which have been voted them, and the trustees be warranted in acting on appli-

cations already received and still coming, the better will it be for the progress of our work and the comfort of all concerned. We have stated the case briefly. We beg the reader not to lay it down and forget it.

To those churches that have finished their edifices and placed themselves in a position to receive the grants voted them, we would say, that the treasurer will lose no time in forwarding the money pledged after it comes into his hands; and we have full faith that those who love Christ will not suffer his hands to be long empty.

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas.
Office, No. 32 Cong. House, Boston.

Money may be sent either to the Treasurer, in Boston, or to Rev. R. B. HOWARD, 62 Bible House, New York.

WE give some of the facts connected with the labors of the year which has recently closed. The whole number of young men on our list for the year was *four hundred and eighteen*, connected with thirty-five colleges and theological schools. Our year was portions of two collegiate years, and in reporting our numbers for a year, we include those theological students who finish their course of study in the summer, and those who come upon the list as new men in the autumn. The number receiving aid on any one quarter-day has been about three hundred, sometimes a few more, and sometimes a few less. Our number for the whole year is usually about one-fourth larger than on any given quarter, day. These young men have been connected with the following institutions:

THEOLOGICAL SEMINARIES.

Andover	58	Chicago	17
Bangor	47	Pacific	3
New Haven	89	Lane	2
Hartford	15	Bost. Univ.	1
Union	12	Heidelberg	3
Oberlin	32		
		Total	279

COLLEGES.

Amherst	38	Olivet	6
Harvard	4	Beloit	3
Williams	14	Ripon	4
Bowdoin	6	Iowa	8
Bates	2	Io. State Univ.	3
Dartmouth	19	Tabor	2
Middlebury	3	How. Univ.	4
Univ. of Vt.	3	Linc. Univ.	1
Yale	15	Illinois	2
Hamilton	1	Carleton	1
Oberlin	4	Drury	3
Heidelberg	3	Univ. of Kan.	1
Wheaton	2	Doane	1
Mich. Univ.	1		
		Total	154

In Seminaries,	279
In Colleges,	154
	433
Deduct, twice counted	15
Total,	418

New Men Enrolled.

The number of new applicants accepted and placed upon our roll during the past year is unusually large—*one hundred and fourteen*—and it is interesting to notice the States, Territories, and countries from which they come. They report themselves to us as follows:

Maine	5	Wis.	6
N. H.	10	Iowa	5
Vt.	4	Minn	1
Mass.	15	Mo.	2
Conn.	5	Neb.	3
R. I.	1	Cal.	1
N. Y.	12	N. C.	1
N. J	1	Va.	1
Penn.	9	Icel.	1
D. C.	1	Eng.	4
Ohio	10	Can.	1
Mich.	4	So. Amer.	1
Ind.	2	Nov. Sco.	1
Ill.	6	India	1
		Total	114

This record will confirm the statement of President Chapin, published in an earlier part of this Report. Of these new applicants, only *forty* are from New England, against *seventy-four* from other parts of the country and abroad.

Increase of Beneficiaries.

The gradual increase in the number of young men on our list will be clearly shown by the following table, which reaches back to the close of the war, each year ending April 30:

1865,	number aided was	200
1866,	" "	253
1867,	number aided was	293
1868,	" "	351
1869,	" "	333
1870,	" "	354
1871,	" "	338
1872,	" "	361
1873,	" "	361
1874,	" "	378
1875,	" "	413
1876,	" "	488

Appointments in July, 1876.

Not in commission last year.

Rev. Howard W. Stratton, Albany, Or.
Rev. Isaac Goodell, De Witt and Western, Neb.
Rev. John A. Woodburn, Plum Creek, Capioma and Sother, Kan.
Rev. Adams Simpson, Fairmont, Westford and Chain Lakes Center, Minn.
Rev. George R. Ransom, Waverly, Iowa.
Rev. Nathan L. Burton, Avoca and Stoughton, Wis.
Rev. Hadley M. Crosbie, Seymour and Angelica, Wis.
Rev. John Fassett, Hartland, Wis.
Rev. Heman Safford, West Rosendale and Metomen, Wis.
Rev. George W. Wainwright, Franklinville and Raymond Center, Wis.
Rev. Smith D. Fry, Grandville, Mich.

Re-commissioned.

Rev. Hugh C. Walshe, Oroville and Wyandotte, Cal.
Rev. Walter M. Barrows, Salt Lake City, Utah.
Rev. Stewart Sheldon, General Missionary in Dakota.
Rev. Luther H. Platt, Burlington, Kan.
Rev. Henry C. Scotford, North Topeka, Kan.
Rev. Edward Skinner, Milford and out-stations, Kan.
Rev. John Vetter, Peace, Kan.
Rev. Robert S. Armstrong, McPherson, Janesville and vicinity, Minn.
Rev. David W. Rosenkrans, Little Falls and Belle Prairie, Minn.
Rev. Daniel M. Breckenridge, Ft. Dodge, Iowa.
Rev. George W. Palmer, Carroll, Iowa.
Rev. Alexander Parker, Mitchell, Iowa.
Rev. William S. Potwin, Monona, Iowa.
Rev. Horatio M. Case, Allen's Grove, Wis.
Rev. Daniel W. Gillmore, Potosi, Burton and Mt. Zion, Wis.
Rev. James W. Harris, Evansville and Cooksville, Wis.
Rev. Frederick Herbrechter, Stockbridge, Wis.
Rev. Edward N. Ruddock, Dartford, Wis.
Rev. Simon Spyker, Ithaca and Sextonville, Wis.
Rev. Ludwig Wolfsen, Plymouth and Lyndon, Wis.
Rev. Danforth L. Eaton, Lowell, Mich.
Rev. John F. Graf, Palmyra, Mo.
Rev. Joseph S. Rounce, Pauldingville, Mo.
Rev. Andrew J. Smith, Neosho, Mo.
Rev. Charles H. Rogers, Chicago, Ill.
Rev. Alfred Connet, Solsberry, Ind.
Rev. Charles S. Warburton, Elkhart, Ind.
Rev. George M. McEckron, Parkville, N. Y.

Receipts in July, 1876.

MAINE—$4.35.

Topsham, by Rev. N. W. Grover,		$4 35

NEW HAMPSHIRE—$1,178.89.

Acworth, by Rev. J. Marshall,		5 48
Boscawen, by Rev. J. A. Freeman,		12 10
Keene, Legacy of Dea. J. W. Binney, by B. Ripley, adm.,		1,161 31

VERMONT—$621.83.

Brattleboro, Legacy of J. L. Dickerman, by N. B. Williston, adm.,		621 83

MASSACHUSETTS—$3,287.78.

Bradford, Legacy of Elizabeth A. Peabody, by J. C. Peabody, Ex.,		200 00
Gloucester, On account of Legacy of A. H. Bray,		2 28
Northampton, W.,		100 00
Oxford, First, by E. S. Pease,		29 00
Sheffield, First, by T. C. Wickwire,		4 50
Wakefield, Legacy of Elizabeth W. Stowell, by C. W. Eaton, adm.,		350 00
Ware, On account of Legacy of Orrin Sage, by W. Hyde, Ex.,		2,500 00
Almira Smith, by J. Yale,		2 00
Worcester, Mrs. A. D. Foster,		100 00

RHODE ISLAND—$24.00.

Slatersville, by W. H. Seagrave.		$24 00

CONNECTICUT—$2,667.00.

Received by F. T. Jarman:		
East Haven,	$10 60	
Madison, add'l,	1 00	
Wallingford,	53 00	
		64 60
Bridgeport, Sabbath-school of Second, by E. Sterling, Supt.,		75 00
Danbury, Sabbath-school of First, by L. P. Treadwell, Supt.,		40 00
Fairfield, Legacy of Miss Mary Mills, by Catharine M. Beers,		150 00
Fair Haven, First, by W. Hemmingway,		51 17
Goshen, by H. P. Merwin,		60 00
Greenwich, A.,		20 00
Higganum, by S. Gladwin,		6 00
Killingworth, Legacy of J. P. Lane, by N. Lane, Ex.,		57 00
Middlefield, by Rev. A. C. Denison, to const. A. H. Augur and H. Lyman L. Ms.,		60 00
Middletown, F. L. Pease,		5 00
" Ralph Dunning, by C. A. Broadman,		30 00

Milford, First, add'l, by E. B. Platt,		$10 82
New Britain, Mrs. W. H. Smith, by Rev. W. H. Moore,		50 00
New Haven, A Friend,		10 00
" A Friend, "Centennial offering,"		10 00
Northfield, by J. H. Hopkins,		24 65
Norwalk, First, of which $30 from Rev. S. B. S. Bissell, by J. B. Wilson,		118 56
Round Hill, Isaac Knapp,		5 00
Suffield, On account of Legacy of Miss Betsey Hanchett, by W. H. Remington, adm.,		560 00
West Brook, mon. con., by I. N. Spencer,		9 20
Winsted, by C. H. Blake,		5 00
Woodbury, Legacy in full of R. J. Allen, by G. B. Lewis, Ex.,		1,250 00
NEW YORK—$999.47.		
Received by Rev. Dr. J. C. Holbrook:		
Antwerp,	$25 00	
Canaan Four Corners,	18 00	
Misses at Hubbard House,	5 00	
Morristown,	11 09	
Phoenix,	20 00	
Portland,	12 80	
Spenceport, and Sabbath-school	46 27	
		138 16
Ashville, by Rev. S. F. Porter,		13 26
Brooklyn Park, by T. Hudson,		20 00
Buffalo, I. W. B.,		50 00
Canandaigua, by E. G. Tyler,		165 00
Columbus, Rev. E. B. Bassett,		7 00
Ellisburgh, Second, by Rev. S. Y. Lum,		12 00
Flushing, First, by R. B. Parsons,		18 00
Greene, by Rev. A. B. Dilley,		12 00
Leeds, J. E. S.,		5 00
Morrisania, First, by H. D. Leonard,		6 73
New York City, Prof. B. N. Martin, D.D.,		25 00
Perry, On account of Legacy of John Borden,		457 11
South Canton, by Rev. A. S. Shafer,		8 21
Volney, First, by Rev. W. W. Warner,		42 00
NEW JERSEY—$32.00.		
Irvington, Rev. A. Underwood,		30 00
Orange, Trinity,		2 00
OHIO—$106.12.		
Cleveland, On account of Legacy of E. Taylor, by J. N. Taylor, Ex.,		106 12
INDIANA—$18.00.		
Brazil, J. E. Chadwick,		3 00
Kokomo, First, by Rev. A. S. Wood,		15 00
ILLINOIS—$267.58.		
Received by Rev. M. K. Whittlesey:		
Jacksonville, to const. G. N. Bailey and H. E. Storrs L. Ms.,	$71 05	
Lincoln,	5 00	
		76 05
Albany, Mrs. Olds,		1 00
Avon, Mrs. Celinda Woods,		2 00
Chicago, First, add'l,		65 87
La Harpe, by Rev. W. Wakefield,		10 81
Lanark,		27 00
Newark, Horace Day,		5 00
Oak Park,		34 00
Poplar Grove, First, by J. W. Warren,		5 50
Rockford, by Chas. F. Hill,		13 75
Wheaton, First Ch. of Christ,		19 00
Wyoming, by Rev. W. B. Bachtell,		7 40
MISSOURI—$209.85.		
California and Moniteau, by Rev. F. G. Sherrill,		1 50
Greenfield, $8; Windsor, $22 30, by Rev. J. G. Bailey,		30 30
St. Louis, First, by C. H. Davis,		178 05
MICHIGAN—$174.13.		
Received by Rev. W. B. Williams:		
Olivet,	$35 65	
St. Johns, Dea. Walker,	2 00	
		37 65
Alleyan, First, by S. S. Dryden, of which $3 from Mrs. E. Booth, to const. Mrs. Willard Bingham a L. M.,		40 00
Chase, by Rev. W. L. Camp,		11 00
Frankfort, First, by Rev. L. F. Waldo,		9 00
Hersey, add'l, 69 cts.; Reed City, add'l, $1.75, by Rev. O. B. Waters,		$2 44
Mancelona, by Rev. S. O. Bryant,		10 54
Middleville, First, by Rev. B. Moore,		15 00
Nankin, Rev. S. Porter,		10 00
Nunica, by Rev. J. S. Kidder,		8 00
Olive and Robinson, by Rev. L. H. Barber,		3 50
Otsego Lake, by Rev. E. E. Kirkland,		17 00
Pinckney, First, by Rev. J. M. Campbell,		10 00
WISCONSIN—$438.56.		
Appleton, G. W. P.,		20 00
Outagamie Miss. Soc., by Rev. W. B. Williams,		75 00
Do., by Rev. H. Crosbie,		25 00
Delavan, First, by G. L. Collie,		17 00
De Soto, Wheatland and Sterling, by Rev. S. H. Thompson,		8 80
Fond du Lac, On account of legacy of Dea. Ira Homiston, by Rev. F. B. Doe,		200 00
Menomonee Falls, Rev. T. Loomis,		10 00
Racine, First, by R. S. Adams,		12 76
Sharon, by Rev. A. M. Case,		18 00
Sheboygan Falls, by Rev. S. Morrison,		42 00
Wautoma, $5; Poysippi, $5, by Rev. D. A. Campbell,		10 00
IOWA—$148.00.		
Received by Rev. J. W. Pickett:		
Burlington, Woman's Miss. Soc.,	$9 00	
Davenport, Jacob Fath,	5 00	
Muscatine,	10 00	
Percival,	18 00	
Pine Creek,	8 62	
Wilton, Mrs. S. B. B.,	10 00	
		60 62
Bear Grove, by Rev. C. Little,		3 65
Dubuque, by W. C. Chamberlain, to const. Mrs. Jennie Dickinson a L. M.,		30 05
Maquoketa, Miss. Soc., by F. D. Lyman,		25 98
Osage, Woman's Miss. Soc., by Rev. E. Adams, in full, to const. Mrs. L. Beebe a L. M.,		12 70
Williamsburgh, Welsh, by Rev. M. E. Davies,		15 00
MINNESOTA—$142.07.		
Received by Rev. L. H. Cobb:		
Elgin, $6; Two mites, 25c.,	$6 25	
Plainview, in full to constitute A. B. C. Douglass a L. M.,	23 75	
		30 00
Hutchinson, by Rev. J. A. Graves,		6 05
Mankato, First, by Rev. L. W. Chaney, to const. Dea. H. Meacham and Dea. Z. Torrey L. Ms.,		70 00
Minneapolis, Plymouth, by W. Cheney, Treas. Minn. H. M. Soc.,		9 87
Minneapolis, Second, by L. B. Graham,		10 00
St. Peters, Mrs. Jane A. Treadwell,		3 00
Sibley, Joshua Moore,		1 25
Sterling, by Rev. G. Johnson,		10 00
Walnut Station, by Rev. L. H. Moses,		1 00
KANSAS—$10.30.		
Bala, First Welsh, by Rev. H. Davies,		8 00
Quindaro, by Rev. S. D. Storrs,		2 30
NEBRASKA—$11.00.		
Lancaster, German, by Rev. W. Süss,		5 00
Waverley, Miss Clark, by Rev. D. Knowles,		6 00
DAKOTA TERRITORY—$5.00.		
Vermillion, First, by Rev. J. N. McLoney,		5 00
COLORADO—49.45.		
Denver, Rev. F. B. Perkins,		12 50
Greeley, First, by Rev. A. K. Packard,		36 95
WYOMING TERRITORY—$25.00.		
Cheyenne, by Rev. C. M. Sanders,		25 00
CALIFORNIA—$200.00.		
Oakland, S. Richards,		200 00
OREGON—$70.45.		
Received by J. Allen Macrum, Tr. Or. H. M. Soc.:		
Beaverton,	$8 30	
Hillsboro,	14 20	
Old Tacoma,	3 00	
Seattle,	10 40	
		35 90

Forest Grove, by Rev. J. F. Ellis,	$9 55
Or. H. M. Soc., by J. A. Macrum, Treas.,	25 00
HOME MISSIONARY,	17 50
	$10,708.18.

Donations of Clothing, etc.

Barton, Vt., Ladies, by Rev. A. Dodge, bbl.	
Guilford, Ct., Ladies' Miss. Soc., by Mrs. Annie B. Griswold, box and cash,	$131 00

Receipts of the Massachusetts Home Missionary Society in July, CHARLES DEMOND, *Treas.*

Abington, First,	$ 19 62
Abington, North,	2 50
Adams, North,	29 58
Amherst, south,	15 00
Barre, G. H. Woods, Tr.,	88 55
Boston, Vine Street, mon. con.,	10 00
Boston, A Friend,	1 00
Boston, H. B. H.,	15 00
Braintree, South, Mary J. Belcher,	1 25
Bristol, N. H.,	3 09
Brockton, Joseph Hewett,	5 00
Canton, Elijah A. Morse,	200 00
Carlisle, Rev. Asa Mann,	10 00
Centerville,	13 45
Chelsea, Mabel Grace Foster,	2 50
Dalton,	34 00
Deerfield, South, by C. A. Stowell, Tr.,	5 00
Dudley,	40 00
" C. E. Kimball,	5 00
Easton,	14 00
Enfield,	50 00
England, Mrs. S. L. Ropes,	10 00
Fitchburg, Calv., by A. S. Dole, Tr.,	9 75
Franklin, Estate of Mrs. Ann E. Daniels,	50 00
Gardner, First, by H. Lawrence, Tr.,	70 00
Grantville,	35 78
Greenwich, Rev. E. P. Blodgett,	15 00
Hampden Ben. Asso., Charles Marsh, Tr.,	
Holyoke, Second, $11 78	
Springfield, First, 60 76	
West Springfield, Park Street, 32 23	
Wilbraham, 8 65	
	113 42
Haverhill, West, Sabbath-school,	11 80
Hingham,	5 85
Lawrence, Lawrence St., by J. L. Partridge, Tr.,	100 00
Leverett, S. S., by B. M. Field, Tr.,	38 36
Lincoln, E. A. Fay,	10 00
Ludlow, A Friend, to const. Alfred Tuck Jones a L. M.,	30 00
Methuen, First Parish, by J. Emerson, Tr.,	44 52
Natick, South, by John Eliot,	37 01
New Bedford, First,	32 50
New Braintree, by G. K. Tufts, Tr.,	43 00
Newton Center, A. S. W.,	5 00
Newtonville,	31 47
Northampton, Edwards, by R. E. Wakefield, Tr.,	75 31
North Brookfield, by J. E. Porter, Tr., to const. Dwight F. Gorham and Mary Wickham Roe L. Ms. of A. H. M. Soc.,	142 02
Packardville, Union,	4 00
Pelham, N. H., Legacy of James Tyler, by J. H. Tyler, Ex.,	100 00
Pittsfield, South, mon. con., by H. M. Pierson, to const. J. Howard Smith a L. M.,	53 06
Somerset,	9 00
Stoughton, First,	4 80
Walpole, by J. W. Sherman, Tr.,	32 55
" Mrs. C. F. Metcalf,	5 00
West Hampton, by W. I. Edwards, Tr.,	31 40
Weymouth and Braintree, Union,	87 68
Whitinsville, by E. W. Whitin, Tr.,	2014 55
Home Missionary,	1 00
	$8,797 72

Receipts of the Connecticut Home Missionary Society, in July, JAMES L. CHAPMAN, *Treas.*

Berlin, Second, by A. North,	$22 90
Bethlehem, by Rev. S. F. Palmer,	25 47
Birmingham, by I. D. Brewster,	30 49
Bolton, by Rev. W. E. B. Moore,	13 00
Bristol, Ladies' Miss. Asso., by Miss L. Beckwith,	$44 75
Chaplin, by Rev. Francis Williams,	12 00
Chester, by Rev. W. D. Morton,	16 88
Ellington, by E. C. Chapman, to const. Sylvester Morrison L. M.	50 00
Farmington, by Wm. Gay, of wh. $100 from Henry D. Hawley, to const. John G. Collins and Royce H. Bass L. Ms.,	333 75
Gilead, by I. C. Gilbert,	13 60
Greenville, monthly concerts, by F. W. Carey,	17 60
Interest on George Langdon's legacy,	35 00
Kent, First, by John Hopson,	49 85
Litchfield, by H. R. Coit,	95 53
Manchester, First, by R. R. Dimock,	39 31
Middlebury, by M. DeForest,	18 11
Mt. Carmel, by F. T. Jarman, to const. Charles Benedict and Dana H. Cooper L. Ms.,	77 23
New Britain, South, by W. H. Hart,	315 58
New Canaan, by I. R. Chichester,	41 97
New Haven, College St., by S. Lloyd,	118 02
North Greenwich, by S. D. Husted,	30 29
Old Lyme, First, by Mrs. J. A. Rowland,	35 00
Plainville, A Friend,	250 00
Pomfret, First, by Geo. B. Mathewson,	40 49
Rocky Hill, by T. D. Williams,	54 17
Unionville, by J. P. Chamberlin,	33 50
Vernon, by E. C. Chapman,	35 05
Willimantic, by Rev. Horace Winslow, $92.50, Sab. Sch., $25,	117 50
Windsor Locks, by I. H. Hayden,	122 65
Winsted, First, by C. B. Hallett, $99.48; A Member, $10,	109 48
	$2,185 81

Receipts, in coin, of California Agency, by J. W. CLARK, *Financial Agent.*

Cloverdale,	$7 50
Murphys,	5 00
Nortonville,	11 00
Oakland, First,	169 00
Second,	7 00
Plymouth Avenue,	40 00
San Buenventura,	4 00
	$243 50

Receipts of the Ohio Home Missionary Society, in July, F. C. SESSIONS, *Treas.*

Atwater, by H. E. Brush,	$20 00
Bellevue, by Rev. J. W. White,	9 00
Cuyahoga Falls, S. S., by M. A. Comstock,	14 15
Granville, Welsh, by Rev. J. Cadwalader,	1 50
Marietta, First, by M. D. Follett,	88 40
Newark, Welsh, by Rev. J. Cadwalader,	2 15
Parkman, by Rev. E. D. Taylor,	3 25
Pittsfield, by C. A. Whitney,	8 00
Richfield, Thank Offering,	13 50
Rootstown, by Rev. G. L. Beach,	15 00
South Newbury, by Rev. E. D. Taylor,	9 20
Springfield, by T. E. Leonard,	18 90
Toledo, First, by M. Brigham,	243 95
Troy, by Rev. E. D. Taylor,	3 75
Received by Rev. Dr. Wolcott, Sec.:	
Berlin Heights, by Rev. A. D. Hall,	3 80
Cleveland, Euclid Ave., by F. L. Tuttle,	70 50
Plymouth, by M. L. Mead,	69 10
Collinwood, by Rev. J. W. Turner,	10 00
Cuyahoga Falls, by C. Clark,	3 70
Dover, by J. Wilson,	5 00
Findlay, by Rev. H. D. Kutz,	5 00
Fitchville, First, by M. E. Mead,	11 30
Greenfield, by Rev. J. L. Collier,	5 30
Marblehead, by Eliza Mallory,	4 15
Mesopotamia, by Rev. H. R. Parmelee,	7 75
North Bloomfield, by Rev. B. N. Chamberlain,	10 00
North Fairfield, by Rev. J. L. Collier,	5 80
Olmsted, First, by Rev. Q. M. Bosworth,	2 00
Second, by Rev. Q. M. Bosworth,	2 50
Plain, by W. H. Minton,	8 50
Sheffield, by Rev. G. J. Webster,	10 51
Pulpit services of Secretary,	15 00
	$709 31

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIX. OCTOBER, 1876. No. 6.

CHURCH FINANCES.

THE substance of a paper read before the General Associations of Michigan and Indiana, at their meetings, in May, 1876, by Rev. WOLCOTT B. WILLIAMS, Superintendent for Southern Michigan.

[It is evident that the system of "weekly offerings" in some form is gaining favor with those who believe in and mean to practice systematic giving at all. Most of the churches, whether feeble or strong, in the East or the West, that have adopted it, say after trial that they could not be persuaded to give it up for any other. Frequent inquiries as to the plan, that reach us, show that an increasing number of churches are discussing it. No question is more common than this: "How do you *work* the plan?" Now and then we hear: "The *theory* is good, but only experts can make it work. We tried it awhile, but there is so much detail, we found so many 'hitches' about it, we got discouraged, and gave it up."

For the information of inquirers, and the encouragement of doubters as to the feasibility of the system, we are glad to publish the following suggestions, supplementing the article by Rev. MR. DE FOREST, in our April number, and that by Supt. PICKETT, in the number for last month. Supt. WILLIAMS has long taken a warm interest in the matter, and has had unusual opportunities to observe the actual working of various methods. His chief aim here is to answer the question, "How do you work the plan of weekly offerings?" A great merit of the paper, therefore, is in its detail. He does not claim that the precise method he describes is the best absolutely, nor that it is sure to work well everywhere. But he does claim to give the outlines of a method that all can understand, and can try if they please. It does not require supernatural skill to make the experiment, though it may call for no little patience and perseverance to insure its success. We believe, with Mr. WILLIAMS, that it is well worth the while for our churches, particularly in the newer fields, to adopt this or some other method which this may suggest, for drawing out the larger gifts of the able and willing in the way most convenient for them, and securing the mites of the poor, which else would not only be lost, but would carry with them no little of the self-respect and spiritual profit that are worth far more than the money. We would suggest the importance of having it understood in new, shifting communities, and wherever employment is transient and uncertain, that the pledges are not necessarily to hold for a year, nor even for a few months, but week by week, as long as the subscriber's circumstances will allow.—ED.]

THE usual method of providing for the pastor's salary and the current expenses of our churches are two, viz.: by subscriptions, and by the annual renting of slips, with rent paid quarterly or yearly. In some places the public sentiment is such that the renting of slips is impracticable, and hence the dependence on subscriptions. Where public sentiment will allow it, more money can be raised, and that raised more easily, by renting the slips than by subscription. And yet on both these plans there is usually a shrinkage which must be made up in some way. In almost every society there are a few generous and public-spirited men, not members of the church, who nevertheless help year after year in making up these deficiencies, until they become discouraged and disgusted, and abandon the society. Some of the noblest men we have are in this way repelled from the churches and embittered towards them. The evils named are harassing many of our strong churches, as well as the weaker ones. The plan of meeting the pastor's salary and current expenses by *weekly offerings* largely obviates these difficulties, and hence is rapidly gaining favor. Many still regard this mode as an experiment; but it has been thoroughly tested in city and in country, in strong and in feeble churches, and almost uniformly with complete success.

We now proceed to describe somewhat minutely a good plan, premising that the details of it can be endlessly varied, and hoping that every man will exercise his ingenuity to improve it and adapt it more fully to the wants of his own congregation.

HOW INAUGURATED.—Explain the plan to the leading men in the parish and secure their approval and co-operation, or at least *consent* that the experiment be tried. Let the minister explain and enforce it in a public discourse from 1 Cor. xvi. 2. Then call a meeting of the society and secure a vote in favor of trying it for a year. Perfect unanimity is not essential to its success. Old men are apt to be conservative and to think nothing can be better than the old way. If a diversity of opinion arises, this need not defeat the experiment, if those who object are willing that those who approve of it should try it. Some men who feel very little interest in the church, for the sake of their pious wives will give something every year, but are unwilling to be troubled with a weekly payment. Let them pay in their own way. Others receive their wages quarterly, and much prefer to pay quarterly. Let them do so. Still a goodly number will pay weekly, and the number will increase from year to year. Some country churches object to this mode because the people are poor, and have nothing to sell from New-Year until sheep-shearing in June. If this be really so, let them adopt the plan of weekly payments from July till January. It will grow in favor until it will finally include the whole year.

FREE SEATS.—The question whether the seats shall be free or rented has no connection whatever with the question of weekly offerings. Each must stand or fall upon its own merits.

TREASURER.—*Be sure to secure a good, thorough, and accurate man or woman to serve as Treasurer; one who wields a ready pen, is a fair accountant, and not afraid of work that involves many small details.*

SECURING PLEDGES.—The experiment of relying upon collections without previous pledges having been made, has almost always quickly proved a failure. The congregation should be thoroughly canvassed. Particular care should be taken that no one is omitted in the canvassing because of poverty. Let it be understood that here is one matter in which *every* man, woman, and child is to have a hand; and that even *one cent a week* is cheerfully accepted from those who ought not to give two. It is essential that every one who will do so, state beforehand how much he will give weekly, for salary and current expenses. His name and the sum he will thus give may be put down on a card or in note form thus:

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi. 2.

CONGREGATIONAL CHURCH OF.....

NO..... *FOR THE YEAR* 187.....

I HEREBY AGREE to pay to the Trustees of this Church and Society, the weekly sum of .....*Dollars*,.....*Cents, for RENT OF*.....*PEW NO*.....*to be deposited in an envelope.*

.....187....

Signature.....

"Will a man rob God?" Malachi iii. 8.

If the seats are free, alter the form to suit the facts.

Be careful that *the poor do not pledge too much*, for some will promise twenty-five cents a week, who really ought not to give more than ten cents. Sometimes the head of the family will give for the entire household, and sometimes every member of every family will give. The latter mode greatly increases the labor of keeping the accounts, but the gain will abundantly compensate for the trouble, for *the educating influence is of vast importance.* In this way we accustom the youth from childhood to bear a part of the expense of public worship.

Then many young people habitually attend church whose parents do not attend. If the children of church-members and of those most interested in the church give nothing, the other young people will excuse themselves from doing anything. Whereas, if every member of every family gives something, it tends to lead all these outsiders to do the same, and thus there is great gain. So, there are many widows, young people, and others of limited means, who never think of renting a slip, and to whom a subscription paper is never presented, who will nevertheless gladly pay so small a sum as five or ten cents a week, if it would be accepted; and the aggregate of these dimes and half-dimes affects the results at the close of the year most happily.

After the pledges are all in, enter the names in a book of record, arranging them (for convenience in collecting) so that the names of people who live near each other shall stand near each other on the book.

Let every name be numbered and known by its number. Give to each subscriber thirteen little envelopes, each one having his number on the upper left-hand corner, and the amount he proposes to pay weekly on the upper right-hand corner. A little "elastic" can be slipped around the package and the whole inclosed in a larger envelope, and mailed with a penny stamp and proper address; so every subscriber will have an outfit for three months.

Collecting the Offerings.—Some put up boxes by the church doors, so that the contributions can be dropped in as the audience passes out. This method does not often work well. People do not like to stop to put in their contributions while an impatient crowd are pressing them from behind; and those who have no special interest in the matter are not apt to see the boxes. Another mode is to have a small box in the book-rack in each slip, in which, at a given signal, all contributions are deposited. This works better. It is the most expeditious way and saves the trouble of passing the boxes. But experience shows that no method of making these collections is quite so successful as the old fashion of passing round the boxes.

On Monday let the Treasurer examine each envelope, and see whether the contents agree with the amount indicated on the outside. If it *does not*, alter the

figures to correspond with the amount within; then arrange the envelopes according to their numbers, and credit each man with the amount paid.

[Books nicely ruled for keeping account of collections can be had of Frederick Treadway, 151 East 33d street, N. Y. They also contain full directions for keeping the accounts. A book large enough for 100 names during two years will cost, postpaid, $1.00. One large enough for 500 names, two years, $2.00. The small envelopes can be had of any bookseller at from seventy-five cents to one dollar a thousand.]

Delinquents.—Some persons will be careless or negligent about making their weekly payments. On the last Sabbath but one in each quarter, let the Treasurer have a notice read from the pulpit, requesting all those who know that they are behind in their weekly payments to bring the amount on the next Sabbath, as the Treasurer wishes to balance his books at the end of every quarter. This notice will bring up several delinquents, and to the others let the Treasurer send through the post-office a statement of his account in the following form:

.....1876.

Mr.....

In acct. with ——— Congregational Society.

——DR.——

To amount pledged for Slip Rent from January 1st, 1876, to date, being.....weeks, at.....cts..... $ .....

——CR.——

By amount paid Treasurer to date..... ..... $.....
Balance remaining due at this date for 1876..... $.....
Add amount due for 1875..... $.....
Amount overpaid at this date..... ..... $.....

.....

Very respectfully,

.....*Treasurer.*

Although this is not really a dun, it has all the moral force of one.

Another mode that can be used independently of this or supplementary to it, is to group together fifteen or twenty names in a neighborhood, and appoint some young man or woman as collector for that neighborhood. Then let the Treasurer furnish this sub-collector, either quarterly or semi-annually, with a statement of the accounts of all delinquents in his vicinity, and let him collect these and report to the Treasurer. This obviates the delicacy that some business men feel about dunning for the whole society in addition to the work of this kind that they must needs do in their own business.

Effect on the Audience.—If collections be taken up in a church only three or four times a year, the collection tends to keep people from the church. But facts show that *when collections are taken up once or twice on every Sabbath, it does not drive the people away.* Some will make an outcry at first, but soon become accustomed to it and make no more objection. Then, too, other persons will go to church for the sake of keeping up their weekly payment, who but for this would not go. While balancing the question whether they shall go to church on a given Sabbath, this is the grain of sand that turns the scale.

Working of the Two Plans.—A small church wishes to raise a salary of $600. A subscription paper is drawn up and vigorously circulated until $550 are on it. It is then considered safe to promise the $600, because several persons who *will* subscribe were not at home when called on, and those who have the matter in hand propose to take hold of it again when they have leisure and see that the full amount is secured. But the men who circulate subscriptions effectually are proverbially the *busy* men, and the work is deferred from time to time, until finally it

is left undone. In settling up accounts at the end of the year, it is found that one man has failed in business, and $15 are lost by him. A subscription of $10 is lost by the death of the subscriber, and $5 more are lost by the removal of the family from town before the whole subscription was paid. The landlord took offence at a temperance sermon and refused to pay his subscription of $5; so, by these unforeseen events, there is a still further shrinkage of $35, making a total deficiency of $85. This is made up by five generous men who divide it between them and pay $17 each, in addition to their regular subscription. The sexton must have $52 for care of the house, and this is raised by an oyster supper. For fuel, lights, and repairs, $20 more are needed, which they raise by "sociables." This exhausts their resources, and they let the insurance on the house expire because they cannot raise money to renew it. Thus the end of the year finds the Treasurer of the society sharply dunning the delinquents, and a few of the wealthier men doubling their subscriptions to make up deficiencies. While all are feeling a little sore over the closing up of the accounts of the previous year, a new subscription must be promptly and vigorously pushed to see whether means can be secured to warrant the society in employing the minister another year.

On examining the subscription paper it will be seen that it contains no fractional parts of a dollar, but every man subscribes an even number of dollars. This is not because he has carefully considered the matter, and finds that he can pay $5 or $10, but cannot pay $5.20 or $10.40. Men decide *about* how much they will pay, and then make it even dollars, as a mere matter of convenience. For the same reason, when weekly offerings are made, every man will make his *weekly* payments an even number of *cents*, and when each annual subscription is divided into 52 equal parts, each payment seems so small that almost every one will increase it a trifle, and he who has given at the rate of 12½ cents a week will cheerfully make it 15 cents. One man thrives in business side by side with an equally industrious neighbor who is steadily losing ground, simply because one saves the little things which the other allows to run to waste. The same thing is true of churches.

Let us suppose that this same little church is persuaded to adopt the system of weekly payments, and the results compare thus:

OLD PLAN OF ANNUAL PAYMENTS.						NEW PLAN OF WEEKLY PAYMENTS.					
2 men pay	$50	each,	=	$100.	They pay on the new plan	$1.00	each	pr. week	=	$104.00	a gain of $4.00
2 " "	35	"	=	70.	" " " " " "	.70	cts. "	" "	=	72.80	" " " 2.80
5 " "	25	"	=	125.	" " " " " "	.50	" "	" "	=	130.00	" " " 5.00
5 " "	20	"	=	100.	" " " " " "	.40	" "	" "	=	104.00	" " " 4.00
5 " "	15	"	=	75.	" " " " " "	.30	" "	" "	=	78.00	" " " 3.00
5 " "	10	"	=	50.	" " " " " "	.20	" "	" "	=	52.00	" " " 2.00
6 " "	5	"	=	30.	" " " " " "	.15	" "	" "	=	46.80	" " " 16.80

Total sub'n on old plan $550. The same men pay just as easily on the old plan $587.60, a gain of $37.60.

There is a further shrinkage of $35 on this, so that there is a deficiency of $85, met by five men, paying $17 each, in addition to their original subscription.

They raise $52 for sexton, by an oyster supper. They raise by means of sociables $20 for wood and oil, and this exhausts their resources. The insurance runs out on the house because they have no money with which to renew it.

The leading men are discouraged and think they must ask aid of the Home Missionary Society the next year.

Five widows pay	10	cents	a week	$26.00
Five young men	10	"	" "	26.00
Five ladies	5	"	" "	13.00
Loose contributions, that would have been lost but for the weekly collection, 50 cents a week. . .				.26.00

Total subscription on new plan, $678.60

Thus we have $678.60 subscribed on the plan of weekly payments, against $550 on the old plan. The shrinkage on this system will be less than on the old plan, because *every one will pay something* before he has time to become offended, fail in business, leave town, or die.

But let us make the *same* allowance for shrinkage, viz., $35, and then there is actually realized $643.60, which will pay the salary in full and leave $43.60 for fuel, lights, and insurance on the house, and slight repairs; while the sexton is promptly paid by the avails of the sociable, and no one is burdened; no man is called on to make up deficiencies, and all enter the new year full of hope and courage.

Causes of Failure.—(a) *A careless or inefficient Treasurer.* (b) A Treasurer discouraged, because he attempted to collect of delinquents *every week*, and had not time to do it. (c) The adoption of the plan in connection with "free seats;" and as the people did not like "free seats," they dropped the plan of weekly payments.

Advantages.—A claim against a religious society ought to be more certain of being speedily paid than a claim against any business firm in the place. This system secures such a result. Few people realize how light these burdens become when every one is willing to bear his share, though it be but small. Most people can pay a subscription in 52 small payments more easily than in one large one.

A larger amount can be raised in this way than in any other. The dime and half-dime payments from the poor and the young count up more rapidly than most suppose.

The average receipts from transient persons—receipts that would be lost if a weekly collection were not made—range from fifty cents in the smaller churches to three and four dollars a Sabbath in the larger ones, or from $26 to $156 a year. It is found, too, that those who on the old plan were the slowest and poorest pay, are among the most punctual when pay is required weekly. Then the minister receives his salary as promptly as he earns it, which is a great relief to him, and the society gains a good reputation for punctually meeting all its obligations. Still further, it can be known every week just how the society stands, and it is not left for the close of the year to determine whether there is a deficiency or not. If the receipts are not meeting expenses, the remedy can be applied at once, either by securing additional pledges or by an increase of the amount of pledges already made. Finally, the officers of the society are cheerful at the closing of accounts, and enter upon a new year full of hope.

Conclusion.—In short, so many and so great are the advantages of this plan, that we believe the day is not far distant when churches applying to the Home Missionary Society for aid will not be thought to have done all they can do to help themselves, unless they adopt this mode of meeting expenses.

[The Secretaries of the A. H. M. Society will be happy to hear from pastors and churches, whether self-supporting or aided, that may try the weekly-offering system, on the method here recommended or any other, as to their success. In case of failure, or only partial success, we shall be particularly grateful for a statement of the *reasons* of the failure. If other methods than this are found more acceptable, we shall be glad to have them described.—Ed.]

Missionary Intelligence.

WASHINGTON.

Rev. W. M. Stewart, Semiahmoo.

A YOUNG SISTER.

The Congregational church of Semiahmoo, W. T., was organized March 23, 1876, with twenty members, by Rev. Dr. Atkinson, and through him received the right hand of fellowship from the Congregational church at Seattle, and several others. Since then two have been added by profession of their faith—a father and his daughter, the mother being already a member.

Our whole community numbers about thirty families, our Sabbath congregations about fifty; Bible-class and Sunday-school, thirty or thirty-five. We have a temperance society of sixty members, and a Young Men's Christian Association just organized. Distance and bad roads try us, but our people are prompt, and generally in their place. We have a church building in progress.

OREGON.

Rev. F. Crang, Astoria.

CHRISTIAN WORKERS NEEDED.

Since my last, we have had two weeks of fine weather, one of which I spent in Portland with the General Association, where we had a very interesting and profitable time. . . . .

The waters of the Columbia and Willamette rivers have been higher than ever before. Houses have been swept away and floated past here to the sea; the country above is completely under water. There have been frequent accidents, and several persons have been drowned, yet we see no abatement of drunkenness and vice. We have thirty saloons open night and day; gambling, drinking, and licentiousness abound, while Christianity is at a very low ebb. The Sabbath is desecrated to a fearful extent, and even nominal Christians seem to care too little for aught but self and money-making.

A gentleman a few months ago from the East, said to me: "I never lived in so wicked a place, with so much vice and Sabbath-breaking, and yet how soon we get accustomed to it. What shocked me a few months ago I do not mind now, and I often find myself going to my place of business instead of the church." Such is the state of things here in a growing town of 1,500 inhabitants, with almost no really earnest, thorough workers for the Master. Oh, for an outpouring of the Spirit, and for a few earnest, praying Christians! You know not how much we need your earnest prayers.

Rev. W. R. Butcher, The Dalles.

SEVEN YEARS.

With this month closes the third quarter of my seventh year in the Home Missionary work. It has been a quarter of pleasant and encouraging experience. We have had a considerable interest in the community, some awakening, and three or four conversions. One united with us at the last communion, another unites this month, and two others are kept from coming at present by untoward circumstances. Three others are thinking earnestly. Meanwhile, we have followed to the grave one of our little flock, a brother in middle life, an earnest Christian, one of those who received a blessing during my first winter here. Our loss (and a loss it is to us, for he was one of a very few) is his gain. I expect soon to go East, uncertain whether I may return, as my church greatly desire.

CALIFORNIA.

Rev. J. T. Ford, San Bernardino.

DEDICATION—HOPEFUL.

On the Sabbath beginning this quarter our new church was dedicated in connection with a meeting of the Southern Association of California. Our friends from abroad were surprised to find so

neat and complete a building finished so soon.

At our dedication service, Rev. Messrs. Hough of Santa Barbara, Packard of Los Angeles, and your Superintendent, Dr. Warren, greatly helped us by their words of encouragement and cheer, so that we secured a large collection, which, with the aid to come from the Union, will leave our debt very small.

Since the opening we have an increased attendance, yet not so great as I had hoped for. It is not easy to bring to church these old Californians who have neglected worship for many years. Few of our members are in town; half of them live from five to fifteen miles from church; yet some who live at the greatest distance are quite regular in attendance.

We have had some isolated cases of special religious interest; one hopeful conversion—perhaps two. In the midst of many discouraging events, I find something almost daily to encourage me. I believe that this valley, though now overrun with indifferentism, spiritism, and infidelity, will yet become a home of churches, under the presence and power of the Spirit.

Rev. R. Graves, Mount Shasta.

NEW CHURCHES.

A new church of nine members has been organized at Oro Fino, in Scott Valley. I am now supplying three churches, so far apart that it makes a great deal of travel, and the preaching is not frequent enough for much good effect. It is really necessary to find another minister to take part of the field. But, feeble as our efforts have been, they have been blessed of God. Six months ago we had but one Congregational church in Siskiyou county; now we have three, with a very tender feeling at every preaching-place. We are looking for Supt. Warren to stay with us over two Sundays, and hope much good will result from his visit.

COLORADO.

Rev. M. K. Holbrook, Longmont.

GETTING ACQUAINTED.

The noticeable thing of this quarter is a growing acquaintance of the members with each other. The attendance upon public worship has kept up very well, though the exceedingly hot weather of the past few weeks has told a little upon it.

The first Sabbath in July we held our first "quarterly meeting," so called, the object of which was to bring the members together simply for acquaintance. It was an informal gathering, to talk about the social work of the church. I cannot well explain our condition, unless one is somewhat acquainted with the West personally. We have here abundant *material* for good Christian society, but as yet almost no society. The people have not been brought together in active work, and scarcely in Christian recognition. There is a feeling of distance and half-suspicion, caused by the disappointment of strangers in a strange land.

Families have withdrawn into themselves; go nowhere; have no acquaintances, or very few; do not go out to church, nor anywhere else. And yet a friendly visit at once touches a sympathetic chord that is very sensitive. I predict a more cheerful state of things before many months. A fine crop is following successive failures; and well-to-do farmers who have gone in very poor clothes will soon be seen with their families in with us. I think the social work going on here is preparatory to a better, spiritual one. If it were not thus preparatory, I should value it far less.

DAKOTA.

Rev. R. Kirk, Springfield.

HIS FIELD—HINDRANCES.

I find the people here, though genial and kind to me, perplexingly shy on the subject of religion. The compound of good society and frontierism, blending in one and the same person, is a new, strange thing to me. . . . As to pros-

pects: if the season is favorable for crops, and if grasshoppers keep at a respectful distance, I should judge the prospects to be good. But it is difficult to get people to attend meeting who live all the time on the tiptoe of suspense. . . . One hindrance to my work here is the lack of a pony to carry me from house to house. I hope soon to have that hindrance removed. But my greatest hindrance is a lack of spirituality in myself.

Are not all fields difficult to those weak in faith? I hardly know what to say or think, when I compare our modern fields with Jerusalem, Ephesus, Athens, or Corinth, in apostolic times. I can only pray the good Lord to fill me afresh with his love and spirit, that in the face of every difficulty I may speak his truth in the demonstration of the Spirit and in power. I want to live more by faith in the Son of God.

Rev. A. D. Adams, Sioux Falls.

THE GRASSHOPPERS.

All attention is just now absorbed by the grasshoppers. We had hoped to escape from their ravages this year, but they are upon us. It is difficult to estimate the amount of damage done, though it is easy to see that if they remain a few days longer we shall have nothing left. Our fine prospects seem in good part blasted already. We were looking forward confidently to the erection of a church building this fall, but I fear it must be given up. The prospect of lightening our call upon your treasury for the coming year seems small also. However, we can't tell yet what the result will be. We are almost helpless before the scourge, and it makes everybody a little "blue."

NEBRASKA.

Rev. I. Goodell, Western.

A HAPPY WORKER.

My two stations, De Witt and Western, are sixteen miles apart. I preach alternately in them, riding to and fro. My first sermon at De Witt was preached March 26th, in a school-house. Trouble arising, we took an unoccupied store, in which we still hold our meetings. At first our seats were only rough boards placed on boxes and stumps. On the 9th of June, with the help of some friends, I gave a musical entertainment, and cleared $30. With this we got twenty plain wood seats, holding five each, and had a little over. How glad we all were at the thought of no more aching backs! My congregation averages about forty-five; Sabbath-school about fifty-five. The work opens pleasantly and invitingly to me, and I am happy and content to do what I may to lead men into the kingdom.

At western, I preach in a sod-house to a congregation averaging sixty, often more than that. The Sabbath-school is a union one. (Baptist and Congregational), and generally numbers sixty.

I have an organ which aids me greatly in my work. I try to meet the children in the afternoon, and the other people in the evening, once a week, for social singing. As we have no one who can play the instrument at our meetings, I find that my musical education is of great service. I am preacher, organist, and chorister.

The first Sabbath-school concert ever held here came off on the 16th of July. It was held in the open air, with green boughs for a shelter from the sun—the attendance being so large that three sod-houses could hardly hold us. I had my organ taken over, and played and sang. Oh, how we did make the prairie vocal with the praises of "the Lamb that was slain!" Our greatest need now is a church, for when winter sets in I fear for our concerts. It is hard to talk and sing in a sod-house, but I find no difficulties yet to contend with. The people receive me gladly.

My "store" and my "sod-house" are glorified to me when I enter them, for HE is there.

Though this new life and work are a great contrast to my old life (I was a musician); though I have had sickness, and fears for the future, and doubts of

myself; though I don't forget my happy New England home; though there may be trials ahead for me,—I still would say to those preparing for the ministry, and specially to those at dear old Andover, "Come over and help us!"

Rev. L. Gregory, Lincoln.

BEREAVED.

Since my last report, God has put me to the severest trial. My darling wife died suddenly, of a congestive chill, on the evening of July 8th. A truer, more devoted and efficient partner man never had. Unselfish to a fault, always cheerful, with a tact and delicacy which gained the good will of old and young, hating gossip, intelligent, and walking with God in the most childlike trust, her friendship was prized and her influence for good felt in a large circle of acquaintances; while at home she was her husband's pride and her children's idol. Without her I never should have dared to break loose from so many ties, and risk the peculiar difficulties of this trying field; while with her help and counsel I felt we had, by God's blessing, a promise of greater usefulness. And largely by her direct and indirect influence our hopes were being realized, when, by a stroke, she passed from health through death to life. I am as one numbed and dazed. May God help me to submit, for I cannot understand. The people mourn with me, and do their best to comfort. They offer me an indefinite leave of absence. But knowing I could not run away from so great trouble, and fearing if I left I should not have heart to return; and besides, having two dear little ones to care for, I have taken up as best I can the heavy burden, looking to God to comfort and strengthen me in the work which he has given me to do. I have reason to be grateful to him for the daily strength which has come according to the promise.

KANSAS.

A Kansas Missionary.

NOT MUCH "COMITY."

The representative of the —— body sent a young man lately from the seminary to their church here. He came to me and frankly confessed that he "felt out of place" here; that "these two churches should be united;" and that he "could not conscientiously stay and work against our church," as he said that would be doing; that the Congregational church was prosperous and going forward, and that the —— were weak and unable to sustain a pastor, and hence ought to go in with us, and make one good strong church. He preached a few times, and went back home. Those who sent him here failed to provide for his support or his return, in case he did not remain; so he gathered up what he could, borrowed more, and took his leave. I was sorry to part with him, for he was a man of the right spirit, and if the —— are to have a pastor, I wish he might be the one. But I believe *he was right* in his opinion of church affairs here, and acted both wisely and conscientiously. There was a time when our place promised to be able to sustain both these churches; but that day has not arrived yet, and will not for years.

The authorities proposed to send them another man as soon as this one left, but the men who have all the bills to pay suggested that no more men need be sent for them to take care of and send back. They have no pastor now, and quite generally attend our church.

MINNESOTA.

Rev. F. N. Walcott, Scambler.

BUSY AND BLESSED.

I was licensed, Jan. 20, 1876, and that same evening preached at Becker, Sherburne county. I asked the Lord to ratify the license of men with his own signature, by causing all who should come out to hear me that night to become Christians. It was a very wicked, profane, Sabbath-breaking community, with only a few praying people in it. After the sermon, on invitation, every man, woman and child in the house (about fifty) rose

for prayers, and audibly confessed their need of Jesus. I told them of God's answer to my prayer, and all agreed to unite with me in asking that God would give us a like blessing in every meeting. And the prayer was literally answered in each of the six meetings I held there. The interest still continues. Among the converts are over forty Scandinavians, and a still larger number of Americans. Many have been baptized and joined the church there, and others have joined the different churches in Monticello.

I drove to my present field of labor (over 200 miles), holding meetings on the way. At Santiago over 100 were present, and at least 25 promised to be Christians. At Avon about 20 were present, and all but two stood up for Jesus. In the town of Maine I held ten evening meetings, and visited every family. As a result, we formed a Union church of 67 members. At the public organization a large majority insisted on the name "Congregational," and the Council decided so to have it. Thirty-one joined under that name, and a few families remained outside because of the change.

The families on my field are widely scattered—twenty miles between extreme points. I dine with number one; call in the afternoon on number two; take tea with number three; spend the night and breakfast with number four; preach twice, and attend two Sabbath-schools on Sunday, and hold three prayer-meetings weekly. We have many families of backsliders, who have slid very near to the bottom. We have organized a Union church of twenty-four members. At our first prayer-meeting there were none to take part but wife and myself. I have conducted a series of Union meetings at Fergus Falls, and expect additions to both churches as the result; also at St. Olaf eleven evenings, including Sabbath service, and organized a Congregational church of 27 members. During the six months, on my own field and in surrounding towns, I have preached 57 sermons, conducted 68 prayer-meetings, made 258 pastoral visits, and driven 1,759 miles.

Rev. H. C. Simmons, Marshall.

HELP NEEDED—GRASSHOPPERS.

The great need of this field (Swan Lake) is a house of worship. They have no school-house or other suitable place; but they are a sturdy, enterprising people, and will make a godly, useful church. The people are poor, and we have had this year the grasshoppers on us three times: July 4–8, 20–24, and now again vast hordes from the north came over last Sunday (Aug. 6), alighting to some extent. My own garden is entirely destroyed. The people are not able to do much in money, but if $300 were raised for them to buy material, they could build the house without further expense. We only want a modest house, 22x30 feet floor, and 12 feet posts. Cannot some church be persuaded to give us this sum? I would be willing to guarantee $100 of the $300 to be paid in two years after the grasshopper raids cease.

IOWA.

Rev. W. L. Coleman, Spencer.

"TROUBLE AND SORROW."

The first quarter of this my fifth year in Spencer, while marked by an increase in my Sabbath congregations, and one hopeful conversion, will be remembered as a peculiarly sorrowful one, especially to the family of your missionary. The Lord, who sees as we cannot and never makes mistakes, has taken from us our bright boy of promise, little "Bertie," nearly four years old. We think he is in the Savior's better home, happier than in ours below—not because he was a cheerful and manly boy so much as because he loved God's Word and prayer, and seemed to be learning the meaning of his favorite text, "O God, thou art my God; early will I seek thee;" and because a tender conscientiousness and dutifulness were developing along with his childish activity, noise and play. Our home is lonesome without him, but our comfort is that "He who doeth all things well" hath done this, and *somehow*, what is apparently against us is for us. I can preach

to mourners now with a fresh sympathy, and tell them that the comforts of Christ and his gospel are *real*, and of unspeakable value.

Added to this family bereavement, God has sent again upon all the region about Spencer the dreadful scourge of grasshoppers. On the 27th of July they came down upon our county in unparalleled numbers—far surpassing in multitude the armies that came in '73 and '74. Their work is devastation. Corn—the main crop this year—potatoes, late oats, and gardens and shrubbery are badly stripped. Much suffering must ensue; but if our people will learn righteousness, the affliction will be light compared with the eternal weight of glory which will come of it.

MICHIGAN.

Rev. D. Fry, Grandville.

REJOICING IN HIS WORK.

Something like a miracle has been wrought here. Three months ago this church was very much in the condition of that in ancient Corinth. Some said, "I am of A.;" others, "I am of B.;" but too few were in the habit of saying, "I am of Christ." Now we are a *united* church, and all of us are of Christ. Not a man or woman but can speak or work for the Master. Our congregation has grown from thirty or forty to nearly two hundred, and still they come. Our Sunday-school has almost doubled, and is still increasing. This has been accomplished not by preaching alone, for "I am slow of speech and of a slow tongue," but largely by pastoral effort. I have taught the old men and women to regard me as a son, the young men and women to regard me as a brother, "with all purity." I have a welcome in every household, and the people come to hear "our pastor," and not "our preacher." We have broken up the fallow ground and planted the seed; and now there ariseth a little cloud out of the sea, like a man's hand, and there is a prospect of an abundance of rain. The Spirit is with us, and we are trying to make ready for a great outpouring which is *sure to come.*

Our prayer-meetings, conducted by the members, have an attendance of from thirty to sixty, averaging about forty-five. This would put to shame many a city church with hundreds upon its roll. I wouldn't be anywhere else in this broad land than right here, in my present capacity and work, for "a mint of money."

ILLINOIS.

Rev. M. K. Whittlesey, Superintendent.

WANTS THREE WISE MEN—AND MORE.

The work goes well, in the main, with the usual changes. I will not trouble you with details further than to say, I need *three wise yet mighty men*, young or old, for important posts, and as many more for scattered and feeble flocks that should be gathered and cared for. I am becoming convinced that our churches must care more for a qualification of piety and willingness to live for Christ, *in themselves*, than for great talent and attractive power in a minister. And their power to save men, and to build them up in a true manhood, must be the one great thing under God, on which they will rely to secure enlargement in numbers and in strength. Then we shall witness a new energy, a true and good success. Nothing else will bring deliverance.

TEXAS.

Rev M. Willett, Paris.

THE COVENANT FULFILLED.

One incident in our church life brings a warm circle of gratitude about the heart whenever recalled. That is the clear and bright Christian experience into which one of our number passed some weeks before his late death. He was a son of the Rev. Dr. M. A. Jewett, who laid the foundation of the Congregational church in Terre Haute, Ind.,

and was its acting pastor for over twenty-five years. The son came to Paris some years ago, on account of his health. He had cared little for churches for years before our organization, but upon the starting of the church here seemed to take a real interest in our welfare and in religion generally. He has attended the services of the church as often as his health permitted, and during his last sickness "gave himself soul and body," to use his own expression, "into the keeping of the Savior." He frequently expressed his purpose to unite with the church as soon as returning health permitted, and, though his death was sudden, he carried on his face for days before his departure a look of peace that left little need for dying words. That far-away look in the eyes bespoke a heart fixed upon the unseen. His widowed mother, who was with him in his last illness, spoke often of her great peace, in the knowledge of her son's new experience. The funeral services were the first ever held in our little church. It is a cause for thankfulness that this home missionary church may have been one instrument in the hand of God of preserving an old home missionary family unbroken in the household of Christ. Dr. Jewett, who died here, by his words of encouragment led largely to the organization of a church whose good influence has thus fallen upon his own son.

Miscellaneous.

THE TREASURY.

Our Father's kind care of this Society has perhaps never been more marked than during the times of financial stringency that have now been so long crippling the resources and keeping down the hearts of the people. The fiftieth year of the Society's work was by far the most prosperous it has ever known, and the present year has thus far brought many encouragements to faith and hope. An unusual number of promising fields have opened, and an unusual number of good men have been ready to enter them. In the five months of the financial year now passed, seven more commissions have been issued than in the corresponding months of last year. The receipts in these months also exceed those in the same months of last year by about $14,000. Thus the annual summer drought has affected the treasury far less than is common, and up to August 1st the missionaries were for the most part promptly paid.

But as we write, in the first week of September, the treasury is empty; a part of the drafts that should have been sent in August, are delayed; and the very large number of brethren whose quarters expire with the 31st of that month are sending in their reports by every mail. Still larger will be the flood of reports on the first of October. By the time this reaches our readers, unless the receipts in September very largely exceed the average, probably not less than $10,000—very likely more than that—will be needed to cancel claims for work that will have been reported. In many parts of the country the cold weather will have set in, with all its discomforts to those of small means. As usual, we shall send first to those with large families, serving the poorer congregations, and most likely to suffer from delay. But why should *any* be left waiting the payment for *such* a service? Their brethren in the abler churches will surely send the means; they have never failed to do that. Will they not add to the value and welcome of their gifts by sending them NOW? Prompt kindness is double kindness

Pastors, officers of churches and Sabbath-schools, men of property—the LORD'S property—executors of the wills of deceased benefactors of the Society: can you not possibly HASTEN your remittances, and so relieve the anxieties of scores of worthy brethren waiting on your action?

GOING TO "ASSOCIATION."

A TALE OF TRAVEL IN NEBRASKA.

I hoped by this time to give you an account of the meeting of the Association held last week at Albion, but am sorry to say that I am in the most profound ignorance as to what was done there. I will explain why, and if you can then find it in your heart to blame me or our church, why so it must be.

We appointed delegates in due season. There was such a willingness to attend as I never before found. Monday morning came, cloudy, cold, and with a slight drizzling rain, in which seven of us—four men and three women—set out in two buggies. We reached St. Paul, twenty-five miles west, in good time, health, and spirits. We had to go there, to get across the Loup. Thence, after a lunch, we went down the Loup, fifteen miles to Cottonwood Creek, reaching that stream about half-past four, P.M. As none of us had ever been beyond this point, we held a brief council as to our direction. It was decided not to cross the stream, but to go back about a mile and follow a road starting at a right angle from the Loup. This proved a great mistake. We found a road, but I had misgivings, as it apparently had not been traveled for many weeks. We followed it, however, for several miles, when it proved to be but a timber track made by those who had gone up for wood. (I forgot to say that from the time we left the Loup we were on the Pawnee Reservation.) And so, about dusk, we found ourselves without a track to guide us. We had not seen the sun for more than twenty-four hours, and were on the bank of a seemingly impassable stream. We explored it for a long distance to find a crossing place. Finally we found one where we thought we could pass, took off the teams, filled the stream with logs, drew the buggies across, hitched in, and started up the hill, hoping to find tableland at the top of the bluff. That hope proved vain. We could not see. But no sooner had we reached the top of one bluff than we found ourselves going away down, down, down, into a canyon which separated us from another. We had to get out and explore carefully to find a place to cross. About nine o'clock it cleared, so that we could see the north star. We tried to shape our course, but could not, for the terrific canyons and bluffs lying across our track. However, we struggled over a succession of these, till one o'clock in the morning found us in the bottom of a very deep ravine. Here we unhitched our teams, and passed the rest of the night. We had plenty of feed for man and beast, but were ill provided in other respects. We had no water, match, hatchet, nor so much as a penknife. The three ladies lay down in the buggy. Covering them up with a buffalo robe and two or three blankets, we four men took some horse-blankets and made a bed on the ground. Mr. ——, having no other place to hitch his team, tied them to his wrist. As there was a little grass, the horses kept him and the rest of us in a fine state of wakefulness. He dozed a little about five in the morning, but was thoroughly waked up by being snaked out of bed, with our covering, and dragged about ten feet on his back. The night was cold and there was a heavy dew. About sunrise I arose, and went up the hill to explore. It was a long distance to the top of the bluff. There I found a surveyor's mound, which I mounted, and took a view of our surroundings. As far as the eye could reach, in every direction, there was no prospect save that of bluffs and canyons—not a house nor a sign of any human being. I returned to our camp at the bottom of the canyon, and said, "It's a

good thing we came down here in the night, for it does seem to me that we never could have done it in the day time." It was the wildest country I ever saw.

We fed our teams, took breakfast, and were soon on the way, still determined to go to Albion. But after some two-and-a-half hours' renewed experience in trying to get over an impassable route, our courage waned. We began to fear that we should wander there till our provisions were exhausted, and—what then? The sun was shining, but, should the sky be clouded, we should probably only wander round and round interminably. Reluctantly we came to the conclusion that we had better try to find our way back to the Loup, and turned in that direction. Again, for a long time we had a succession of almost impassable canyons. At length we came to an old road. It did not lead in exactly the direction we wanted, but we followed it, hoping it would lead us to the Loup. At noon our road abruptly ended on the brink of a precipice at least forty feet high. It turned out that we had been following a track made by the surveyors, leading to their camping place. There were steps cut down to the bottom of the gorge through which flowed a small brook. We succeeded in getting up water for ourselves and horses, and rested an hour for dinner. Then we hunted up a place where we crossed, with difficulty, only to come to another like it,—and another—and another—I know not how many. At nearly all these places we had to get out, ladies and all, and walk; for it was all the horses could do to get over with the empty buggies. After toiling slowly along, we came to another road, which really conducted us to the Loup. We reached it just east of the Cottonwood, and found two men getting trees, who told us that Mr. —— had passed there two hours before, on the way to Albion, which was forty miles away. Tired as we were, and at the risk of spending another night on the prairie, if we could have found a fresh team, we would have turned back, and again tried to find Albion. But we and our teams were jaded out, and we were still fifteen miles from a resting-place. So we went back to St. Paul, and spent the night at the hotel, and reached home Wednesday night without further adventure. And now you know why our church was not represented at the meeting of the Association. A. F.

LETTER FROM REV. JEREMIAH PORTER.

[THERE are few men, if any, from whom our readers care more to hear, than the veteran writer of the following letter. Especially at this time, when all Christian citizens are feeling so deep an interest in the Black Hills region, and the policy towards the Indians which the disturbance there is developing, the words of so intelligent and right-minded an observer will have weight. Mr. PORTER'S first letter in *The Home Missionary* appeared in the number for May, 1832—more than forty-four years ago—and we trust they will cease from its pages only with his entering into rest. We will promise him beforehand full pardon for all the "garrulity of age" that he may indulge in.—ED.]

"THE eyes of the world are turned towards Wyoming Territory, as in it is concentrated the force of the U. S. army since the terrible slaughter of Custer and his three hundred. It seems strange, after remaining at Fort Sill, Indian Ter., until Gens. Davidson and Mackenzie had conquered the Kiowas and Comanches of the South, bringing in thousands of prisoners to that post, filling up the Quaker Agency school with the captured children, and sending the obnoxious warriors to the Dry Tortugas under my observation, that now Providence should have brought me into this Sioux war. The former was comparatively a bloodless contest and victory. Not a single officer in that was either killed or wounded, and not one soldier's wife was made a widow; but in the opening of this northern war some twenty wives of officers and soldiers were made widows on Sunday, the 25th of June, at the single post of Fort Abraham Lincoln.

"There was the most bitter mourning, 'as in the valley of Megiddon. All the families that remain, every family apart and their wives apart.' Our own post, Fort D. A. Russell, is as yet a happy contrast to that. Still, we are not without great anxiety lest sad tidings come to wives and children when we get the facts from the Yellowstone and the Big Horn Mountains, where the decisive battle may have already been fought. Having now about 4,100 soldiers in that field, under Gens. Crook and Terry, we hope the Sioux will be wise enough to submit, and allow themselves to be dismounted, disarmed, and brought on to the Reservations, where they can become herders, like Abel and Job, dwelling in tents until they can take the next step in civilization —tilling the ground and building towns; their children in the various agencies being taught letters, the commandments of God, and the sanctifying precepts of Jesus.

"This educating and christianizing is no 'new thing under the sun.' Forty-five years ago, at Mackinac, there was an Indian mission school. Among the children of that school were two lads who are now especially honored in church and State. One of them was son of the missionary, and is now filling the place vacated by the death of Vice-President Henry Wilson; and, following in the steps of that Christian statesman, Vice-President Ferry stands up nobly for total abstinence and for Christ. The other boy, taught in the same school, was the son of an Indian mother, born near the west end of Lake Superior, then farther from civilization than the Yellowstone now is. This son of the forest, taught with Ferry in that Indian school, has for the last twenty years been planting Christian churches on the Pacific coast, under the auspices of your grand A. H. M. Society. So foreign missions is aiding the home work, and showing a foretaste of what we may expect when righteous treatment of the Indians shall exalt this nation. In this connection I may make extracts from a letter of my own son, dated Pau Ting Fu, China, June 10, 1876.

"'Your precious letters of April 10th came only yesterday; they were fourteen days on their way from Peking, instead of three, as they should have been. I find in my semi-weekly *N. Y. Tribune* a long account of that terrible spring campaign against the Sioux. I have reserved it to read at some leisure moment. . . .

"'At 4 P.M. daily my chapel is opened, and I go in and talk for half or three-quarters of an hour. Sometimes it is more difficult than at others, the audience changes so often; but we usually have twenty or more to talk to. The people in general listen attentively, and sometimes ask intelligent questions. If they only would believe the message I give them in such a stammering way! I have just worked through Moody's sermon, 'Son, remember,' which I found in the *Tribune*, and read it to my little audience last Sunday. It was a forty minutes' sermon in Chinese. It is pleasant to think of so much seed sowing, but joy comes in the harvest time. Mary [his sister] has that joy. She had eleven Christian girls about her last Sunday in Peking. . . .

"'A sad event occurred here on Saturday. A young man of twenty-eight years was executed for a crime committed by his aged father. The young man falsely claimed that he himself was the murderer, and so the old man was acquitted without further question. The Chinese applaud such filial love. From this fact I took occasion to impress upon them the love of Christ, who, while we were sinners, died for us. . . . Did I tell you of a tablet found in a rock and brought to Peking, to be prayed to for rain? The rain did not come, and so the tablet is to be banished in the direction of Corea! . . .

"'My medical work is not very exacting. I have on an average only ten patients a day. One old man came more than thirty miles to get help from me. It is good to have such an entering

wedge, and I hope it may be possible to pry open a large door for the truth. It will, if God is with us in the work, and I believe he is. I send a circular of an illustrated Chinese child's paper published in Shanghai. Perhaps some friends will like to aid in such a work.'

"From these brief extracts from Henry's letters, and from the fact that his sister has in Peking also translated some of Moody's sermons into Chinese, and preached them to her girls and women, in a chapel built at her suggestion and by her request, with funds given by a dear American friend, who wishes by her constant benefactions to give the glorious gospel of the blessed God to those who now believe that 'a tablet will hear and answer prayer,' you will know a little of our joy in these *grandchildren* of the A. H. M. S.

"As I find many Chinese in Cheyenne, I have this week carried to them the little paper in 'the language in which they were born.' They look at it with wonder, and I hope will subscribe for it and find in it Christ the Lord.

"Gen. Mackenzie has just passed us with about half of the Fourth Cavalry from Fort Sill, I. T., to plant himself at the Red Cloud Agency, to disarm and hold those Indians that were driven back by Col. Merritt. Near a hundred recruits from St. Louis have come to us this week, and are waiting orders for the field.

"May God in infinite mercy bring this war to a speedy and happy end, opening wide and promising mission fields into which the church shall exultingly send her sons to christianize the red men and the whites! Two weeks since, the fifth Protestant church in Cheyenne (African M. E.) was consecrated. It cost $800, and *is paid for*. The pastors in that city are longing for and expecting a revival will follow their united effort. The little cloud they think is rising. Excuse the garrulity of old age, and believe me most sincerely your brother in Christ, JEREMIAH PORTER.

Post Chaplain, U. S. A.

"*Fort D. A. Russell, Wyo. Ter., Aug. 17, 1876.*"

GOOD EXAMPLES.

IN remitting the home missionary contribution of the Congregational church at Canaan Four Corners, N. Y., the pastor adds five dollars, of which he says: "This amount is from the little misses, children of the boarders at the Hubbard House, who for their amusement had a little fair, and of their own choice dedicated the receipts to Home Missions." With such interest among the young in our churches generally, the cause could not but prosper.

The church at Antwerp, by a mistaken policy, suspended all benevolent collections while erecting their fine house of worship. But, under their new and very efficient pastor, they say they have "resumed payment," and put Home Missions first.

J. C. H.

THROUGH THE OLD BAY STATE.

BY REV. STEWART SHELDON,

General Missionary, Dakota.

At the suggestion of the officers of the Society, a three months' campaign was undertaken by two of us in Massachusetts. In churches, colleges, and seminaries, at prayer-circles, conferences, conventions, Sabbath-school gatherings, missionary and inquiry meetings, sixty addresses were made; and after a few days' drive with the iron horse, the glad shout was, "Home again." With improved health, and fresh interest in the grandest work of the century, there was much to be thankful for. A hearty response came from all parts of good old Massachusetts. Her people know what the church and school-house have done for them, and aim to make the mighty West a second New England, so far as general intelligence, thrift, and moral worth may do it. Venerable ministers, with silver locks and radiant faces, as if they were living on the mount, and young brethren, full of hope and ardor, practically said, "You are

welcome; glad to see you; glad to hear a living missionary from one of the outposts of the great home field." What wonder if we were asked, once in a while, "*Where is that country from which you came*, forty times as large as Massachusetts?" Just as many ask concerning New Mexico, Colorado, Arizona, Utah, Montana, Idaho, Washington, and Wyoming, each about as large, all opening up for settlement, and needing the preacher and the church. What wonder, when only a few years since these were set down on the maps as portions of the "Great American Desert"!

"Your account of the settlement of those new regions reminds me of a story told by my father when he lived in Maine, years ago," said one of the professors in Williams College, as we were passing out from a little missionary talk with the students. "One of our enterprising young neighbors was 'going West,' to the frontier town of Lowell, in Massachusetts. It elicited much interest among his friends, and was the general talk for a good while; not a little fear was expressed for his safety, because of hostile tribes, so far out on the borders of civilization!" "And I used to hear," said another, "thrilling accounts of the early settlement of Western New York, when the pioneer had to cut his way through thick forests to his homestead, so remote from friends left behind, that he never expected to see them again, till he should meet them in Immanuel's country." "Yes," said a third, "and I remember when Ohio was the terminus of emigration, and Illinois, and Wisconsin, and Indiana, and Michigan were all 'a howling wilderness,' fit only for the savage, as he hunted the bear and the buffalo in those trackless wastes." And is it very strange that one should have asked, "How large a town is Dakota?" and when told that five New Englands could be set down within its bounds, that he should have thought to himself, 'it's quite a town?' But who comprehends the full magnitude of the field, or the grandeur of the work? We are yet only about midway between the Atlantic and the Pacific. But as God is saying by his providence, "Go forward and possess the *whole* land," good old Massachusetts has a heart to obey this call. Her generous gifts into the treasury of the Lord show it. Her richer gifts of young men and women for the settlement of the West show it. Her hearty greetings of the frontier missionary as he goes among her churches show it. Her large gatherings at Conferences and Conventions for the consideration of the work of missions show it. Such expressions as the following, often made by one and another show it: "We shall remember your talk when we take up our Home Missionary collection." "The Home Missionary work is the great work of the age, and essential to the true prosecution of the foreign work." "The Home Missionary work *must* go forward." "The Home Missionary work is worthy of our most earnest endeavors, if only as philanthropists and patriots." "The Home Missionary work is God's way for binding the enemy, and, by-and-by, crowning the saints." Old men often said, "But for these gray locks and feeble steps we would be with you." From young men came the frequent remark, "Ensure a support, and we'll go in a moment." Business men sorrowfully said, "Times are dull; no dividends this year; but we have kept up our benevolent contributions as heretofore; wish the times were better that we might do more." "It's a glorious work," "God bless you," and many like expressions. Do they not show that Massachusetts is alive to the great work of Home Missions?

The question was often asked, "What is a dug-out or a sod-house?" and if one of these, so often the only castle of the early settler, and occasionally the best habitation that the frontier missionary can get, could be exhibited at the "Centennial," what a sensation it would make! It was a very natural question, also, "Are there not too many churches in those new towns—half a dozen of different de-

nominations, when there should be but one?

Of course the sad answer was, "Too many; but what can we do?" Christian comity is being tried by two branches of the church, and in the main is working well with us; and if others would come into the arrangement, wouldn't we throw up our hats and shout for joy! Are we not leading the van in this direction? But if such a thing, because of imperfection or wrong *somewhere*, cannot be for the present, what is left for us but to labor on, and hope and pray that it may come, if not in our day, perhaps in our children's?

It was cheering to receive the warm grasp of so many good men and women who were alive to the work of missions; especially cheering to meet business men to whom giving is a pleasure, not merely a duty; a luxury, not simply an obligation. It was doubly cheering to hear pastors say of one and another member, "That man is always giving, and the more he gives, the more he seems to have." "That other man, who always wears the same cheerful look, in addition to other large benevolent work, has educated several young men and started them on their way in life." "And that one, though engaged in extensive business, keeps the Bible in his counting-house, and practically says, 'My business all belongs to the Lord.'" "That woman who came around to speak to you"—and there were many such—"is one of the royal women of Zion." And what could have been more cheering than to be at the great feast in Faneuil Hall, at the close of Anniversary Week, under the auspices of the Boston Congregational Club? I could only think of the day when the trumpet shall call the elect of the universe to that feast where all the treasures of heaven shall beautify the banquet over which the all-glorious King shall preside. That day of rejoicing will surely come. But first, by some broad, systematic plan, every member in all our churches must be reached, and each one brought to do his just proportion towards the prosecution of this grand work in all the land, and so in all the world. To help, even a little, in this direction is no mean service.

THE MISSIONARY SISTERS.

[A North-western missionary's wife, on the farther banks of the Missouri, writes us as follows: Will not every Christian reader respond to the closing request?]

"It is blowing so hard, papa, I'm afraid Hattie and Emma cannot fill my appointment at St. H. this evening," and the mother looked anxiously out into the storm of sand and wind.

"I fear not," said the gray-haired missionary; "but perhaps the wind will go down by noon."

"Mamma, the wind doesn't blow *near* so hard," exclaimed Emma, as she hurried home at noon; "we *do* want to go so much."

So Jennie, the good missionary horse, is taken out of the log-barn and harnessed into the family wagon. Waterproofs and shawls and comfortables are brought, and the two sisters, aged fifteen and seventeen, start on their ten-mile tour. Down through the timber, up the chalk-bluff, on to the open prairie, they go, calling here and there at a log-house for a word of cheer. Now St. H. comes in view, with its large Catholic church, to the right, the broad Missouri stretching far away in the distance at the left, and in front the small village of the county-seat. Ah! here is the school-house, and school is just out. Now they pause at the door of Mr. N., their kind Danish host, where is the nice, new Estey organ. Here come Lina and Georgia, ready to spread the news of "a Sabbath-school sing" to-night. Supper over, they begin to come. Swedes, Norwegians, Danes, Swiss, Germans, and Americans, with the bright "*Pure Gold*" in their hands, and cheerful smiles upon their faces, until twenty-seven have gathered.

And now ascends the chorus of voices, unattuned to harmony, yet sweet and thrilling, in the beautiful hymns, "Our Sabbath Home;" "O Lord, revive us

again;" "Our beautiful home beyond,"—until the hour is chimed from the old Catholic tower upon the hill; and the youthful Christian heart breathes the prayer: "Oh Lord, plant here, where superstition has reigned supreme, thy blessed gospel. Fill these young hearts with thy praise, until the walls of Satan are broken down, and the temple of Jesus is built up."

Will not the friends of Home Missions remember this "Sunday-school Band. and these youthful missionary workers?"

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., Sec., 69 Bible House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 69 Bible House, New York.

IT has been one of the hopeful omens presented by this centennial year, that so many Congregational churches, as well as those of other names, have been stimulated to successful efforts to clear their church property from debt. Not only is the home work of a church crippled in many ways by the burden of a debt, but its power to co-operate in the benevolent work, which aims to carry forward the kingdom of God among men, is for the time in large part lost. We doubt not that the efforts and sacrifices of many churches during the year, in placing themselves in an independent and untrammelled position, have been richly rewarded, not merely by the feeling of relief and comfort at once experienced, but also by the quickening of their Christian graces and the outpouring of the Holy Spirit on them from on high. A beloved pastor writes as follows:

"Please send me a copy of the Manual of the Congregational Union. I wish to preach on the work of the Union, and take up our annual collection. You will be interested to know that our effort to wipe out that old debt, of which I wrote you, has been quite successful. It ought to be added that not one dollar of the money has come from outside our own society." Then, after giving the details, he adds: "The Lord has accepted the tithes we have brought in at so much sacrifice, and has poured us out a blessing. I have admitted at the last two communions *forty-seven* persons. This ingathering has been almost wholly from the members of our own congregation—twenty of them the children of the church."

How the heart of that toiling pastor must be cheered and lightened! Now his hands are free. He can rejoice in the divine faithfulness. He and his church can set themselves to labor with new hope while they pour out their thanksgivings before God. Now he has a heart to send for a Manual, and take a collection for the needy churches of Christ; and doubtless each Congregational society for Christian work will be remembered in its turn. These are the natural results of what they have done for Christ, and what he has done for them

We refer to this case, not only to encourage those that unfortunately are in debt to attempt to relieve themselves, but also emphatically to urge brethren, who are about to build houses of worship, *not to get themselves in debt.* We cannot help knowing that by far too many do; and we know how strong the argument seems for building a much more costly church than the people can pay for, at a point regarded as important. But over and over again, in spite of the argument, we have seen churches defeat their own purpose, and lose their investments, or bind themselves hand and foot, by involving themselves in hopeless financial

embarrassment. Certainly it is better, if a people can raise but $1,000, or $1,500, to build the best chapel they can build for that, and use it in freedom till they are able to build a better, than to contract a debt by which they must be painfully burdened for years, or must go abroad for help, so taking the money from other and more prudent, needy churches. Private appeals for aid in such cases are becoming more and more unwelcome to the contributing churches, and in most cases prove unsuccessful in the end. In these financially distressing times, especially, the true wisdom certainly is for each church to build such a house as can be built with whatever sum it is able by its best efforts to raise, supplemented by such aid as the giving churches will enable the Congregational Union to afford.

We pray our friends who love to help the weak churches to remember that applications are now accumulated on the files of the Union, which it has not the funds to meet. Until the treasury is replenished, these needy brethren must suffer.

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas.
Office, No. 32 Cong. House, Boston.

Money may be sent either to the Treasurer, in Boston, or to Rev. R. B. HOWARD, 62 Bible House, New York.

In a previous number reference was made to the debate which has been going on at the West, as to the comparative merits and advantages of the so-called Christian colleges and State colleges or universities. It has seemed to some persons that we did not fully enough recognize the fact that these State institutions might be pervaded with a true Christian spirit, and especially that the professors and teachers in them might be as truly influenced by Christian motives and aims as those in the institutions of the other class. Moreover, it has been thought that what we wrote might imply that a State college would necessarily be hostile to what we have called the Christian college, and would seek to undermine and thwart it. We did not mean to convey these impressions. We have no doubt whatever that many men, officially connected with those State institutions, are as truly Christian in all their aims and purposes as the men connected with the others. Indeed it has grown to be so much the habit of our people to associate religion with a college, that a State university is likely, especially in its earlier years, to be conducted largely upon true Christian principles.

All that we meant to say was this, viz.: that from the very constitution of a State university, from the associations that surround it, and the temptations that beset it, in the long run, it cannot do the work which the churches want done. No denominations can rely upon the State college, from generation to generation, for an adequate supply of ministers. However Christian its aims may be at the outset, it will inevitably be turned aside, in the course of years, mainly to secular education. It will be changing and uncertain. We shall never be likely to see in State institutions that steady and continuous policy which has so generally prevailed in our Christian colleges. From the very nature of things this must be so, and not because their instructors wish it to be so. The strife of political parties, the jealousy of denominations, the hostility of the unchristian portions of society, determine what shall go on in these institutions.

But secular education is good, and there is no need, therefore, that there should be any war between colleges of these different classes. This country is large enough, so that the State institutions can thoroughly try the experiment upon which they have entered.

We have again reached that season of the year when our colleges and theological schools are opening upon their new year of study. All the signs indicate that the work, which the American College and Education Society must be called upon to do, will be large. In our

last financial year, 418 young men were upon the list of the Society, and the number will not probably be less during the present financial year. The young men studying for the ministry, and the young colleges rising up on our Western borders, are both in more necessitous circumstances than usual, arising out of the troubled condition of the country. The churches last year did well for this cause, and we trust the same will be true the present year. Without any wish to give our enterprise an undue prominence, fully recognizing the claims of all our great benevolent organizations, we are yet firm in the conviction that this cause cannot be neglected with safety to the others, nor with safety to the churches.

Appointments in August, 1876.

Not in commission last year.

Rev. John Hooper, San Andreas, Copperopolis and Murphys, Cal.
Rev. Ewing O. Tade, Auburn and Rocklin, Cal.
Rev. Roselle T. Cross, Colorado Springs, Col.
Rev. James Brunker, Antelope, Kan.
Rev. William R. Egleston, Washara, Fairview and Allen, Kan.
Rev. Jacob F. Guyton, Elk River, Minn.
Rev. George B. Adams, Rockwell, Sheffield and Chapin, Iowa.
Rev. Fayette Hurd, Cherokee and Hazard Station, Iowa.
Rev. John B. Bidwell, Baraboo, Wis.
Rev. James R. Knodell, Ironton, Lavalle and Oak Hill, Wis.
Rev. Leander Curtiss, Weldon Creek, Sherman, South Branch and out-stations, Mich.
Rev. Clarence Finster, Paris, Mich.
Rev. Charles K. Gibson, Roscommon and West Branch, Mich.
Rev. Casimir B. Ludwig, Hubbardston, Mich.
Rev. J. Charles Thompson, Genesee and Mt. Morris, Mich.
Rev. Dana Sherrill, Forest, Ill.
Rev. E. Hale, Baiting Hollow, N. Y.

Re-commissioned.

Rev. Jacob F. Ellis, Seattle, Wash. Ter.
Rev. William C. Stewart, Lockeford and Lodi, Cal.
Rev. Clarendon M. Sanders, Cheyenne, Wyo.
Rev. Lewis Bridgman, Richland and Eden, Dak.
Rev. Thomas Bayne, Columbus, Neb.
Rev. Albert Fitch, Central City and out-stations, Neb.
Rev. George Bent, Seneca, Kan.
Rev. William E. Catlin, Garfield and Kinsley, Kan.
Rev. James G. Dougherty, Ottawa, Kan.
Rev. Jared W. Fox, Ridgeway and Monmouth, Kan.
Rev. Henry Hoddle, McPherson, Empire, Ashland, King City, Pleasant Ridge and Milton, Kan.
Rev. John Phillips, Neosho Falls and Geneva, Kan.
Rev. Enoch E. Rogers, Eureka and Hodgson, Kan.
Rev. Lewis E. Sikes, Clear Creek, Pleasant Hill and out-stations, Kan.
Rev. Oliver P. Champlin, Sleepy Eye, Burns, Iberia and Golden State, Minn.
Rev. Charles W. Merrill, Spring Valley, Minn.
Rev. Otis A. Starr, Montevideo and Lac Qui Parle, Minn.
Rev. Edwin S. Williams, Minneapolis, Minn.
Rev. John M. Bowers, Parkersburg and vicinity, Iowa.
Rev. Frederick W. Judiesch, Davenport, Iowa.
Rev. Benj. F. Monroe, Lost Nation and Berlin Station, Iowa.
Rev. Horace H. Robbins, Alden and Buckeye, Iowa.
Rev. John D. Sands, Belmond, Clarion and out-stations, Iowa.
Rev. Peter Weidmann, Lansing Ridge, Iowa.
Rev. John P. Chamberlain, Bloomer, Wis.
Rev. Owen P. Clinton, Stephensville, Greenville, Clintonville and out-stations, Wis.
Rev. William C. Hicks, Big Spring, Kilbourn and Jackson, Wis.
Rev. William Houghton, Viroqua, Wis.
Rev. William C. Sanford, Oak Grove, Wis.
Rev. Orville S. Smith, Spring Green, Wis.
Rev. Leman N. Barber, Olive and Robinson, Mich.
Rev. Cyrenius N. Coulter, Banks, Mitchell and Central Lake, Mich.
Rev. Adin H. Fletcher, Portland, Mich.
Rev. Lewis Hale, Onekama and vicinity, Mich.
Rev. Ward I. Hunt, Richmond and Columbus, Mich.
Rev. Levi P. Spelman, Stanton, Mich.
Rev. Otis B. Waters, Hersey and Reed City, Mich.
Rev. James Watts, Lawrence and out stations, Mich.
Rev. George C. Adams, Hillsboro, Ill.
Rev. James Hodges, Shirland, Ill.
Rev. George B. Hubbard, Pecatonica, Ill.
Rev. Henry G. Pendleton, Nebraska and Gridley, Ill.
Rev. Edward P. Wheeler, Wilmette, Ill.
Rev. Elizur Andrus, Angola and Fremont, Ind.
Rev. Joseph Adams, Corry, Carter Hill and Columbus, Pa.

Receipts in August, 1876.

NEW HAMPSHIRE—$6,942.04.

Received by L. D. Stevens, Treas. N. H. M. Soc.:		
Bristol,	$3 89	
Concord, A Friend,	50 00	
Francestown, J. Kingsbury,	10 00	
Henniker, to const. M. Peaslee a L. M.,	30 00	
Manchester, First,	62 40	
Milford,	133 25	
New Ipswich,	16 50	
Pelham,	30 00	
		336 04
Henniker, On account of Legacy of H. Gibson, by Rev. E. H. Greeley,		6,500 00
Hollis, On account of Legacy of Mrs. Ann McDonald, by E. T. Wheeler, Ex.,		100 00

Thornton's Ferry, A Friend, $5 00
Warner, Mrs. F. Eaton, 1 00

MASSACHUSETTS—$3,656.00.

Mass. Home Miss. Soc., by C. Demond, Treas., 2,500 00
Greenfield, Second, by Miss L. A. Sparhawk, 100 00
Northboro, N. Fisher, 10 00
Princeton, by Rev. G. W. Howe, to const. Mrs. Sarah A Fay a L. M., 44 00
Springfield, "Centennial," 1,000 00
West Brookfield, Henry Wilkins, 2 00

CONNECTICUT—$972.20.

Received by F. T. Jarman:
Guilford, First, $58 00
Miss Eliza Dudley, 10 00
North Haven, E. Dickerman, 2 00 — 70 00
Connecticut, "Friends of Home Missions," 500 00
Hartford, Talcott street, by Rev. J. A. Hill, 2 67
Killingworth, Home Miss. Soc., by J. Buell, 32 15
North Woodstock, by E. Child, to const. Miss Florence May a L. M., 30 30
Poquonnock, by Rev. W. H. Phipps, 15 85
Sharon, On account of Legacy of H. Cowles, by R. Smith, Ex., 26 25
West Hartford, Ladies' Sew. Soc. of Center District, by Mrs. E. W. Morris, freight, 5 00
West Killingly, Westfield, by H. N. Clemons, 164 65
West Meriden, W. H. C., 10 00
Woodbridge, Home Miss. Soc., by W. M. Beecher, to const. Mrs. D. Smith and Mrs. William H. Warner L.Ms., 85 33
Woodstock, by W. D. Carroll, to const. Miss E. H. Flynn a L. M., 30 00

NEW YORK—$317.59.

Brooklyn, Central, by J. H. Pratt, 147 66
"New England," by J. W. Skinner, 18 66
Copenhagen, by Rev. E. Perkins, 11 50
Danby, by G. F. Beardsley, 15 00
Gilbertsville, Rev. A. Wood, 5 00
Maine, Mrs. C. Marean, by Rev. J. Weller, 1 00
Minerville, by Rev. G. A. Curtis, 5 00
Moravia, First, by L. Stozell, 10 72
New York City, W. Ballard, 2 00
Northville, by C. P. Howell, 50 00
Orwell, by Rev. B. S. Crosby, 2 93
Rodman, by Rev. S. Johnson, to const. Dea. W. S. Dodge a L. M., 30 00
Utica, by Rev. R. G. Jones, 7 50
Wadham's Mills, by Rev. D. K. Pangborn, 5 00
Woodhaven, First, by Rev. W. James, 5 62

NEW JERSEY—$200.00.

Montclair, First, by J. B. Beadle, 200 00

PENNSYLVANIA—$5.55.

Ricoville, by Rev. J. B. Davison, 5 55

OHIO—$6.00.

Alliance, Rev. J. M. Thomas and family, 5 00
South Charleston, Mary D. Kelsey, "a birthday gift," 1 00

INDIANA—$6.25.

Indianapolis, Sabbath-school, 6 25

ILLINOIS—$233.83.

Blue Island, add'l, 1 00
Creston, 17 00
Glencoe, 24 55
Greenville, First, add'l, by Rev F. A. Armstrong, $1 00
Mendota, 15 00
New Hampton, 1 23
Princeton, Mrs. Mary K. Carey, 100 00
do. Sabbath-school, 1 80
Quincy, First Union, 72 25

MISSOURI—$25.00.

Carthage, by Rev. E. F. Fales, 5 00
La Grange, by Rev. J. Schaerer, 10 00
Lebanon, First, by Rev. A. H. Missildine, 10 00

MICHIGAN—$131.93.

Bedford, $25; East Johnstown, $11; Johnstown and Barry, $11.70, by Rev. J. L. Crane, 47 70
Flat Rock, by Rev. R. Parsons, 12 00
Romeo, by W. Loud, 62 23
Three Oaks, First, by Rev. P. B. Parrey, 10 00

WISCONSIN—$397.24.

Received by Rev. F. B. Doe:
Ripon, A. P. Harwood, $50; Mrs. M. B. Norton, $5; others, $72.13, $127 13
Rosendale, 37 25
Waupun, 17 00 — 181 38

Received by Rev. H. A. Miner:
Black Earth, by Rev. M. M. Martin, $12 25
Blue Mound, by Rev. J. D. Davis, 10 00
Bristol and Paris, by Rev. T. Gillespie, 25 00
Emmett and Ixonia, by Rev. T. Jones, 10 00
Fort Atkinson, by Rev. E. J. Montague, 31 00
Mazomanie, by Rev. M. M. Martin, 20 40
Oconomowoc, by Rev. A. E. Tracy, 30 00
Prairie du Chien, by Rev. C. F. Clapp, 7 00
Shopiere, by Dea. Holmes, 16 00 — 161 65
Friendship and New Chester, add'l, by Rev. P. R. Staples, 1 21
Hartland, by Rev. J. Fassett, 10 00
New Lisbon, Presb. Ch., by Rev. A. A. Young, 24 00
Oakfield, by Rev. D. Wirt, 19 00

IOWA—$62.65.

Received by Rev. E. Adams:
Osage, Woman's Miss. Soc., $6 05
Rock Falls, Woman's Miss. Soc., 8 80 — 14 85
Belle Grove, Friends, $5.75; Elk River, $6.15; Preston, $6; Sterling, $5; Whiskey Center, Friends, $3, by Rev. O. Emerson, 25 90
Belmond, Rev. J. D. Sands, 2 00
Garnavillo, $12.74; National, $7.16, by Rev. E. C. Downs, 19 90

MINNESOTA—$248.32.

Received by W. Cheney, Treas. Minn. H. M. Soc.:
Austin, to const. A. Knox and F. A. Richardson L. Ms., $63 77
Minneapolis, Plymouth, 13 86 — 77 63
Baldwin, $1; Princeton, $2; Rev. C. C. B. and wife, $5, by Rev. C. C. Breed, 8 00

Clear Water, First, by Rev. J. G. D. Stearns,	$14 72
Monticello, by Rev. D. Jenkins,	10 00
Northfield, by G. M. Phillips,	115 77
St. Paul, Plymouth, by Rev. L. H. Cobb,	22 20

KANSAS—$53.70.

Bavaria and Brookville, by Rev. S. G. Wright,	14 20
Dry Creek and Emporia, Welsh, by Rev. H. Rees,	30 00
Fredonia, First, by Rev. H. Jones,	7 00
Valley Brook, by Rev. L. Newcomb,	2 50

NEBRASKA—$45.50.

Crete, by Rev. H. Bross,	15 00
Mrs. M. Veitz, by Rev. C. F. Veitz,	5 00
Kearney, by Rev. L. B. Fifield,	6 00
Monroe, by Rev. C. C. Starbuck,	9 50
Strahmburg, A Friend, by Rev. C. Seccombe,	10 00
HOME MISSIONARY,	12 70
	$13,316 50

Donations of Clothing, etc.

New Haven, Conn., Ladies' Soc. of Third Ch., by Mrs. H. Beebe, box,	$114 48
Newport, R. I., Ladies, by Miss Eliza R. Hammett, box and cash,	206 00
Norwich, Conn., Ladies' Soc. of Park Ch., by Mrs. L. B. Young, two boxes,	476 34
West Hartford, Conn., Center District Ladies' Sew. Soc., by Mrs. E. W. Morris, bbl.,	115 00
Whitinsville, Mass., Ladies' Benev. Soc., a box,	200 00

Receipts of the Massachusetts Home Missionary Society, in August, CHARLES DEMOND, *Treas.*

Andover West, by B. Boynton,	$52 54
Bedford, Trin., mon. con.,	26 75
Boston, Village, to const. John Durell a L.M.,	50 00
Vine Street, mon. con.,	10 00
Charlestown, Kate A. Duncan,	1 00
Mrs. Livermore,	2 00
Boxboro, West, Sabbath-school, by W. H. Wood,	13 85
Boylston, by H. Brigham,	18 75
Carver, North,	45 00
Dedham, Mrs. C. M. Gilmore,	5 00
Framingham, Plymouth, by C. Williams,	300 00
Gloucester, Evan., mon. con.,	6 61
Sabbath-school, by P. D. Smith, Supt.,	50 00
Lanesville,	5 00
Hanover,	2 75
Hiram, Me., G. W.,	5 00
Holliston, by T. E. Andrews,	159 00
Littleton, Dea. Otis Manning,	75 00
Medway West, Second,	21 13
Nantucket, Legacy of Dr. E. P. Fearing, by Jos. Mitchell, Ex.,	500 00
Newburyport, Belleville, to const. W. S. Jaques a L. M., and C. K. Hale, Mrs. J. Currier and Mrs. J. B. Blake L. Ms. of A: H. M. Soc.,	543 31
Mrs. S. W. Hale,	100 00
North Andover, by J. S. Sanborn, to const. F. W. Frisby a L. M.,	50 00
Oakland, Cal., Mrs. Mary C. Sutton,	2 00
Randolph, by O. H. Leach,	116 05
Royalston, by J. Walker,	136 25
Saxonville, Edwards,	$33 00
Pilgrim, by J. Fay,	30 00
Southboro. Trin., mon. con.,	26 75
Taunton, Trin.,	100 00
West Brookfield, First, by J. S. Gleason,	12 37
Woburn, North,	49 18
Worcester, Estate of Mrs. T. S. Boardman,	10 00
Home Missionary,	4 00
	$2,535 54

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Andover South, Ladies' Charitable Soc., barrel,	$100 00
Ashfield, by Mrs. A. Perry, cash,	13 00
Barre, by Mrs. O. Clark, barrel,	68 00
Dalton, by Mrs. C. E. West, two barrels,	108 76
Hinsdale, by Mrs. C. J. Kittredge, barrel,	79 00
Merrimac, Ladies' Social Circle, barrel,	74 03
Warren, by M. L. Hastings, a barrel,	88 67
Springfield, by Mrs. R. R. B. McClean, three barrels,	455 00
West Medway, by Mrs. C. H. Deane, barrel,	55 00

Receipts of the Connecticut Home Missionary Society, in August, JAMES L. CHAPMAN, *Treas.*

Bloomfield, by Rev. W. A. Hallock, to const. Frederick McKenzie a L. M.,	$21 00
Colchester, First, by E. Ransom,	161 21
East Hartford, by E. A. Williams,	30 00
Enfield, Mary P. Allen, to const. herself a L. M.,	30 00
Hartland, First, by O. C. Gates,	7 02
Middletown, First, monthly, by H. E. Sawyer,	36 00
Milton, by Rev. G. J. Harrison,	2 00
Norfolk, by Elizur Dowd,	122 79
Rocky Hill, add'l, by T. D. Williams,	12 53
Thomaston, by P. Darrow,	41 35
Waterbury, First, semi-annual, by F. B. Hoadley,	130 00
West Suffield, by Benj. Sheldon,	5 30
	$609 20

Receipts of the Ohio Home Missionary Society, in August, F. C. SESSIONS, *Treas.*

Lafayette, by Rev. E. F. Baird,	$5 20
Oberlin, Second, by E. Regel,	31 58
Twinsburgh, by E. Crouse,	8 00
York, by Rev. E. F. Baird,	2 00
Received by Rev. Dr. Wolcott, Sec.:	
Low Run, by Rev. L. L. Fay,	5 00
Edinburgh, by Rev. H. Geer,	20 25
Hartford, by Rev. J. G. Aikman,	19 58
Hudson, by M. Messer,	15 00
Indian Run, Pa., by Rev. S. Manning,	5 00
Lexington, by Rev. W. T. Richardson,	18 00
Lock, by Rev. J. G. Aikman,	3 75
Mercer, Pa., by Rev. S. Manning,	8 15
Randolph, Pa., by D. S. Keep,	15 72
Ravenna, by Rev. A. M. Hills,	16 00
Ripley, by Rev. A. H. Leonard,	5 00
South Amherst, by J. W. Humphrey,	5 00
	$183 23

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIX. NOVEMBER, 1876. No. 7.

FIFTY YEARS OF HOME MISSIONS IN ILLINOIS.

[The following paper from Rev. J. E. Roy, D.D., read before the Illinois General Association last May, and published in the *New Englander* of July, contains so much of the most valuable information, that our readers have a right to look for it in these pages. Only the first part is now given. The remainder may be expected next month. The *Home Missionary* is, and is designed to be, amongst other things, a repository and storehouse of the history of our national evangelization—already becoming one of the most stimulating and inspiring histories within the whole circle and compass of Christian annals.]

THIS is not only the Jubilee of the American Home Missionary Society, but the fiftieth year of its operations in Illinois. "And ye shall hallow the fiftieth year." When this Society was born, Illinois was only eight years old. After the founding of Kaskaskia by the French in 1707, the first American settlement in the State was made by Kentuckians in 1788. In 1820 the census reported 55,211. In 1826 the new Society came to its work in Illinois for 70,000 people; and at the end of half a century it looks back upon what it has done in this State now containing 3,000,000 souls, as many as the colonies numbered a hundred years ago.

The same year in which this Society began its work, the first railway was started in the United States. And to-day Illinois has 7,109 miles of railroad—1,400 miles more than any other State. When, six years after this Society began its work in Illinois, Abraham Lincoln went forth as Captain of militia in the Black Hawk war, only 3,000 men were mustered in the State for a summer campaign. But when, thirty years later, he was chosen to serve as Commander-in-Chief of the Army and Navy of the United States, his calls were responded to in Illinois by 258,217 three years men, of whom 28,842, along with him, laid down their lives for their country. At the time of that Black Hawk war, the settlers who had ventured out from Fort Dearborn twenty miles had to flee back—one of those families being that of Judge Blodgett, of the United States Court. And now around Fort Dearborn stands Chicago.

In 1826, Illinois had *one* Representative in Congress; in 1876, she has *nineteen*. In 1819 the first two Sabbath schools were set up in this State, and now there are 6,000 of them. In 1793, the first common school in the Territory; now there are 11,648 free public schools. When this Society was born, Illinois had cast but two presidential votes; now she has furnished two double-term Presidents.

The first Protestant preaching in Illinois resulted in a revival of religion and in a Baptist church organization—1796 -with rules opposed to slavery. As late as

1812, Rev. Samuel J. Mills, on his tour through the West and Southwest, in behalf of the Missionary Society of Connecticut and of a local Bible Society, reported that in the Illinois Territory there was not a Presbyterian or Congregational minister—that there were five or six Methodist preachers, with about six hundred members, and five Baptist churches with one hundred and twenty members. To-day the Protestant church organizations of Illinois number 4,298.

Turning from these general contrasts, let us look at that specific missionary work in Illinois with which our churches have been associated. As there were reformers before the reformation, so there were Puritan missionaries in Illinois before this Society. One of the most thrilling chapters in the religious history of our country is yet to be written of the far-reaching plans and beneficent accomplishment of the old Missionary Society of Connecticut. On his first missionary tour, in 1812, Samuel J. Mills stopped at Shawneetown, and preached and organized a Bible Society; but he did not go across the State to St. Louis, as he had intended, because of the reported unsafety of the trip. But, upon his second visit, two years later, in company with Daniel Smith, he did risk the journey. At Kaskaskia, Governor Edwards generously entertained the object of their mission; and Father Lippincott, in his historical sermon, says: "The missionaries made a deep impression upon the Governor's family." Finding only four or five Bibles among the hundred families of that old French capital, they consorted with the Governor in organizing a Bible Society there. Going over the river to St. Louis, which they found to be a village of 2,000 inhabitants, three-fourths of whom were French Catholics, they preached the first Protestant sermons on the west side of the Mississippi; they consulted with Governor Clark upon their missionary scheme; organized a Bible Society; prepared the way for the coming of a missionary pastor for that town, and then went on down the river, to preach the first Protestant sermons, and to organize the first Presbyterian churches in Natchez and New Orleans. Dr. Palmer, in a recent commemorative discourse, candidly reported the founding of his church by Congregational enterprise. As one result of that tour of exploration, early in 1816 Salmon Giddings from Andover, a cousin of the great Commoner, Joshua, came on, located at St. Louis, developed his own first Presbyterian church there, and became a very apostle in all that region, on both sides of the river, so that, in the twelve years of his pastorate in St. Louis, he had organized a whole Presbytery of churches, six of them in Missouri and eight in Illinois. And all this time, up to the day of his death, he was under commission of that Connecticut Society, making stated reports to it, which, in the *Panoplist*, read like an Iliad.

Up to the time of organizing the National Society, the Connecticut Society had sent to Illinois the following named missionaries: Rev. Oren Fowler, sent to Indiana *and* Illinois; Revs. Edward Hollister and Daniel Gould, from Andover, commissioned for Illinois *and* Missouri, the Society refusing to send one man to a field so limited as was either State alone; Revs. Oren Catlin and Daniel Sprague, commissioned to labor "in the United States west of the Alleghanies;" Rev. Isaac Reed, who gave most of his time to Indiana, but who organized the church at Paris; while the eloquent Sylvester Larned had been directed to visit Vincennes and Kaskaskia, on his way to the pastorate in New Orleans, where the good Elias Cornelius had followed with some Christian culture the planting of Samuel J. Mills. From 1820 to 1830 this Society sent fifteen men to Indiana, Illinois, Missouri, Kentucky, and Tennessee; only one of whom I have been able to identify with Illinois. This Society also sent to Illinois *and* Missouri seven others, nearly all of whom passed on over the river, and in Missouri soon came under the care of the new National Society. In 1822 the New York Evangelical Society sent to Illinois from Andover, Rev. David Tenney; and, in 1824, from the same Seminary,

the United Domestic Missionary Society sent John M. Ellis, who was located at Kaskaskia, and the Connecticut Society sent E. S. Howe. These men went on to organize the first Presbyterian churches of Alton, Carrollton, Vandalia, Springfield, and others of like grade. There is a fascination in this unselfish prodigality, with which New England was thus pouring her life into the West, and, all the time, into a rival ecclesiastical system.

During this period, the Presbyterian Board of Domestic Missions sent nine men to labor in Illinois, mostly as itinerants. In 1821, Rev. Dr. Gideon Blackburn, a pastor in Louisville, Kentucky, came over and held, at Shoal Creek, a camp-meeting, which resulted in a great revival. He also purchased, in 1835, 15,656 acres of land in the State, and made it the foundation for the Blackburn University at Carlinville.

Up to the time of the organizing of the National Society, the policy, both with the Societies and the Presbyterian Board, had been to send out missionaries as itinerants, for two, four, six months or longer. Pastors were sometimes relinquished for such special service. These men would plunge into the wilderness, look up the people, preach, organize churches, and then go elsewhere. This process was found to be very unsatisfactory. The churches did not thrive upon such random preaching. Becoming interested in a man, they were only doomed to disappointment by his hasty leaving. Under this experience the sentiment had grown up in favor of a permanent ministry; and so, when the new society was set up, the people on the field besought a new policy. And so there is nothing new under the sun. It was an illustration of the working of the old style, that when the National Society was formed, it found in Illinois only four so-called Presbyterian ministers—Revs. J. M. Ellis, E. G. Howe, John Brick, and Stephen Bliss, and the last two were men who *had been* preachers. The new society did start off with a "new policy"—one gained from the practical working of the missionary scheme—a policy which, with flexibility, its own experience of fifty years has confirmed. In our courts, the accumulation of precedents and of the wisdom of predecessors is what secures them the weight of judgment. And this it is that gives accuracy and stability and effectiveness to the resultant regulations of mission Boards and Societies.

Let us now for a moment set ourselves back to the year 1826, and take our stand at the old capital, Kaskaskia, looking northward and eastward. Up the Mississippi, on the left, is the French village of St. Louis, with Salmon Giddings working there, and not another minister beyond him to the North Pole. On the right, settlements are thickening; Jacksonville and Quincy are just coming into existence as villages, and all beyond, toward the north, is wild, wild wilderness of boundless prairie, charming groves, and river-courses, with the relief only of the old French post at Peoria, Fort Armstrong on the Rock Island, the opening lead mines in the north-west corner of the State, and Fort Dearborn at the mouth of the Chicago River.

The great New York and Erie Canal has just the year before been opened. Along this channel, and around the great lakes, the tide of emigration is soon to flow, setting back into the prairies of northern and central Illinois. There is, too, to be a change in the style of the emigrants. Heretofore, the intelligent and wealthy, but lordly Southerners, emigrating with their slaves and other chattels, and taunting our people that they cannot hold slaves in Illinois, have passed on through to Missouri, where, by compromise, "the landmark of freedom" has been removed, leaving this State to the "poor whites" of the South. But now, eastern folk, along their own parallels, are to seek their homes in this free Commonwealth. They will bring along with them their characteristic ideas, and, many of them,

leaving the old seats of society during an era of revival, will come as fresh recruits in the service of the Lord, seeking to incorporate a spiritual religion into churches and institutions. Can this leaven be equal to the leavening of the masses, to the raising up of a Christian civilization?

The new Society, undertaking its share of the task, starts off with two missionaries in Illinois,—Rev. J. M. Ellis, at Kaskaskia, taken from the United Domestic Missionary Society, and Rev. E. G. Howe, taken from the Connecticut Society, who preached at Diamond Grove (afterward Jacksonville), at Springfield, and at Paris, and who, still surviving at the age of seventy-seven, has written me upon these matters from Paxton, Massachusetts. Thus far the great home mission field has been Central or Western New York, where the new organization finds one hundred of the one hundred and thirty missionaries, whom it takes from the hand of the former societies which had followed the emigrants from New England into those parts. Now that zone is stretching out rapidly towards the West. In the second year the Society sends out from Andover, Solomon Hardy, who, before he takes his place at Shoal Creek, supplies Mr. Ellis' pulpit at Kaskaskia, while he goes out to explore the extreme northern frontier, in Morgan, Sangamon, Green, and Adams counties.

In the third year, 1828, Rev. Dr. J. G. Bergen is sent from New Jersey to Springfield, where he finds a village of twenty-six log cabins, and the Presbyterian Church, which Mr. Ellis had organized—the same which became Abraham Lincoln's place of worship. Rev. John Matthews is sent to take Kaskaskia, as Mr. Ellis goes to Jacksonville. The two young licentiates, Thomas Lippincott and Cyrus L. Watson, are commissioned for Edwardsville and Rushville. From Connecticut is sent to Galena the young pastor, Rev. Aratus Kent, who had applied to the Society for a place which was so hard that no one else would take it. In the Fall of that year Mr. Kent travels *nineteen days* on horseback, following down the Mississippi to find the Indiana Synod, which was to meet with one of its churches in Bond County, Illinois. On his way he preaches to seventy-five of the one hundred and fifty soldiers at Fort Armstrong. Arriving at St. Louis, which also belonged to the Indiana Synod, he finds himself too late for the meeting.

But a new era of evangelism is about to dawn upon Illinois. It comes from a divine coupling of agencies widely separated. Ellis, at his ordination in the Old South Church, Boston, had received of Elias Cornelius the charge; "Build up an institution of learning, which shall bless the West for all time." He secures the location of a Seminary at Jacksonville. He reports to the Society; and that report, in the *Home Missionary*, quickens the divine ferment then going on in the Divinity School of Yale College, the result of which is the forming of the "Illinois Association," with the names of seven young men signed in solemn pledge to go out to that State. Those names were Theron Baldwin, Julian M. Sturtevant, Mason Grosvenor, John F. Brooks, Elisha Jenney, William Kirby, Asa Turner. To this list were added those of William Carter, Albert Hale, Flavel Bascom, Romulus Barnes, and Lucien Farnham.

This was the *fifth* Home Missionary Band. Four had already been sent west from Andover. In the fourth there were eight men, who, at the instance of the American Home Missionary Society, had been ordained in the Park Street Church, Boston, by the Presbytery of Newburyport,—and this as a prudential measure, to make the young men, as was supposed, more acceptable at the West. Among these I count the pastor of my boyhood in Ohio, Rev. Henry Shedd, who raised up a son to be a foreign missionary; and Rev. Dr. M. M. Post, of Indiana, who, as himself, a sort of Theological Seminary, has put four sons into the ministry, one of whom is in the foreign service. Another Band had numbered four, among them

John M. Ellis. They had been ordained, under home mission auspices, by a Council in the Old South Church of Boston—Drs. S. H. Cox, Matthias Bruen, Elias Cornelius, Justin Edwards, and B. B. Wisner, participating. It was in connection with this Council, held September 24th, 1825, that the idea of a National Home Mission Society got its first public recognition, and the impulse which carried it on to realization. In October, 1831, ten young men from Andover were ordained in New York by its Third Presbytery, ready to start on the next day as home missionaries; while eight more from Andover and Bangor and Princeton, among them Jeremiah Porter and Edmund O. Hovey, were then on their way to the West—eighteen in all, the largest company ever sent out by the Society. But of these six bands, the Illinois Association was the first one to go out to a given locality, as did the Iowa Band fourteen years later. Every one of those twelve New Haven Apostles, except Grosvenor, who was detained by ill-health, upon the completion of their Seminary course came on to Illinois, under commission of the Society, with outfit furnished and a pledge of the current missionary salary of four hundred dollars.

In 1829, Messrs. Baldwin and Sturtevant, assigned in their commission "to the State of Illinois," came on and set up the Illinois College—Mr. Sturtevant becoming an instructor, and Mr. Baldwin locating at Vandalia, the capital, where his first convert is William H. Brown, whose estate at Chicago, in the reciprocity of missions, has made over to the American Board property to the value of $35,000. In 1830, Asa Turner, Jr., locates in Quincy. He organizes the first church of the place. In the county he sets a-going the Tract, Bible, and Temperance causes. The next summer he holds a four-days meeting, in which there are twenty-four conversions. He develops three out-stations, which he soon organizes into churches that are now strong and useful. In 1833, he breaks over into Missouri to hold a series of protracted meetings. After the first, in which there are sixty conversions, the campaign is arrested by the cholera. In a strain of heroic sadness the missionary reports to the Society: "When these calamities are overpast, those of us *who may survive*, will try again to gather in the lost sheep." He goes East a year, for Illinois College. In three and a half years he brings his church to self-support; and in the first year of that self-reliance, he reports $360 for benevolent causes. A member of the church, in gratitude, wrote thus: "To your Society, as a means under God, do we owe the blessing and high privilege we now enjoy. Where had we now been had not your Society sent us a helper? We would not for the universe go back where we were one short year since; and there we should have been had not your heaven-born charity reached us."

After such a pastorate of eight years, Mr. Turner heard the Macedonian cry from over the river in Iowa Territory; and, in 1839, at Denmark, he gathered the first Congregational Church of Iowa. And the General Association of the State, when it kept this jubilee, reported to that patriarch, who did "survive" the cholera of 1833, and was present, two hundred and twenty churches, one hundred and sixty-five ministers, two Christian Colleges, the model Academy at Denmark, and a professorship in the Chicago Theological Seminary. And all of this is largely the showing of the American Home Missionary Society for its thirty-seven years of operation in Iowa.

Following up our Illinois Band, we find all of them but one, by the year 1833, settled in Illinois, under commission of the Society,—Brooks, at Collinsville; Jenney, at Alton; Kirby, at Mendon; Carter, at Pittsfield; Hale, at Bethel, and then at Springfield for a life-work; Barnes, at Canton; Farnham, at Lewiston, and then at Princeton; and Bascom, in Tazewell County, where, in six years, he organizes Presbyterian churches at Pleasant Grove, Tremont, Peoria, and Washington;

leaving after six years, in the three counties of Peoria, Bureau, and Putnam, eleven Presbyterian churches, and ten Presbyterian ministers, organized into Peoria Presbytery, where he had found but one minister of that order,—and then we find him in a home missionary agency, and in pastorates at Chicago, Galesburg, Dover, Princeton, and Hinsdale, and still doing invaluable occasional service among the churches. Mason Grosvenor, in whose brain was born the idea of the "Illinois Association," true to his life-plans, has been these many years a professor in the Illinois College.

Within that period—up to 1833—came also Dr. Edward Beecher, as President of the College; Lemuel Foster, to found the First Presbyterian Church of Bloomington, and to fill up a long life with extended usefulness; Warren Nichols to Atlas; Elisha H. Hazard, with a commission for Ottawa, La Salle, and Putnam counties; N. C. Clark, to organize *twenty-eight* churches in the Fox River Valley; and Jeremiah Porter, to organize the first Presbyterian Church of Chicago, and then to fill up these forty-six years of western ministry, which seems yet as fruitful as ever. These men plant their own churches, travel, hold protracted meetings, organize other churches, set up Tract and Bible Societies, and Sunday Schools, and pioneer the cause of temperance and of education, after the sample given in that first Quincy pastorate.

At this point in our history, the Society, now seven years of age, has sent forward to the Illinois frontier *thirty-seven* missionaries. Now, the Black Hawk war is over; and, as a result, the Rock and Fox river countries are opened to settlement, and a new impulse is given to emigration. The missionary corps is correspondingly reinforced. Rev. R. W. Gridley comes on from an eighteen years' pastorate at Williamstown, Mass., to do missionary work at Big Grove, Ottawa, and Jacksonville. Rev. J. A. Reed takes Warsaw, and then goes over to superintend home missions in Iowa. Dr. David Nelson, the converted infidel, a revivalist, and the founder of "Mission Institute" at Quincy, is commissioned for Adams County." Elijah P. Lovejoy, the proto-martyr of freedom, comes to Alton for a two-years' missionary work under commission in Missouri. John J. Miter works up Knoxville as a missionary, and then goes to become one of the fathers of the churches in Wisconsin. Jairus Wilcox, brings on the church and the academy at Genesee. Familiar missionary names of that period are those of Chauncey Cook, Milo N. Miles, Amnon Gaston, Lucius Foot, Levi Spencer, Darius Gore, Daniel C. Rockwell, A. B. Hitchcock, Wm. B. Dodge, Joseph H. Payne, L. G. Wright, L. H. Parker, the founder of many of the churches in Central Illinois, G. S. F. Savage, who, at St. Charles, in the three years of his commission, reported two revivals, the building of a church edifice with a bell in it, the doubling of the church membership, and the four-folding of the Sabbath school, and then went on to fill out a twelve years' pastorate, from which he was called to these sixteen years of public service for the churches and the country; and, without commission, Horatio Foot, who, after an early career as an evangelist, went to the Quincy pastorate, and yet abides to rejoice in what God hath wrought.

When, in 1860, our Presbyterian brethren withdrew from the Society, its total number of missionaries fell from 1,107 to 863, a diminution of 244; in Illinois the number fell from one hundred to eighty-three, a loss of seventeen.

During the score of years between 1840 and 1860, the Society had in Illinois an average of ninety-six missionaries. For the sixteen years since that separation it has had an average of *seventy-five* Congregational missionary pastors in the State.

In the whole fifty years the Society has sustained in the State an annual average of *sixty-six* missionaries—has planted and trained *four hundred* Presbyterian and

Congregational Churches, in about equal numbers—and has expended upon the field not less than $600,000.

There are now in Illinois 482 Presbyterian churches. There have been organized in Illinois 311 Congregational churches. Of these, sixty-five—by consolidation, or by change of centre, or by a death that glorified God—have disappeared from our roll. Of the present number, 245, *one hundred and sixty-three* have been organized in the last twenty-five years, since the First Congregational in Chicago took its rise. In the last fifteen years, since the Presbyterians withdrew from the Society, 85 churches have been organized, and 124 houses of worship have been built.

But these figures can convey no adequate conception of the amount of labor performed, of the extent of good accomplished. We are to consider that this work has been done for the two denominations in all the leading cities of the State, as well as in all the smaller communities. Kaskaskia, and Vandalia, and Springfield, and Jacksonville, and Quincy, Decatur, Danville, Urbana, Peoria, and Ottawa, and Rock Island, Aurora, St. Charles, Geneva, Galena, Freeport, Belvidere, Elgin, and Chicago, have all been beneficiaries. And the influence of this body of churches upon Illinois we do not realize until we consider them as the repositories of the organific force which Christianity imparts to social life and the civil State.

"LOOK TO YOUR WILLS."

[The following is the substance of a little tract lately issued at Chicago. It deserves the widest possible circulation. No one, unless brought officially into position where the facts become known to him, is likely even to imagine the frequency or the extent to which wills are broken, or compromised in order to avoid litigation, when religious and benevolent institutions are concerned. We feel that, in placing the practical hints of this paper before our readers, we shall not be accused of an unwarrantable intrusion upon ground that is purely personal and sacred; but rather shall be regarded as doing service to those who design at their death, as well as during life, to give of their substance to Christ their Lord.]

FEW acts of a man's life are more serious than that of making a will. Death will surely come; it may come suddenly, and a wise forecast demands preparation for it in one's business affairs. If one comes to this duty in a Christian attitude, he will regard himself as a steward of God. Providing for his own in that measure which shall be just and sufficient, he will also, as a good steward of the manifold gifts of God, naturally desire to distribute some portion of his estate through religious and benevolent organizations which have his confidence and need his support. It is in respect to cases of this sort that we venture a few suggestions.

IS IT DESIRABLE TO MAKE A WILL?

There are those who prefer to be their own executors. The frequency with which the intent of testators is defeated after their decease, and the desire to see the portion set apart for the Lord put to its uses while they can watch over its application and enjoy the sight of the good it accomplishes, are motives sufficient in many persons. They carry out the benevolent purposes of their hearts in their lifetime. But many, who would gladly do this, need the income of what they have for their support; or they are still in active business, and to succeed must keep their capital intact; or their property is in such a condition that it will require years of careful management to bring it into disposable shape. To these it seems best to embody their good intentions in a will.

If one designs to make a will ... done *without undue delay*. Life at best is uncertain. The las ... this duty is too often deferred, may be of such a nature as ... al balance and make invalid any testamentary acts. A large p ... respecting wills comes about in this way. And often the lior ... as set apart for good ends is consumed in legal fees. Indeed ... mes seem to reckon it *prima facie* evidence that a man was den ... a portion of his estate to benevolent uses. It is, then, of the u ... make his will while there can be no question that he is "of so ... mind."

R.

It is usually desirable th ... his aid a good lawyer in making his last testament. This is ... he provisions of the will are to be peculiar and intricate. A ... nse at this point may save years of litigation, and, perhaps, a t ... he property to alien interests.

NAME.

If property is to be devi ... r benevolent institutions, care should be used to insert in the ... *ate name* of the object to which the bequest is made. Oftenti ... me by which an institution is known is quite different from the ... d the beneficent intent of a donor is not infrequently defeated ... as a wrong title, or the omission of a word or date.*

SIGNATURES OF WITNESSES.

Perhaps the most frequent cause of failure in wills is the neglect to secure the *signatures of witnesses*. The requisitions of law are that the sign manual of the donor shall be witnessed to by at least two, and in some States three competent persons, neither of whom shall be a relative or shall have a pecuniary interest in the will; that he shall either sign his name to the instrument in their presence, or distinctly acknowledge it to be his, to them, if previously signed; and that they testify to that fact by affixing their own names in his presence and in that of each other. If a codicil is at a subsequent time added, it is invalid unless witnessed to in the same manner. This is an essential point. If there be neglect here, the document will be thrown out of court at once without argument, and with no recourse left for rectification.

EXECUTORS.

It is manifest that if *executors* are named, they should be competent in a business way and should be persons of unimpeachable integrity. Mismanagement or fraud may easily throw a property into such confusion, or so divert the bequests from their lawful channels as to imperil the entire estate.

FOREIGN CORPORATIONS.

By recent decisions of the Supreme Court, *a foreign corporation cannot hold real estate* in Illinois beyond the demands of its need for actual occupancy. This is also true in some of the other States. By "foreign corporation" is meant one that holds its charter from some other State or country. The law is, doubtless, a beneficent one. Its design is to prevent the accumulation of real estate in "dead hands" —*mortmain*—that never release what is given to them. Men die, and their estates are divided, but corporations, especially such as that of the Romish Church, may

* The proper "form of a bequest" to this Society may be found on the cover of the HOME MISSIONARY.

hold on forever to whatever comes to them. And where this lasts for a series of generations, as in Italy and Mexico, a large part of the land may become their possession—a condition of things fraught with untold evils. If, then, one wishes to set off a piece of real estate to a benevolent or educational institution which is a foreign corporation, he cannot do it by direct gift either while in life or in his will. It can, however, be done by deeding or willing the property *in trust* to some person or persons who shall be empowered, after complying with all the conditions named, to sell the property and pay the proceeds to the object designated, the testator thus giving not the land, but the money accruing from it. This meets both the letter and the spirit of the law, and also secures the ends intended by the donor. But the instrument by which this is done should be drawn with the utmost care, and in the use of the best legal advice.

SUBSEQUENT MARRIAGE.

A *subsequent marriage* revokes a will. This is probably not true in all the States. It is, however, true everywhere, we believe, that subsequent marriage and the *birth of a child* makes a will, null and void. But the decisions of the Supreme Court, and later, an act of the Legislature, make it law in Illinois that marriage alone sets aside the will. After the marriage, however, a man can reinstate the will and make it operative by simply signing it again, at the new date, and having his signature witnessed to as before.

This point should be carefully noted. Oftentimes men, having made bequests to objects dear to them, marry, and suppose that the testament which they have made will be revoked only so far forth as a *pro rata* levy upon the different bequests shall satisfy the claim of the surviving wife. But the law is that the will is *wholly set aside.* The property must be administered upon as if none had been made.

Doubtless other points should be noticed. But these are the most essential ones. They are suggested by actual cases of mistake and loss. We are personally knowing to one or more instances under each of these points, some of them of an exceedingly painful character, in which valuable bequests have been lost and the beneficent intent of the testators has been defeated.

THE LAPSED LEGACY.

BESIDES other larger bequests, he had devised $5,000 to our Home Missionary Society, and had also provided that this definite sum should receive large additions, making $15,000 or $20,000. Why not? He had been a "pioneer." He had seen the beneficent work of Home Missions. He himself had been made an heir of God. To whom did he owe so much as to his Savior? God's cause should be in no limited degree his heir.

When death suddenly took him from the feeble church where his presence and aid seemed necessary, his friends were greatly comforted in the thought that his large property might still minister to Christ and his people, rather than be left to one who had not helped to earn it, and would be likely to use it in building up what he detested, and in destroying what he loved.

He had provided important pecuniary aid for the church in which he was a leader and a prop. An esteemed friend and relatives were kindly remembered. It was in his heart to aid them, and he could do it with justice to all parties. His friends were all the more gratified on learning of the will and its bequests, because it was not known that he had made any disposition of his great estate. They knew that he wanted to do good, and had frequently expressed a desire so to arrange his affairs

as to do this to the best advantage. At the same time it was remembered that he loved money, and they feared lest his economy, his closeness, his habit and love of making good investments, and his desire for gain, might have prevented.

Litigation followed. The courts decided that a second marriage revoked the will! The legacies lapsed. Not a dollar was realized by any to whom bequests had been made. He could have reinstated the will by simply signing it again, at the new date, and having his signature witnessed as at the first; but it was not done! What was intended for Christ was lost forever. Had the munificent gift to Home Missions been received and well invested, its annual interest alone, on the present scale of support, would have sustained five missionaries for an hundred years to come. Well expended, it would have served Christ and blessed men, in some active way, through all time. To have thus made one's life immortal in its strength and power to bless, would have been worth living for, apart from all other beneficent deeds.

I regretted the loss of the money to a good cause, and its subsequent use for evil. But I mourned for my friend *his lost opportunity*—the opportunity of putting a finishing touch to his own character, by and in doing benevolent work, when it was in the power of his hand to do it. How grandly he might have improved himself! In the great life-battle his enemy, the enemy of righteousness, the enemy of his Savior, outwits him, puts the main results of his years of toil into sin-producing force; turns them about, so as to antagonize his life-work and do battle against his Savior! What thinks he now of his worthiness to receive the true riches? Who will regret it so much as he? What conqueror would deem himself successful whose last battle ends in giving to his foe the mass of his commissary stores, his material of war, and all the territory won? In this case, that which this man has lost would suffice to furnish material for the Master's service a thousand years. What a gain to him, if he had trained himself to a higher and nobler character by means of it! Here were good intentions. Here, also, was a grand, good man. Good intentions do not evangelize our land, and good men may be made nobler and better. To faith they are to add whatever in character insures conquest. "To him that overcometh, will I give." Far more important than the "pound" is what every man shall have gained by managing it—the sort of character. Let me, then, so prove a faithful and wise servant that when I die nothing shall lapse that could help the cause I love, and nothing have been so left undone as to debar me from highest approval at the hands of my God, or from being entrusted with larger and more glorious powers for higher and wider opportunities!

M. K. W.

Missionary Intelligence.

CALIFORNIA.

Rev. A. L. Rankin, Tulare.

CENTENNIAL CELEBRATION.

I sent you by mail last week a photograph of our church building, also a newspaper notice of the dedication. The railroad employes of our village, with the help of a few of the citizens, presented the church with a fine bell weighing 600 pounds, placing it in the steeple, and rang it the first time at sunset, July 4th, 1876. We had a successful Centennial celebration on that day. I took thirty-seven of the smallest girls of my Sabbath-school to represent the thirty-seven States. They were dressed in white, with a rosette of white flowers on their heads, a badge of red, white, and blue, with the name of the State that each represented printed on it. These

children I put in a car, finely decorated. Mr. Johnson, the master mechanic of the railroad shops, assisted me in building the car, etc. This car was drawn by eight white horses. It was a beautiful sight; the little ones merrily singing as the car moved in the procession. It was the finest exhibition of the occasion, and has done much to increase the popularity of our school. I was the chaplain on the occasion. There were about 3,000 people in the grove.

NO DRUNKENNESS.

But the gratifying feature of our celebration, to which I wish to call your attention, was that there was not one drunken person seen, or a cross word heard, on the grounds or in the village through the day. It is doubtful if this could be said of any other place in our State.

The result of that day shows the importance of commencing religious institutions with the *very beginning* of a village or new settlement. Though there be as yet few additions to the church, the people have been benefited and a decided gain made in morals. Three years ago the good conduct referred to could not have been realized.

A GREAT CHANGE.

I could not help being deeply impressed with the change, when that entire assembly arose to their feet and reverently bowed their heads with me in prayer. It must be remembered that when I came to Tulare Co. Christianity was in bad repute with the majority of the people. The prevailing feeling was opposed to churches and the preaching of Christ. While there is much of that feeling prevailing, I thank God it is giving way under better influences.

Could you have seen our house filled with an audience that listened with undivided attention, the day we dedicated it, and contrasted this with the less than a "baker's dozen," at the beginning of our work, you would have felt that the result was worth all the sacrifice that has been made, and that the Home Missionary Society had not wasted its funds in sustaining the gospel here.

While I am writing of these gratifying results, let me add the following, and this not in any spirit of boasting, but as calling for gratitude to God for the help he has given us.

A lady who has resided for years in Visalia, the seat of justice for Tulare Co., and a place of 2,000 souls, on being told by a friend that my audiences averaged over fifty, expressed great surprise, and said the average of attendance at the four churches of that town together did not aggregate that number. She thought it remarkable that my audience should be so large, after two other churches had been started in the village. She is a Christian woman.

The county is now rapidly filling up with a more enterprising people, who are developing the farming resources of these great plains. The extension of irrigating canals makes very heavy drafts upon their resources, and this will continue for two or three years. By that time we hope, as a church, to reach our "majority," so as to be able not only to go alone but also be a material aid in your work of extending to other destitute places the help you have given us.

DAKOTA.

Rev. G. S. Codington, Lake Village.

ENLARGEMENT.

I have to report this time some mixture of encouragements and discouragements—the former spiritual, the latter temporal. At Medary, where our "application for aid" represented a church of eight members, and an average congregation of twenty-five, we, very soon after sending the application, increased the church membership to thirteen, and congregation to fifty; and the Sunday-school took on new life and interest. There was good prospect of continued growth. Others were here who expected to join with our church.

GRASSHOPPERS—THE THIRD YEAR.

You may remember that among the remarks in the "application" I stated that the young, or larvæ, of the grasshoppers were swarming on the prairies. They became a scourge for us again. This is the third successive year I have been obliged to witness the almost total destruction of crops here. The promise of early spring was met by the steady and sure destruction of nearly all crops. The tiny insects, emerging from the ground about one-eighth of an inch in length, began their work, and for forty-five days, until their full development with wings for flight, we, of course, had to support them. Their extent within the Territory was limited to the regions of Oakwood, Medary, and Flandreau, about forty miles of latitude. They extended eastward into Minnesota. About the last of June they took leave of us, rising in great clouds; and, as we would look up towards the sun, we could see them, like thickly-driving snowflakes, filling the air. We have seen them flying thus on nearly every clear day since; but they have not come down on us in any very great numbers. They have, however, as is reported, visited with almost total destruction the part of our valley about Dell Rapids and Sioux Falls, where, up to July first, there were the heaviest and most extensive crops ever yet attempted. My reports of this are at second hand, and I cannot, therefore, be so certain or definite.

Our own losses by "hoppers" have been quite serious. Last year we did save some gardens, so we had abundance of most useful vegetables. This year we are confined exclusively to peas and potatoes. The "hoppers" do not like peas, and some potatoes were close to a small field of grain, which they took, instead of part of the potatoes. The result of so much destruction here at Medary is that some of our church members and of the congregation, having lost their crops, have been obliged to go back to their old homes to earn a living for the winter. We are left with diminished numbers at present. They all expect to return in the spring, however, and try it again.

At Flandreau the congregation has increased to about fifty, also. Many are new comers. The young "hoppers" were not so numerous there, but the people suffered by a subsequent visitation. The Sunday-school has been prosperous and well attended.

At Oakwood there is a new beginning, somewhat like that of Medary three years ago. Up to this year, there has been but a settlement of two or three families. Some more have come in, and now from a dozen to eighteen persons may be got together for meetings. The country is fine in that vicinity, and must be settled soon. Those who have made the beginning are, of course, using their influence to get others in.

CHRISTIAN WELCOME.

Now, in spite of the many drawbacks and hindrances, this country is filling up with people. It is good for them to come here and find the institutions of the gospel already at work. Persons of evil disposition are reduced to decorum by the moral tone of the community as soon as they come. People, who have never been in the habit of acquaintance with a minister, soon find that in spite of themselves a friendly intimacy comes about. There are not so many of us but we all have to be neighbors. Even those of the —— County people, who were somewhat at enmity because of my interference with their fraudulent schemes of two years ago, have been obliged to yield to the truth, and nearly all of them to accept help and hospitality from me; several in traveling have found themselves at our house at night, and we were glad to spare food and lodging and good wishes to them.

In all intercourse with these people, some of whom are rough and some with but little real principle, I have tried carefully to be true, and to stand on truth without fear. It comes out right in the end always.

I have great hope yet for the future of

this region. I don't think the "hoppers" can continue much longer. Their enemies increase more rapidly than themselves, and by the general order of nature they must yield.

NEBRASKA.

Mr. M. F. Hardy (Student of Yale Theo. Sem.), Highland.

INCORRECT IMPRESSIONS.

Being one of the young men sent out by your Society for missionary labor in Nebraska, and having completed my labors and returned, I submit the following report.

I found on my arrival at my field that my impressions in regard to the work were far from correct. I had supposed that my work would be essentially that of the pioneer missionary, breaking ground for some one to follow; but, on the contrary, I found that the field had been thoroughly canvassed, and that the community was largely Christian.

FIELD AND LABOR.

I supplied at three stations, two of them in Highland and the third in Holt precinct. At two of these I spoke once in two weeks, and at the other twice every other Sabbath, and part of the time in the evening of the alternate Sabbath.

Neither of the churches has a building of its own, but there are good school-houses in which they worship. Two of the stations I allude to had been occupied by Mr. Alley, but the third was taken after my arrival and given up at my departure. At two of these points I found Sabbath-schools in successful operation, and, at the other, one was organized after I reached there. One of these has been very successful, numbering as high as seventy-eight.

POVERTY, A HINDRANCE.

A serious drawback in this work, as well as in the holding of other religious meetings, is the poverty of the people,—many of them not having clothes sufficient to make what they term a respectable appearance, and having so much of pride that they prefer to remain at home. Another hindrance is the great pressure of farm work. They have had so many losses from one cause and another, that they feel very anxious to secure themselves against want in the future. However, I found at the outset a good degree of spirituality among the members of our church, and trust it has not decreased during the summer season. It has, as you know, been the hardest season of the year for supporting meetings; still the attendance has been in the main quite good at the Sabbath services, besides which we have sustained a week-day prayer-meeting, which I believe has been a source of blessing to those who have made the sacrifice to attend. The meetings, in such a region as this, of course vary very much according to circumstances, as there is no village, and the people are quite widely scattered.

RESULTS.

As to results, I can only say that I believe the work has not gone backwards and I trust it has progressed somewhat. Had I remained in the East, the work would have been in far better hands, though perhaps the lack in quality was partly made up in quantity, as I could devote my whole time to the field.

Whatever the influence upon the community may have been, I cannot but rejoice, for my own sake, that I was led into the work. I feel that the experience has been and will be in the future very valuable. I leave the work in the hands of Mr. Alley with faith that, under his efficient leadership, the church will be blessed and built up in numbers and graces.

Mr. G. H. Cate (Student in Yale Theo. Sem.), Red Cloud.

"MY SUMMER IN A GARDEN."

Now that my vacation is closing, I report the summer's work. Mr. Gates located me in Webster Co., to work under the direction of Mr. Maxwell, who has charge of this field. I have tried to

do what I could to advance the cause of Christ, not only by preaching, but mingling with the people in their homes and trying to encourage them. I tell them that our Eastern people don't forget them away out on the frontier, and are willing to send men and means to help them in starting churches. The people *are* poor. There is no money, scarcely, among them. What they pay the pastor is in farm produce. I have been all over the county. I have preached at nine different places in it. The school-houses were almost always well filled, although it was in the busiest season. Here in Red Cloud my house has been full every time. And I think that there has been a good deal of interest manifested in listening to the preaching of the gospel. Seven members have joined the church since my stay here—three by profession and four by letter. I cannot say that I have made any converts. But I have sown the good seed—God's everlasting truth—and I hope that some of it has fallen on good soil.

As to whether Mr. Maxwell is satisfied with my work, he can speak for himself. For my own part, my relations with him have been entirely satisfactory. His house has been like a home to me.

The size of the field, the whole of Webster County, makes it necessary for him to take long rides. The field, in my opinion, ought to be divided. There are several school-houses and neighborhoods where we have preached this summer which will have to be left when I go away. Mr. Maxwell has all he can do to attend to the four branches of the county church and a few neighborhoods near by.

HARDSHIP? NOT MUCH.

Wherever I have been I was cordially welcomed and treated well, even by those who were not Christians. They seemed glad to have the chance of listening to preaching. The hardships of the home missionary life are not so great as I anticipated, or, rather, they are different. The only real hardship [health, money enough, and fine summer weather being given] is that of sleeping in "dug outs" and "sod houses," which are infested with vermin of all sorts. I should have visited a great deal more if it had been otherwise. I can ride fifty miles a day, and preach and work, but I cannot do it long without sleep. I have done the best I could under the circumstances.

PERSONAL BENEFIT.

I have been much benefited by my experience this summer. Wherever I may be called, I shall be a warm advocate of home missions. I shall return to my seminary work with renewed hope and strength.

Mr. G. M. Orvis (Student Yale Theo. Sem.)

A PLEASANT THREE MONTHS.

The work of the past summer has been one that has deeply interested me, giving me as much real pleasure as any three months of my life. When I first went to my field, I found people a little shy, especially the Methodists, who were already upon the ground, but "dead." Gradually this wore off, as they found that I came only to preach Christ, and tried to show a spirit of Christian love toward all of Christ's followers.

I became acquainted with nearly every English-speaking family within a radius of five miles, traveling from house to house and place to place on foot. I interested myself in all that they were interested in, introducing the subject of religion at every opportunity that seemed to me suitable: very frequently praying with people before leaving them, and often these seasons were attended by deep feeling upon the part of all. Afterwards they would frequently take me into their confidence, telling me their personal trials or domestic troubles. The week after 4th of July, Rev. Mr. Tenney (who was located near me) and I took a missionary trip, visiting and praying with every family we came to and holding meetings at night. People turned out quite well,

though it was in harvest. That was the hardest week I had: getting up at five o'clock, traveling, and talking at every opportunity—at one time praying with a man sitting on the barn steps, at another praying in the open field. We did not get to bed a single night till after 11 o'clock, and when Saturday came I was tired, sunburnt, and blistered, yet I look upon it as one of the pleasantest weeks.

HAPPY RESULTS.

I organized one Sunday-school in a neighborhood where they had never had one, nor preaching either. The people appreciated it. I could not get a prayer-meeting organized until two weeks before I left, though I tried. They had had one, but it had broken up, and they were discouraged. Some had reckoned up beforehand how many would be present —"four or five" they thought—but there were sixteen there, and the Lord was in our midst. Of the sixteen quite ten took part, two of the remainder were children. Some of them had never taken part in a religious meeting before. A week from that time, the last Sabbath I was there, thirty-two were out, sixteen taking part, and many both spoke and prayed. That night the Postmaster, the most influential man in the place, spoke for the first time in his life in a religious meeting. He said that he had sometimes thought he was a Christian, and at other times thought he was not. "To-night I feel that I must be and will be a follower of Christ, and ask you to pray for me." Many who had lost all interest in religious meetings were there, and gave testimony to a renewed consecration to their Master. Five who gave no evidence of a Christian life when I went there, gave evidence by their life and conversation that they had, during the summer, given themselves up to Christ; and more could have been done, had I been more faithful. I think that if a good man is sent there next year, some dozen or twenty can be gathered into a church, which will be a vital power for good in that community. I continually pray that God's blessing may attend the feeble efforts that have been put forth this summer.

MINNESOTA.

Rev. P. W. Howe, Glyndon.

SIGNS OF GOOD.

As indicated by the figures given of average Sunday congregation for the quarter, seventy-five; and the average attendance at prayer meeting, nineteen; and at Sunday-school, forty-five; we think we have had great interest manifested by the people in the service and appointments of the church.

Our young people's prayer and conference meeting is continued, with evidences of being a power for good. The two additions to the church are from this company of young people, others of whom are much interested, and, we hope, will soon make a public profession of acceptance of Jesus as their Savior. The average attendance upon these young people's meetings has been about seventeen.

DIFFICULTIES AND EFFORTS.

Our people are again sorely tried through loss, in some cases almost total, of their crops, under the grasshopper ravages and a long drought, so that most of them will, with great difficulty, be able to carry their families through till another harvest, and some must suffer. Hence some pledges made, in good faith, towards meeting the minister's salary and the expenses of the church, must be cancelled. A few families are leaving.

With the hearty union of the church, composed of several denominations by former church connection, it does seem that the people are working so as to support and receive the gospel in the most economical way possible, wasting neither the Lord's money nor His ministers in more than one church and service. It will be remembered that this church has planned to be self-supporting, asking the minister and the Society to give it only such service in gospel preaching, etc., as they could pay for, and expecting the Society to use the minister at other

points for the aid given him. At the same time they have appreciated the fact that the minister would, almost of necessity, give most of his time to this community.

It seems to me that for the coming year the church must become, in some measure, dependent. I have not had the use of the parsonage, because we found it needed too much repairs; so we have together borne the burden of renting a house.

Rev. L. W. Chaney, Mankato.

THE LOCUSTS UPON US.

The pecuniary prospects of this people are greatly darkened just now. The locusts are upon us again, and have deposited their eggs, not only here, but over a wider range of the surrounding country than ever before. Business at this point has already suffered for years from these visitations, as well as from the prevailing hard times, and now very many of the people know not what to do. Mechanics find no work. I have heard them saying, very anxiously, that they see no way of providing bread for their families this winter. Grocers and other merchants find their trade dwindling, and are fearful of bankruptcy. This is especially disheartening to our church, as we have no men of capital in it. They are all dependent upon the success of their business for a livelihood, and for the means of sustaining the institutions of religion. It has interfered with the payment of my salary. There is. at present, an arrearage of more than $200, and I am compelled to be in debt. Strenuous efforts will be made to remove this arrearage, and I have no doubt that the good Lord will give success. He has helped us hitherto. And if adversity brings to us spiritual blessings, we will rejoice in adversity.

MISSOURI.

Rev. A. M. Thome, Memphis.

THE HEATED TERM.

The past quarter has been remarkable as furnishing the hottest and driest weather experienced here for many years. And this is written to say this further, that, notwithstanding the unprecedented heat, our Sabbath-school, and church, and prayer-meetings held right on and through with steady increase and interest. We have been graciously delivered from sickness and deaths through the season, until within a few weeks. I think I have never known such general good health through the summer months. As a very happy result of this deliverance we are the more able, and, I trust, ready for duty this fall and the coming winter.

OCCASIONS OF DISCOURAGEMENT.

We have felt the loss by removal of three of our most devoted workers. Prof. B.'s health failing him, led him to give up the high-school, which we hoped was a permanent institution among us. His removal took away his family and assistant, and as yet we have found none to take their places. It is not possible to have a church without members. It is possible to have members who are as *weights*. Then there are members who are as *wings*. Of this blest kind were that brother, his wife, and assistant. Blessings are they to the church of which they are members. They never give the weary-worn pastor the least trouble, *and that's worth a great deal*. But what can we do to supply their places? Sometimes we are almost led to wish that we, the church, were more nearly of a whatness, evener together. This putting the *new* with the *old* sometimes makes the rent worse, and leaves the rest weaker. But so it is, and we'll just have to abide in our places, and, having done all, wait till the Master comes. It is quite evident to me now that it is not well to encourage undue prominence in the membership of Christ's body, saving that chiefship that comes from being servant of all. The Lord of the harvest send us an abundant shower of this kind, according to his will.

SOURCES OF COMFORT.

1. The Lord reigns; forever blessed b

his name; firm endure his kingdom; and wide extend, and more fully appear his excellent glory.

2. There is increasing love for his Holy Word. There are more persons obeying the Divine order, "*Search the Scriptures*," now than ever before. This is a source, yea, a constant unceasing fountain of joy and comfort.

3. There is a growing expectancy of coming blessings. Not that each individual disciple is alike exercised on this point; but it is easy to see that the body is moving gradually, yet surely and gratifyingly, up to a higher line of nobler life.

4. Greater simplicity in, and diffusiveness of Christian life. Christians are being more impressed with the imperative word, "Ye are the salt of the earth. Ye are *the light of the world*. Therefore, whatsoever ye do, whether ye eat or drink, do all in the name of Jesus Christ, giving thanks unto God and the Father by Him."

5. The presence and power of the Comforter himself. He is the fountain of all comfort and consolation. He alone is the infinite source of all our joy and strength. He has each of his own in present and everlasting remembrance. In all their affliction he is afflicted. He is the angel of the covenant, and will see to it that all that the Father hath given to his dear Son shall come to him.

Miscellaneous.

PRESENT STATE OF THE HOME MISSIONARY TREASURY.

[UNDER date of October2, the Secretaries sent what follows to several papers, and it appeared in their issues of that week or the next. The situation is still—October 13—substantially unchanged, and the urgent necessity is every hour becoming more painfully felt. We republish the statement here, hoping that it may bring instant help from many quarters.]

It is no more than right that the friends of Home Missions, and supporters of the American Home Missionary Society should know the present state of the treasury.

1. The receipts have been suddenly and severely diminished during the last two months, so that the treasury is not only empty, but overdrawn.

2. No drafts have been sent or payments made (except in special cases) on claims maturing since August 1, and covering the three months preceding; nor can they be till the necessary funds are received.

3. Quarterly reports, calling for more than $14,000, have already been received from *the missionaries on the frontiers*, and some of them have now been waiting on file for two months.

4. Reports for the quarter ending Oct. 1 will add about $7,000 or $8,000 more, making a total of nearly $22,000 due to these faithful and beloved missionaries, toward which there is not one cent in the treasury.

What we feared and stated in a note on the treasury in this month's issue of THE HOME MISSIONARY has thus come upon us. The Society has been carried forward, by the goodness of God, through these "hard times" in a wonderful way. This is the first appeal of the kind it has put forth since they began. We had hoped to issue none till they should end. But now duty to our suffering brethren at the front, and a just regard to the feelings and wishes of those who are supporting this great work, and are not willing that such a state of facts shall continue one moment longer than is necessary, compel us to break silence, and make this plain statement.

The winter is close at hand. These missionaries have been waiting and ex-

pecting this money to pay their debts and buy the necessaries of life for winter for themselves, their wives, and children. Many of them live among people as poor as themselves. They get little, and, in some cases, *no* money but what comes from the Society. When that fails they have nothing with which to buy cash articles. . We are persuaded that, could the Christian men and women in our churches and homes read the letters daily received here, relief would be instant. We have felt it our duty to make this statement. We send it forth with prayer and in faith.

FOREIGN MISSIONS INDEBTED TO HOME.

We are indebted to a correspondent of the Springfield *Republican*, writing from the Hartford meeting of the A.B.C.F.M., for an incident of force and beauty that is constantly repeating itself in many similar cases.

"To represent the newly appointed missionaries of the Board, admirable addresses were made by Mr. Tuckerman, of Austin, O., and Mr. Christie, of Andover Theological Seminary, a graduate of Beloit College, who gives up an attractive professorship in that college to take charge of the mission's female seminary at Marash, Turkey. Their speeches marked them as able men, and testified to the almost invariable good judgment and careful discrimination of the executive committee in their appointment of missionaries. Mr. Christie made a good point in expressing his thankful obligations to the home missionary work for the aspirations which now impelled him to go abroad. In the backwoods of Wisconsin, it was a home missionary Sabbath-school teacher that taught him his first lessons of Christianity; through the influences of a little home missionary church he was converted; he went to a home missionary college of the New England type, a foster-child of Yale, which has given at least 50 per cent. of its alumni to the Christian ministry, and several noble missionaries now scattered in foreign lands; and he finally courted and married the daughter of a home missionary pastor, who studied under Dr. Hopkins 40 years ago."

THE SUNDAY-SCHOOL DEPARTMENT.

It will be remembered that the National Council at New Haven advised that "the missionary Sunday-school work" of the churches represented there "be incorporated with the work of the American Home Missionary Society, and be provided for by the establishment of a distinct bureau, or otherwise, at the discretion of the Executive Committee of the Home Missionary Society, and that a separate annual collection be taken for missionary Sunday-schools."

The necessary preliminary steps have been taken, and this Society stands prepared and ready to carry forward that work so far and so fast as the necessary funds are provided. It will gladly welcome them from all quarters, and will seek so to administer them as to carry out the wishes of the donors, in spirit and letter, to their cordial satisfaction. Plainly, it can not draw from its customary receipts for this new object. Such was not the expectation of the National Council, as shown by its recommending a separate annual collection from the churches for it, and a distinct bureau or department in the account of receipts and expenditures. It is essential, therefore, that the funds designed for this special work shall be so designated.

In the December number a fuller statement of the whole subject will be made. The above will answer present inquiry.

OBITUARY.

[No tribute to the memory of that devoted and beloved Christian woman the wife of Rev. Lewis Bridgman, of Dakota, could be more fitting than is contained in a recent letter from his pen not indeed written for publication, but

which we shall be justified in thus placing within the reach of her many friends.]

Sept. 5.—My commission to labor another year came while I was watching and weeping at the bedside of my dying wife in Richland, where she had gone to visit a beloved daughter, and assist her in nursing a sick child back to health.

Returning home from my appointment at Eden, two weeks ago yesterday, by way of Richland, I found my dear wife there, very low with cholera morbus. All our anxious care and agonizing efforts to arrest disease and stay the hand of death, even with the best medical aid that could be found in this country, were unavailing. Her age and previously enfeebled state of health gave strength to her malady. She gradually sank until Friday morning, and while the clock was striking the hour of five, August 25th, the Lord took her.

In early life she gave herself to the Lord, and immediately entered most heartily into active service. She acted on the truth that "it is more blessed to give than to receive." She was among the early pupils of the Oberlin Institute, and entered warmly into its reformatory objects and spiritual endeavors. She was always prompt, fearless, and faithful in rebuking sin, and in exhorting sinners to flee to Christ for help. She has been to me a most loving and devoted wife, to our children a tender and indulgent mother, and of the church, wherever we have resided, a devoted, faithful, and sympathizing member. She followed me cordially, soon after we were married, to the young Territory of Wisconsin, and thence, after many years of weary and self-denying labor, to our present abode in Dakota. But she has gone to her rest. We mourn her absence, but not without most rich and sustaining consolation. It seems as though her spirit is still with us, and calling us to more active efforts for Christ and his cause.

About twelve hours before her death, our other daughter, with her husband, Rev. R. T. Cross, your missionary to Colorado, and their two little ones, arrived, on their way to their distant field of labor. They are still with us, anxious to be on their way, but detained by the severe sickness of their oldest child.

Our Co-operative Societies.

American Congregational Union.

Rev. Ray Palmer, D.D., Sec., 69 Bible House, New York.

Rev. Christopher Cushing, D.D., Sec., 20 Congregational House, Boston.

N. A. Calkins, Esq. Treas., 69 Bible House, New York.

Forgetfulness of Duty.—It might fairly be expected that each church that has received aid from sister churches through the Congregational Union, would carefully and conscientiously fulfill the conditions on which that aid was granted. Common honesty, of course, requires this. Christian feeling certainly should prompt it. The failure to do it forfeits the money granted, and authorizes the Union to call for the refunding of the amount given. So many churches fail to remember what they have solemnly bound themselves to do, that it seems very necessary to call special attention to the subject.

Condition IV., on the basis of which every grant is made, stands as follows in the blank form, by filling which application is made for help in building.

"It is made a condition of every appropriation, that each church receiving aid shall *vote to make and make a contribution every year* to the funds of the Congregational Union, and record this vote in the church records; and also keep its

house of worship insured against loss by fire."—Again, Condition X. "In the event that any church organization that has received a donation from the Congregational Union shall from any cause become extinct, or cease to be an Evangelical Congregational Church, or abandon public worship and sell its house, or neglect to keep it insured, or to comply with the other conditions upon which said donation was granted, then the sum which was granted and paid to said church corporation, shall revert to the American Congregational Union and be paid to its treasurer within six months from the time of such a change of the church, or sale of the house, or neglect of the conditions of said grant."—Then in the "Certificate and Agreement" signed by the trustees of each church when the money is paid to them is this definite engagement: "We hereby agree for ourselves and our successors in office that the above sum of —— dollars shall, as above, revert to the American Congregational Union; and we hereby promise and agree to well and truly pay, or cause the same to be paid to the treasurer of said Congregational Union within six months after such change of the church, or sale of the house, or neglect of the conditions of said grant."

In the face of these clearly defined conditions and this express contract made and signed, a *large number of the aided churches neglect* to keep their church edifices insured, and *fail to send* the stipulated annual collection to the Union. Having secured a church edifice, they seem to forget entirely their pledges and obligations. No doubt this may sometimes be owing to changes of pastors and other officers. But we ask special attention to the fact that such forgetfulness on the part of any church that has been aided *is a violation of its solemnly executed contract*, and gives the Union the right and must at length impose on the Board the duty, of *requiring the refunding* of the money granted it. We trust that each minister of an aided church—aided perhaps before his own connection with it—will inquire into this matter carefully, and see that the conditions of the aid received are faithfully complied with. They are certainly most reasonable and in no wise hard conditions. The neglect of them cannot fail to be as injurious to the churches themselves as it is embarrassing to the Union.

Applications are now pressing on our Board, and prompt and generous contributions to our treasury are needed to enable the trustees to grant the assistance asked. We beg our brethren who are *pastors of churches that have not been aided*, as well as those which have, to make their congregations *acquainted with the urgent needs* of the new churches, and to enlist their sympathies for them, and call forth their liberal gifts to the church building fund of the Society which has enabled so many to secure for themselves comfortable and tasteful sanctuaries. We shall be glad to send manuals to any pastors or laymen, who have not received them, if they will send us their names and address.

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.
Money may be sent either to the Treasurer, in Boston, or to Rev. R. B. HOWARD, 62 Bible House, New York.

[Extracts from anniversary address of Rev. Charles D. Barrows, of Lowell.]

"If we work upon marble," says a writer, "it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust. But if we work upon immortal minds,—if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave upon those tablets something which will brighten to all eternity."

This Society is engaged in carrying into execution the thought thus express-

ed. Its office is not to plant marble columns, as did the Grecian or Roman Senate, above the resting-place of their heroes, neither to construct a "Beautiful Gate," with its folds of Corinthian brass, at which the poor and suffering may ask alms; nor yet does it belong to its more peculiar work to build some grand temple, whose magnificence might attract the attention of the world. This is not its mission, and hence time can leave no marks of defacement or ruin upon its work. It is pre-eminently the work of this Society to assist in training and developing minds in the paths of the highest culture and holiest service. The union of the two ideas embodied in this Society, which are in reality not two but one in two relations, was a happy thought, and the Report of 1875 (as well as the one to which we have just listened) bears witness to the wisdom of the originators of the scheme, and the imperative need resting upon the Society to push its work with yet more vigor in the opening future. There are then two departments under the jurisdiction of this Society, and on each we wish to say a few words, in the brief remarks we shall make this morning.

I. One is the Department of Institutions.

The Christian College is an institution that none can afford to under-estimate. Its value no one will be likely to *over*-estimate. What have not the college and the seminary done for New England? Whence have sprung the mighty influences which render New England such a power, if not from the institutions which are the monuments of our fathers' industry, the pride of their children, the hope and glory of our decendants? What interests would not be affected, what foundations of enterprise and social elevation would not be shaken, if one of these institutions which adorn the history of New England should be stricken from her annals? What would the Pine Tree State become without Bowdoin and Bangor? What lamentations would be heard from the top of yonder hills, if Dartmouth, now nestling in the bosom of the old Granite State, should close her gates and end her history? What would this commonwealth become, if the hill of Andover were destroyed like the ancient Pompeii, or if her colleges were silent? What a break in the chain would that be, if the college and the seminary, which, touching the sea, form the link between New England and the South and West, should be reckoned among the things that were, and her history now become a finished volume.

II. The other Department is that of Candidates for the Ministry.

In the Report of 1875 the Secretary remarks that the table of statistics, showing from what quarters the young men aided come, is a table of instruction. And so it is. "The Western fields, which formerly were almost wholly *receivers* of men, have now become large contributors of men." Formerly New England sent out most of the candidates for the ministry; but according to the table of 1875 (and the Report of the Secretary this year shows the same thing), the Western States are very fruitful; 65 from Massachusetts, 37 from Maine, 25 from New Hampshire; while from Ohio there are 38, from Wisconsin 22, from Illinois 24, etc. Four hundred and sixteen (according to Report of 1875), and four hundred and eighteen (according to Report of 1876), are under the care of this Society and helped by them. This is a branch of work which we cannot trust ourselves to enlarge upon in the few moments which belong to us this morning. It is a theme which should be kept before our churches constantly. The inquiry should find expression in every family where children are growing up to manhood—an inquiry for parents and children: Does the ministry call for any reinforcements from this household? Parents should not be so eager to establish their sons in lucrative positions as to consecrate them to the work of the Lord in the ministry. We do not believe

that every converted young man should be a minister. We doubt not it might be of advantage to the ministry if some of us were in other positions. Neither would we underrate the importance of other professions and other spheres of usefulness, in all of which there is opportunity for Christian character, and great need of Christian example. But we still affirm that every Christian family ought to raise, as the *first* query: Does God wish my boys to become preachers of the Word? And the Christian young man, before he enters any other profession, should also ask the question prayerfully: Is God calling me into His ministry? The superiority of the ministry should be held up before our children.

Appointments in September, 1876.

Not in commission last year.

Rev. F. A. Vaudray, Benicia, Cal.
Rev. L. P. Norcross, Platteville, Col.
Rev. A. L. Seward, Pebble and Glencoe, Neb.
Rev. William S. Crouch, Madura and out-station, Kan.
Rev. Charles O. Parmenter, Cromwell, Iowa.
Rev. Moses Alley, Waupaca, Wis.
Rev. Jarvis Richards, Kewaunee, Wis.
Rev. Thomas Towler, Shelby and Hart, Mich.
Rev. S. D. Cochran, D.D., Kidder, Lathrop and Mt. Carmel, Mo.
Rev. Thomas H. Griffith, Lawrenceville, N. Y.

Re-commissioned.

Rev. William C. Merritt, Saratoga, Cal.
Rev. Hugh C. Walshe, Pescadero, Cal.
Rev. John N. McLoney, Vermillion, D. T.
Rev. James Oakey, Elk Point, D. T.
Rev. Charles C. Starbuck, Monroe, Looking Glass, Pawnee Reservation and Lost Creek, Neb.
Rev. Lauren Armsby, Council Grove and Hill Spring, Kan.
Rev. Henry Davies, Bala and Sumners, Kan.
Rev. Perley M. Griffin, Parsons, Kan.
Rev. Joseph B. Ives, Douglass and Pole Cat, Kan.
Rev. Harvey Jones, Pleasant Ridge and Western Park, Kan.
Rev. Henry Rees, Dry Creek, Emporia and Coal Creek, Kan.
Rev. Henry C. Scotford, North Topeka, Kan.
Rev. Dudley B. Eells, Providence, Belgrade, Nicollet Station and vicinity, Minn.
Rev. William Gill, Mantorville, Minn.
Rev. Ludwick Kribs, Park and Hawley, Minn.
Rev. Jonathan Copeland, Dunlap, Iowa.
Rev. Luther P. Mathews, Postville, Iowa.
Rev. George W. Palmer, Carroll, Iowa.
Rev. Alfred A. Whitmore, Anita, Lincoln Center, and Outstations, Iowa.
Rev. Albert M. Case, Sharon, Wis.
Rev. Quincy L. Dowd, Warren, Wis.
Rev. Clarence A. Beckwith, Wayland and Hopkins, Mich.
Rev. John J. Bunnell, Allendale and Eastmanville, Mich.
Rev. Gerrit Dangremond, Fremont Center, Morgan Station and Alleyton, Mich.
Rev. Alfred L. Gridley, Benzonia, Mich.
Rev. Arthur M. Thome, Memphis, Mo.
Rev. Edward S. Palmer, Knoxville, Pa.
Rev. Benjamin F. Bradford, Seneca Falls, N. Y.
Rev. Walter W. Curtis, West Brook and North Walton, N. Y.
Rev. Charles W. Drake, Evans and Angola, N. Y.
Rev. George A. Flower, East Stockholm, N. Y.
Rev. Thomas M. Griffiths, Turin and Tug Hill, N. Y.
Rev. Edgar Perkins, Copenhagen, N. Y.
Rev. George B. Rowley, Norfolk, Raymondville and out-station, N. Y.

Receipts in September, 1876.

MAINE—$3.45.

Standish, Sabbath School, by Abby M. Lowell,	$3 45

NEW HAMPSHIRE—$406.00.

Derry, Legacy of Mary J. Whidden, by J. Blanchard, Ex.,	386 00
Keene, Home Miss. Soc., First, by Mrs. J. L. Wyman, freight,	5 00
New Market, T. H. Wiswall,	10 00
Webster, A Friend,	5 00

VERMONT—$42.00.

Greensboro, Mrs. J. D. Pinney,	10 00
Middlebury, "A Friend of Missions,"	2 00
Newbury, Mrs. F. Keyes, to const. M. P. Aiken a L. M.,	30 00

MASSACHUSETTS—$2,907.83.

Mass. Home Miss. Soc., by C. Demond, Treas.,	2,500 00
Amherst, A Friend,	1 00
Amherst, Prof. E. S. Snell,	10 00
Newburyport, Avails of Miss. Pear Tree, by Mrs. C. C. Cleaveland,	5 00
Northampton, W.,	100 00
Northampton, A former Home Missionary,	10 00
Rehoboth, by J. C. Marvel,	30 00
Salem, J. H. Towne, to const. him a L. D.,	100 00
Sheffield, First, by T. C. Wickwire,	5 00
Worcester, Union, by P. L. Moen,	92 83
Worcester, W. Henry Vail,	50 00

CONNECTICUT—8,576.84.

Greenwich, Stillson Benev. Soc. of the

Second, by Mrs. Edward Mead, Treas., which const. Mrs. Jane McDougall, Mrs. John Collins, Mrs. Benjamin Husted, and Miss Georgie Webb L. Ms., $380 00
Guilford, First, A Friend, by F. T. Jarman, 100 00
Gurleyville, Second, by E. P. Conant, 13 98
Hartford, Legacy of Oswin Welles, by C. Welles, Ex., 1,000 00
Harwinton, by M. L. Goodwin, 51 94
Lebanon, Goshen Soc., by E. Geer, 83 50
Milford, on account of Legacy Mrs. Nancy B. Durand, by Judge Morris, Trustee, 1,178 41
New Haven, Rev. Joel Mann, 5 00
North Granby, Legacy of Rev. C. Bentley, by A. Cooley, Adm., 509 01
Norwichtown, Legacy of Miss S. Waters, by O. P. Wattles, Ex., 150 00
Simsbury, Miss Calista C. Buell, to const. Mrs. E. L. Robbins a L. M., 30 00
Stamford, A Member of the First Presb. Ch., by J. Clark, 75 00

NEW YORK—$410.25.

Received by Rev. J. C. Holbrook:

Bangor,	$7 00	
Eden,	3 35	
Frewsburgh,	6 50	
Greig and Port Leyden,	10 44	
Hopkinton, Rev. H. H. Waite,	5 00	
Ironville,	10 56	
Lincklean,	8 00	
North Collins,	5 00	
North Pitcher,	15 00	
Philadelphia,	2 80	
Pitcher,	50 00	
Riga,	9 00	
Sand Bank,	1 25	
Sangertica,	11 73	
Syracuse, Plymouth,	26 44	
Union Valley,	2 50	
West Greece,	6 02	
		175 59

Angola, $5; East Evans, $2, by Rev. C. W. Drake, 7 00
Black Creek, by Rev. W. J. Ballard, 8 75
Crown Point, First, by J. Howe, 43 00
Deer River, by Rev. J. A. Farrar, 3 55
Hancock, First, by A. B. Stimson, 15 00
Harpersfield, by Rev. G. Dean, 14 00
Jamesport, by G. H. Tuttle, 6 00
New Lotts, First, by Rev. I. S. Davison, 10 00
Orient, by C. B. King, 32 50
Perry, on account of Legacy of John Borden, 25 00
Pulaski, by Rev. J. Douglas, 7 45
Richville, Welsh, by Rev. D. Jones, 11 70
Smyrna, First, by M. C. Dixon, 25 00
West Brook, Plymouth, by Rev. W. W. Curtis, 11 71
Westmoreland, by A. S. Brower, 14 00

NEW JERSEY—$2.00.

Vineland, A. G. Bartlett, 2 00

PENNSYLVANIA—$107.00.

Hawley, First German, by R. Warg, 5 00
Philadelphia, James Smith, 100 00
Spring Brook, Welsh, by Rev. R. S. Jones, 2 00

WEST VIRGINIA—$5.65.

Huntington, First, by Rev. A. Bowers, 5 65

OHIO—$10.00.

Lawrence, Mrs. Betsey McGuire, 5 00
Toledo, Edson Allen, 5 00

INDIANA—$1.00.

Montgomery, by Rev. L. Wilson, 1 00

ILLINOIS—$79.35.

Chesterfield, by Rev. B. Loomis, 11 10
Danville, Mrs. W. P. Chandler, $5; A. M. S., $5, 10 00
Genesee, Woman's Miss. Soc., $35.25; Cash, $3, 38 25
Roseville, Rev. A. L. Pennoyer and wife, 5 00
South Chicago, First, by Rev. C. A. Towle, 15 00

MISSOURI—$40.00.

Fiery Fork, by Rev. H. H. Dodd, $2 00
Meadville, $20; Stokes Mound, $8, by Rev. I. Carleton, 28 00
Neosho, First, by Rev. A. J. Smith, 15 00

MICHIGAN—$353.32.

Received by Rev. L. Warren:

Grand Rapids, Rev. G. A. Pollard,	$2 50	
Portland,	10 64	
		13 14

Received by Rev. W. B. Williams:

Adrian, C. C. Spooner,	$2 00	
Lodi, bal.,	290 00	
Vicksburg,	5 01	
		297 01

Bethel and East Gilead, add'l, by Rev. L. P. Rose, 3 41
Climax, First, by Rev. A. J. Hathaway, 5 00
Glen Arbor, First, by Rev. S. S. Haines, 2 52
Lodi, Eli Benton, 20 00
Vernon, First, by Rev. W. W. Kellogg, 12 24

WISCONSIN—$265.01.

Received by Rev. H. A. Miner:

Beloit, Second,	$50 00	
Burlington,	8 00	
Geneva, Presb.,	45 00	
Milton,	8 62	
Sabbath School,	1 13	
Windsor,	5 00	
		117 75

Appleton, Outagamie Miss. Soc., by Rev. H. M. Crosbie, 50 00
Arena, by W. Jones, 15 00
Coloma and Hancock, $4.50; Westfield, $2, by Rev. J. W. Donaldson, 6 50
Ellenboro and vicinity, by Rev. N. Mayne, 7 30
Elroy, $4; Wonewoc, $1.40; Hillsborough Free Will Bap. Ch., $1.75, by Rev. R. Quaife, 7 15
Ironton, Lavalle, and Oak Hill, by Rev. J. R. Knodell, 5 00
Oak Grove, by Rev. W. C. Sanford, 17 00
Reedsburg, by Rev. W. Mooney, 8 80
Union Grove, by Rev. B. F. Perkins, 15 51
West Rosendale, by Rev. H. Safford, 15 00

IOWA—$89.23.

Avoca, First, by Rev. G. Hindley, 6 10
Dunlap, by Rev. J. Copeland, 10 00
Forest City, First, by Rev. J. D. Mason, 6 00
Franklin, by Rev. B. Roberts, 5 00
Grand River, First, by Rev. D. Knowles, 3 00
Hampton, by Rev. W. H. Barrows, 15 00
Lakeville, 56c; Spirit Lake, $4.44, by Rev. J. R. Upton, 5 00
Lansing Ridge, German, by Rev. P. Weidmann, 7 75
Mason City, by J. B. Dakin, 9 30
Ogden, First, by Rev. E. H. Martin, 15 00
Rockford, $1.51; Sherrills Mount, $2, by Rev. E. Adams, 3 51
Sibley, by Rev. B. A. Dean, 3 57

MINNESOTA—$137.66.

Albert Lea, by Rev. E. H. Alden, 4 00
Audubon, $3.30; Detroit, $2.26; Individuals, $4.44, by Rev. P. Fay, 10 00
Fergus Falls, First, by Rev. G. A. Hood, 10 00
Mantorville, First, by Rev. W. Gill, 25 00
Minneapolis, Plymouth, G. by W. Cheney, Treas., Minn. H. M. Soc., 10 09
First, by A. M. Alden, 39 99
Waseca, First, by Rev. L. Loring, 3 64
Winona, First, by J. C. Blake, 29 44
Worthington, Union, by Rev. H. B. Tuttle, 5 50

KANSAS—$42.25.

Received by H. W. Chester, Treas. Kansas H. M. Soc.:

Blue Rapids,	$2 00	
Topeka, First, by Mrs. M. Officer,	5 00	
		7 00

Burlington, Mrs. M. M. Cleaveland.		$15 00
Lawrence, Pilgrim, by Rev. A. M. Richardson.		10 00
Methuen, First, by Rev. H. Hoddle,		2 00
Oswatomie, by Rev. S. L. Adair,		7 00
Vienna, Rev. L. E. Sikes,		1 25
NEBRASKA $11.75.		
Clear Water, $2.75; Neligh, $6; West Cedar Valley, $5, by Rev H. Griffiths,		13 75
NEVADA—$7.50		
Reno, First, by Rev. W. J. Clark,		7 50
CALIFORNIA—$1.50		
Clayton, by Rev. O. A. Ross,		5 00
Hollister by Rev. W. H. Cross,		11 50
Riverside, by Rev. F. H. Wales,		5 00
HOME MISSIONARY,		9 85
		$8,527 44

Donations of Clothing, etc.

Danville, Vt., Mrs. A. G. Thompson, box.
Durham Centre, Ct., Mrs. S. Newton, bbl. and freight, 98 00
Keene, N. H., Home Miss. Soc. of First Ch., by Mrs. J. L. Wyman, Sec., two bbls., 154 00
Newington, Ct., Ladies' Sew. Soc., by A. W. B., box and freight, 43 50
Waterbury, Ct., Dorcas Sew. Soc. of Second Ch., by Miss Gertrude E. Cooke, box and freight, 207 00

Receipts of the Massachusetts Home Missionary Society, in September, CHARLES DEMOND, *Treas.*

Abington, First,		$17 62
Amesbury and Salisbury, by E. A. Johnson, Tr.,		15 00
Andover, Free,	$62 90	
John Dove,	100 00	
To const. Robert S. Lindsay, Joseph A. Smart, Rev. Geo. F. Wright, John G. Greaves, and Elvira A. Foster, L. Ms.		162 90
Bernardston, by D. L. Sammis, Tr.,		51 31
Boston, Berkander,		8 00
Union, by A. Gay,		4 03
Village,		25 93
Vine Street, mon. con.,		10 00
H. M. L.,		2 00
Cash,		150 00
Boxford, Second,		14 13
Braintree, First, by A. B. Keith,		17 00
Bristol, N. H.,		2 55
Buckland, by D. L. Sammis,		17 42
Campello,		70 11
Canton, Evan,		50 00
Chelsea, First,		52 63
Colerraine, by D. L. Sammis,		15 00
Concord, Thomas P. Carlton,		1 50
Curtisville, by O. E. Beckwith,		24 00
Erving, by D. L. Sammis,		3 00
Fairhaven, Miss Sarah Pope,		5 00
Falmouth, North,		16 00
Framingham, South,		140 00
Georgetown, First,		11 04
Greenfield, First, by D. L. Sammis,		50 00
Greenwich, Legacy of Lydia H. Gibbs, by C. L. Record, Ex.,		25 00
Hampden, Ben. Ass., Charles Marsh, Treas.,		
Holyoke, First,	$35 26	
Mittineague,	20 44	
Monson,	81 06	
Palmer, Second,	15 00	
Springfield, First,	50 03	
		172 79
Hanover, Second,		18 70
Hatfield, by J. A. Billings,		44 40
Haverhill, Central, by R. Kelly,		50 00
West,		8 00
Lawrence, South,		$14 00
Lexington, Hancock,		10 00
Monson, A. W. Porter,		300 00
Montague, by D. L. Sammis,		34 05
Newbury, First, by Jos. Little,		85 00
Newburyport, Whitefield, by W. Thurston,		64 17
Northfield, by D. L. Sammis,		50 00
Orange, by D. L. Sammis,		12 50
Orleans,		27 50
Salem, Legacy of Sarah Archer, by J. B. F. Osgood, Ex.,		500 00
Scituate,		14 50
Shelburne, by D. L. Sammis,		28 12
Somerville, Broadway, by J. P. Williams,		8 00
South Hadley, First, by J. Dickinson,		40 00
Stockbridge, Mrs. Joshua Brewer,		5 00
Sunderland, by D. L. Sammis, to const. Cephas Graves, L. M.,		49 00
Tewksbury,		100 00
Wayland, Miss Susan Grout,		5 00
Weymouth, South, Second, to const. Mrs. Betsey C. Thomas and Mrs. Eliza G. Crossley, L. Ms.,		51 00
Williamsburg, by W. A. Hawks,		30 00
Worcester, H. T. B.,		2 00
Home Missionary,		2 10
		$2,571 55

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Andover, by Mrs. H. E. Whittier, barrel,	$100 00
Boston, Central, by Mrs. W. S. Houghton, barrel,	300 00
Boston, Phillips, organ,	75 00
Boston, village, books,	10 00
Bradford, by Mrs. J. D. Kingsbury, three barrels,	187 13
Braintree, Miss Sarah H. Thayer, barrel,	101 00
Brockton, by Rev. E. P. McElroy, barrel,	75 00
Campello, Mrs. N. H. Washburn, barrel,	70 00
Fairhaven, Mrs. S. Pope, box,	10 00
Merrimac, Ladies Social Circle, barrel,	74 03
Randolph, by L. F. Wilkins, barrel,	48 00
Somerville, Winter Hill, by Mrs. J. Whittaker, barrel	60 00
Southbridge, by M. A. Montague, barrel,	67 96
Warren, by L. G. Shumway, books,	
Wellesley, Mrs. S. W. Dana, barrel,	40 00
Weldon, South, cash,	20 00
Westfield, by Miss Lucy C. Smith, barrel,	189 64
Weymouth, South, Second, barrel,	88 00

Receipts of the Connecticut Home Missionary Society, in September, JAMES L. CHAPMAN, *Treas.*

Barkhamsted, by Rev. P. T. Halley, in part to constitute Miss Eden Tiffany L. M.,	$20 00
Bethlehem, by Joshua Bird,	1 00
Bridgeport, Park, by F. W. Storrs,	15 66
Broad Brook, by Rev. L. T. Spaulding,	16 56
Canton Center, by Gaylord Barber,	36 00
Greenwich, Second, L. P. Hubbard,	68 53
Hartford, Pearl Street, by John B. Eldredge, to constitute Alphonso S. Hyde, John B. Eldredge, and Joseph S. Woolruff, L. Ms.,	425 00
Hartford, South, by W. L. Squire, Trustee,	175 00
Hartford, Wethersfield Ave., by R. S. Burt,	20 00
Middletown, South, by R. Douglas,	45 70
New Haven, Third, by F. T. Jarman,	2 00
North Haven, by Rev. W. F. Reynolds,	33 28
South Norwalk, by Stephen G. Ferris, to constitute Miss Harriet Seaton L. M.,	31 25
Suffield, First, by J. W. Spelman,	27 21
Thomaston, by P. Darrow,	72 21
West Winsted, Second, by John Hinsdale,	44 00
West Woodstock, by Rev. Abram Marsh,	5 00
Windham, First, by W. Swift,	29 52
	$1067 92

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIX. DECEMBER, 1876. No. 8.

FIFTY YEARS OF HOME MISSIONS IN ILLINOIS.

[Conclusion of a paper from Rev. J. E. Roy, D.D., read before the Illinois General Association last May, and published in the *New Englander* of July. It contains so much valuable information, that our readers have a right to look for it in these pages. The first part was given in the November number.]

SUPERINTENDENTS.

AN essential part of the home missionary scheme is its system of superintendence—an agency for exploring, for organizing churches, for promoting the building of houses of worship, for doing evangelistic service, for supplying missionary churches with ministers, for raising funds, for inspecting and endorsing applications; in short, for aiding the beneficiary churches and their pastors by all feasible means—eyes and ears to the Society, hands and voice to the field. Besides all the work of administration, the superintendent usually preaches every year more gospel sermons than he would deliver in any pastorate.

We find that five of the Illinois Association have served the state in this capacity: Baldwin, Hale, Bascom, Kirby, Jenney. Indeed, this agency, as a method of the Society, was inaugurated here. It grew naturally out of the ideal of the band, which was not simply to plant the college and around it the cordon of supporting churches, but to put in motion throughout the State all civilizing and Christianizing influences. In order to this, some one must take the field to explore and superintend.

Mr. Baldwin was the first of these, entering upon his work in 1833, and continuing in it four years. A specimen of his work was a tour made in that first year on horseback, in company with Mr. Hale as assistant, from Jacksonville to Chicago, a trip of seven weeks and of seven hundred miles, in which they preached fifty sermons and held several four-days meetings. Arriving at Chicago, which they found to be a town of three hundred and fifty inhabitants, with twenty-two doggeries, they were glad to find that the Society had already sent forward the missionary, Jeremiah Porter, for whom they preached five times within a week. During that same year Rev. Aratus Kent came across from Galena on horseback, lodging by night upon the prairie, as he found only one settlement on the way. He came over to see if it was not time to start a mission work at Fort Dearborn, and was also glad to find Mr. Porter, and to welcome him as his nearest neighbor. He reported to the Society: "I have rarely addressed a more attentive and apparently devout congregation than that which I met on Sabbath morning in the garrison,

and which, combining the people of the village and gentlemen of the army, constituted a large assembly for this country. It is an important station, for we shall have opportunity to visit several settlements, just forming in the vicinity, which are entirely destitute of Presbyterian preaching. And if the pier now commencing should be permanent, and the harbor become a safe one, Chicago will undoubtedly grow as rapidly as any village in the western country." With twenty-six members, all Congregationalists except Dea. Philo Carpenter, the First Presbyterian Church was organized. On their way back the two agents fell in with Mr. Bascom in Tazewell county, and held an open-air four-days meeting, using an ox-sled for a pulpit.

Mr. Hale, following Mr. Baldwin, took the work for five years, associating with himself Mr. Bascom, who soon took the work in the northern part of the State in connection with his pastorate in the First Church at Chicago. He organized the churches of Ottawa, Bloomingdale, Millburn, Elk Grove, and others. Mr. Hicks followed him in Northern Illinois, and Wm. Kirby in Central and Southern; and these in turn were followed by Aratus Kent and Elisha Jenney. The last named, in his ten years before 1868, had to do with the organizing of forty-one churches, with the building and dedicating of thirty-nine houses of worship, with the graduating of twenty-one churches into self-support, and with promoting numerous revivals of religion. Rev. H. D. Platt came between him and the present superintendent for Southern Illinois. It is a further illustration of this work that in one year my associate, Rev. M. K. Whittlesey, besides the ordinary labor of his office, has preached one hundred and forty-seven sermons and delivered fifty addresses; and, in each year, has been permitted to labor in several revivals of religion.

RELATIONS TO INSTITUTIONS OF LEARNING.

Consider also the relation of these home missionaries to higher institutions of learning in our State. The members of the "Illinois Association" came and founded their college. Some became trustees, some instructors—all, enthusiastic supporters. One gave to it his life-work, and the fruit thereof is the abundant reward. *The Home Missionary* for April, 1830, says of the young Rev. J. M. Sturtevant: "He writes that, having performed about two months' missionary service, he was appointed instructor in the Illinois College and had entered on his duties. We learn from other sources that this college, in which the friends of Home Missions in this part of the country have taken so deep an interest, has commenced its operations with the most encouraging prospects." Mr. Baldwin, after his experience in founding this college, and after his six years of principalship in the Monticello Seminary, which he had developed, and which must have educated not less than 2,000 young ladies, became the originator of the College Society and attained the title of "the father of the western colleges." John M. Ellis and his wife planted the Jacksonville Female Academy, which is a tree of life. Knox College was a child of a missionary colony, and was nurtured by the missionary churches round about. "The Mission Institute," founded in 1837, within the precincts of Quincy, was intended by Dr. Nelson and his coadjutors mainly as a school for training male and female missionaries for the home and foreign fields. The *Catalogue* for 1849, which I have on hand, reports Rev. Horatio Foote as the President of the Board of Directors, and Dea. Willard Keyes as Secretary and Treasurer; the same on account of whose benefactions to the Chicago Theological Seminary its "Keyes Hall" was so named. That *Catalogue* also reports the names of fifty who had already gone forth as the ambassadors of Christ. Of these, there were fifteen male and nine female foreign missionaries, who were located among the Sioux Indians, in Jamaica, in West Africa, in India, in New Zealand; and among these

were Rendall, thirty years in the Madura Mission; Mellen, twenty-four years in Africa; Geo. Thompson, of the Missouri Prison and the Mendi Mission; and E. T. Doane, twenty-one years in Micronesia, and now in Japan.

Beloit College and Rockford Female Seminary, twins, were born of the enterprise of home missionary men and churches. Wheaton, a child of the anti-slavery reform, has had its home and its nurture among the churches of home missionary planting. The man who conceived the idea and the plan of the Chicago Theological Seminary, and who set it agoing, Rev. Stephen Peet, had been a missionary and an agent of this Society; and it was the home missionary work in the Northwest that made it possible for such an institution to come into life and power—itself at once the child of, and mother of, home missions. Of its 197 graduates, and of the 319 who have been in connection with it, *ninety-one* have labored in Illinois, of whom *fifty-two* are now pastors in the State. And so, for the different denominations of graduates, Illinois College has already sent forth 100 ministers; Mission Institute, 50; Knox, 50; Beloit, 106; Wheaton, 17; and then each one about half as many more from students who did not graduate—in all about *four hundred*. And in many other ways these institutions have been vast home evangelizing forces—such is the mutual relation of home missions and the higher schools of learning.

An item of home missionary service to all the colleges of the State ought here to be put upon record. In 1830, while Mr. Baldwin was a home missionary at Vandalia, as a trustee of Illinois College he applied to the Legislature, in session there, for a charter. Those enlightened Solons were terribly afraid of the Yankees and of corporations of an ecclesiastical sort. In the hearing of Mr. Baldwin, one of them arose in his place, and said that, "if they granted a charter at all, he was in favor of restricting the corporation to *one quarter-section of land*, for, otherwise those college men would use their immense funds in buying up new land in the northern part of the State, and then put on tenants at will, and finally sway the political destiny of Illinois!" The charter was refused. It was in the same spirit in which Lieut. Gov. Kinney, in the Legislature, as Gov. Ford says, opposed the Illinois and Michigan Central, because it would flood the State with Yankees. And yet this Lieut.-Governor was a preacher and a very popular man. And so this first college of the State waited four years for an improvement in public sentiment. Then Mr. Baldwin, reinforced by the new President, Edward Beecher, made another application for a charter. By this time the Methodists and the Baptists were on hand for college charters. So the three institutions formed a ring. They took the bill which the Jacksonville men had framed by a modification of the charter of Yale College. "It was so ordered in Providence," said Mr. Baldwin, in a letter to the writer, "that the chairman of the Senate Committee on Education was Col. Thomas Mather, then of Springfield, but a man of Puritan training under Rev. Dr. Porter, of Farmington, Conn. So we all joined our forces and agreed to commit our bill to him. But I spent two days in writing out an argument to show *the safety* of literary corporations, and read it in the hearing of the Senate Committee and of our Methodist and Baptist friends. The committee agreed to adopt it as their argument on the bill, and the result was, that we secured charters for Illinois, Shurtleff, and McKendree Colleges." And yet each one was limited to a quarter-section of land, and was forbidden to open a theological department.

RELATIONS TO FREEDOM.

Thus the Puritan and the Cavalier had met upon these prairie fields and in the halls of legislation. The Cavalier had possession of the country—had picked his

position. The contest was sharp and prolonged. But Puritanism now gives law to the Empire State of the interior. The old southern, oligarchic, *precinct* system, at first incorporated into our civil polity and regnant for thirty years, has, to a large extent, been displaced by that truly democratic, educating and elevating New England township organization; though, in the lower part of the State, from year to year, some of the counties are voting yet whether they will make the change or not. The free-school system, now only twenty years old in the State, has become the standing order. So, too, the Puritan idea of freedom has had here its conflict and its victory. The first Constitution of the State allowed the old French settlers to retain their slaves. The slave code of the South was transferred to our statute book as the Black Laws of Illinois. Notwithstanding the liberty proviso of the ordinance of 1787, when the State was only four years old, a desperate effort was made to open it to slavery. In the Legislature of 1822–3, it was by a piece of political jugglery that the *one vote* was secured which was necessary to the requisite two-thirds for ordering an election upon a new Constitution that should allow slavery. The canvass for that convention was one of the wildest excitement, and was prolonged for eighteen months. Of the five newspapers in the State only two went for freedom. The editor of one of these two was Hiram Eddy, a native of New England. For the other, the late Rev. Thomas Lippincott and the late Judge Samuel D. Lockwood were special contributors. Gov. Ford says that Mr. Lippincott wrote fiery handbills; and he says that "the old preachers preached against convention and slavery." Rev. Stephen Bliss, of Edwards county, which had a Yankee colony and a Congregational church, himself a missionary from New Hampshire, was run upon the anti-slavery issue and elected to the Senate. Wm. H. Brown, who was one of the Free-State workers, says that "the great man of the day was Rev. John M. Peck, D.D., a missionary of the Baptist Mass. Missionary Society." "His plan of organizing the counties by a central committee," says Mr. Brown, "with branches in every neighborhood, was carried out by his own exertions and personal supervision, and was greatly instrumental in saving the State." As an agent of the Bible Society he magnified his office by traveling about to disseminate the Bible ideas of freedom. At the election, Illinois did her best, and turned out 11,764 votes, and it was only a majority of 1,834 that saved the State from slavery. It was not until near the breaking out of the slaveholders' rebellion that the infamous "Black Laws" of Illinois were repealed. As the war came on, portions of Southern Illinois were held tremulously in the balance. Rebel sympathizers murdered a provost-marshal and were never punished for it. Enlistments were made in the State for the rebel army. But the people had become so imbued with the anti-slavery spirit that they sent forth their 258,-217 soldiers of freedom. The Congregational churches of the State furnished for the army *one in four of their entire male membership, including old men, invalids, and boys!* It will never be known how much was contributed to this general result by the influence of these missionary pastors, who had ever been the friends of the slave, who helped on the flying fugitive, who, not a few of them, were mobbed because they were anti-slavery, and whose deliverances in their general association were always in advance of public sentiment.

In this review we would put all honor upon the missionary operations of the other Christian denominations within our State. We rejoice in all their accomplished labor, and we claim a share in all their victories, as bringing honor to our State and to the Kingdom of our common Redeemer.

MOTIVES OF MISSIONARIES.

The review of these fifty years would be quite incomplete without an expression

of gratitude to the men who came to Illinois from pure home missionary motives. Some of them came when as little was known of the State as is now known of Arizona. Others afterwards came because of what *was* known of need and of hardness to be endured. They have themselves become a part of the history of the State. In large measure they have aided in giving it the character of a mighty Christian commonwealth. They have been singularly honored of God with length of days, which shows that frontier life is not adverse to longevity. The missionary who had been at work in Illinois for two years before this Society was born, Rev. E. S. Howe, still survives in a green old age. Of the two who began to preach in 1828, Lippincott left us only five years ago, and Watson, at 76, is still an active pastor. And Hodges, a quarter of a century older than this Society, is yet in pastoral work. Aratus Kent came to the age of 76, and had a fifty years of ministry, forty of them in Illinois. Of the original twelve, seven continue to this day; and of the five who have gone beyond, three had filled out more than forty years of eventful ministry—Baldwin, Carter, and Farnham; and of the other two, Barnes had sixteen years of missionary joy; and Kirby, in his twenty years of labor, left a name which is as ointment poured forth. And of those who came later we have not a few whose gray hairs are an ornament to this body, whose presence among us is a benediction. We honor them, we love them. Concerning them we take to ourselves the Apostolic aspiration: "Whose are the Fathers." Whatever we may say of raising up men *of* the West *for* the West, this we gladly testify: That the men who have made the West what it is religiously, and largely in a secular way, were those who came from the East to do anything and to become anything which the good of the West required. Losing their life, they found it. Their lustrous influence has become a part of the history of the cause of Christ in our State.

THE WIVES OF MISSIONARIES.

Such a history as this would lack in completeness without a reference to the influence, the heroism, the sacrifice, on the part of the *wives* of the missionaries. And yet it is as difficult to find the record of their lives, as it would be to do justice to the same, when found. Searching for their names and their work in the Reports and in *The Home Missionary*, we do not ordinarily find them until we come to the fragrance of the crushed flower in the brief memorial of the loving life and the happy death. Rarely do we find such a record as that of the founding of the Jacksonville Female Academy by Mrs. Ellis; or the forming by ladies, in 1833, of the Ladies' Education Society, by which a thousand indigent young women have been aided in a course of study, at an expense of not less than $20,000. Yet many, many others have just as truly left their impress upon society, upon the Church, and upon its auxiliaries. Many a missionary who has been blessed in the training of the social life, has said, in honest tribute: "I am myself, largely, what my wife has made me." Much of his courage was due to her Christian pluck; much of his social amenity to her refining touch; many a piece of his loving pastoral guile, to her instinctive good sense. The Sabbath-school, the Choir, the Sociables, the Ladies' Prayer Meeting—each bears the imprint of her thoughtful, patient attention; while, as wife and mother at home, she has often been a model of domestic character. As they have been partners in life, so have they been partners in the missionary enterprise. Without the romance, and without the prayerful sympathy which attend the departure of foreign missionaries, they left their eastern homes of comfort and of culture to share here in the experience of the rude frontier; yet they would be the last to magnify, or wish to have us magnify, their physical discomforts and the aching void of social life. Rude homes, much

of sickness, frequent removals, lack of domestic help and conveniences, maternal suffering and care, pastoral anxieties and labors, wear hard upon them, until the canker eats at the husband's heart as he sees his companion wasting away under the accumulating burden, which he sees no way of easing. I have been moved by the sacrifice of life on the part of the wives of several of the first Illinois missionaries. In the summer of 1833 Mr. Ellis, returning to Jacksonville from a missionary tour, found that his wife and two only children were in their graves, taken away by the cholera, which had swept off seventy persons in that neighborhood. In the same season and place, and by the same fell destroyer, Mrs. Farnham was removed. Then, soon, the wife of Mr. Jenney; then the wife of Mr. Watson; then the wife of Mr. Bascom, only four years after his coming to Illinois; then the wife of Mr. Sturtevant—all of whom passed away at the opening of domestic life. "Some of them," says one of the bereaved men, "were women at whose death hundreds were ready to exclaim: When shall we see the like again?—women of rare beauty, purity, and high culture, to whose services to the cause justice will only be done in another sphere than this." And yet in this earthly sphere their influence still lives. Of all such, the Saviour's words—"She hath done what she could"—are at once a memorial and a benediction.

A GLANCE FORWARD.

Turning from this look backward through the last fifty years to a glance forward through the next half-century, what may it reveal of Christianizing influence in Illinois? May we not expect that another half a hundred years, starting with this measure of advancement, will witness a great increase in the number and spiritual power of our churches—a corresponding growth in our Christian institutions—progress in the prevalence and power of revivals—a maturing of the Christian State under the training of the gospel of Jesus Christ? May we not expect that the Illinois Home Missionary Society, besides doing its own home work, shall become a succorer of many mission enterprises towards the West and towards the South, and shall, of its sons, raise up many who shall go forward as ministers of the Word to help in the founding of other Christian empires in our land? And may we not expect that our twenty-five Illinois young men, now at work in heathen countries, may, in the next half-century, be followed by a ten-fold number who shall go forth to make known to the nations the unsearchable riches of Christ? All our home work, essential and glorious as it is, shall prove a means of making our nation the great missionary power in the earth.

Very few of us will be here to unite in the celebration of the second jubilee of this National Society. But upon us of the present generation falls largely the responsibility of making that centenary what it ought to be. If we carry on to our successors that which we have received from the Fathers; if we but use wisely the system of appliances which they have set up; if we be filled with the Spirit from on high, we shall resign our trust with assurance that, under God's fore-ordaining love, the report of a hundred years of this evangelizing scheme will give our sons occasion to review the past with still more absolute faith that the triumph of the Kingdom of Christ is near at hand.

SUNDAY-SCHOOL DEPARTMENT.

THIS Society has been planting and nourishing Sunday-schools ever since it began to be. From the first hour of its existence, its missionaries have been pioneers in this work. Nor only that: they have made this part of their service very prominent. No one can compute the amount of their "missionary Sunday-school" labor. Not only have they organized such schools and Bible classes where they have founded churches, but they have gone, in advance of all others, out into the neglected districts, and collected the young and the old together for such instruction. Where the time was not ripe for a church organization—the people too scattered, or too much divided into sects—they have brought them into the Sunday-school. The American Home Missionary Society has thus always been a most effective Sunday-school Society. Yes; more than that. Because, standing on the broad evangelical basis of our common Christianity—the property of no sect and the organ of none—it has ever been planting churches and placing schools under their care, thus making them permanent and not mere summer brooks, it has proved itself the best Sunday-school Union Society.

It is a great mistake to suppose that this business of organizing and extending Sunday-schools in neglected neighborhoods has been omitted, or treated as something of minor consequence, or passed over to other hands, by its missionaries. Their quarterly reports and letters, found in *The Home Missionary*, as well as the Annual Reports of the Society, should have precluded the possibility of such a mistake. Among the general instructions of the Executive Committee to every man receiving commission, is one that reads: "The visiting of schools and *the establishment and superintendence of Sabbath-schools and Bible classes* are objects which *claim your careful and zealous attention*, and which the Committee urge upon your notice with *strong solicitude*." Every quarter, too, each missionary is asked, not only "How many Sunday-school sessions have you attended?" and "in what capacity?" but "*What new opening for a Sabbath-school?*"

A system like this could not fail to bear fruit. The frontiers are to-day studded with schools that originated in this way. The pineries of Michigan and Wisconsin, the prairies of Minnesota, Nebraska, Kansas, the gulches of the mining States, and, not less, the vast regions this side, containing the older States, starting with New England, are gemmed and starred with thousands on thousands—speaking now in no language of exaggeration—of Sunday-schools, many of which indeed have forgotten the mother that bore them and the charity that nourished them, but which were first organized and then carefully tended by the missionaries of this Society. These men did not make haste, running hither and thither, carelessly or ambitiously spreading themselves and their work out, until it became too thin to last. The ostrich (Job xxxix. 14–17) was not their proper type. They selected places with an eye to reproductive results. Where they planted a school, by-and-by a church was almost sure to come to birth, itself to be a fostering mother of other schools and the center of widening circles. These schools were their skirmish line in that aggressive Christian effort which aims at putting a living church of the living God into every town.

But these missionaries have been doing a vast amount of such work beyond merely planting schools. They have raised for their support large amounts of money. They have procured and distributed among them large amounts of Christian literature. They have been the willing channel—that "unpaid agency"—through which the Publishing Society and its predecessors have been accustomed to disburse, with scarcely a penny's cost to themselves, to schools in "destitute and

waste places," tens of thousands of dollars' worth of publications, during the last half-century. Nor have they been satisfied with such outside relations. As superintendents, or teachers, or both, as attending and fostering guardians, helpers, friends, these missionaries, traveling from post to post and preaching as they went, have been most active and influential inside workers. It is not strange, then, that our last Annual Report should give the number in the Sunday-schools and Bible classes under their care as not far from eighty-five thousand three hundred and seventy.

What they have thus been doing, and what the Society has been doing for half a century, they are now ready to do, and in yet larger measure, if only funds be supplied. The Society stands equipped with a working force of nearly a thousand missionaries, general missionaries, and superintendents, so distributed over the broad, destitute field, East and West, and so guided from one center as to give system and economy and responsibility to this work.

It was probably under such considerations as these that the last National Council of Congregational Churches recommended that "the Congregational Publishing Society be disembarrassed of all work incongruous with a strictly business enterprise;" and, further, "that the Missionary Sunday-school work be incorporated with the work of the American Home Missionary Society, and be provided for by the establishment of a distinct bureau, or otherwise, at the discretion of the Executive Committee; and that a separate annual collection be taken for the special work of missionary Sunday-schools."

For reasons which need not now be stated, but which lay wholly outside the Executive Committee and other officers of this Society, the needful steps to give practical effect to these recommendations were delayed. But at length favorable results were reached, and the last Annual Report of the Congregational Publishing Society speaks in the following cordial and clear words: "It seems to fall legitimately within the province of that Society [the A. H. M. S.] to organize and supervise Sunday-schools in destitute regions, in preparation for and in connection with missionary churches. No additional expense is involved; the best men to do the work are already on the ground, and, without waiting for specific instructions, as a part of their missionary labors, are already and have always been gathering Sunday-schools.

After full and frank conferences, looking over the matter on all sides, and sincerely desirous of meeting the wishes of the churches, as expressed by the National Council, the Congregational Publishing Society and the American Home Missionary Society, by their respective Boards of Managers, mutually and unanimously agreed upon and adopted the following Minute in regard to this matter:

1. That the missionary work, in its organization and detail, of forming and supervising Sunday-schools throughout the country, be exclusively the care of the American Home Missionary Society.

2. That the preparation and publication of Sunday-school books and literature of all kinds be exclusively the care of the Congregational Publishing Society.

3. That all efforts and suggestions for the missionary Sunday-school work, hitherto made by the Congregational Publishing Society, be remitted to and assumed by the American Home Missionary Society.

4. That the American Home Missionary Society furnish all its supplies of books and literature in doing its missionary Sunday-school work exclusively through the Congregational Publishing Society."

It will be obvious to every reader that this Missionary Sunday-school work calls, first, for the living man to organize and to inspire. *That*, this Society has all along supplied. But it calls, second, for the book, the library, the illustrated

and attractive paper, that whole modern instrumentality of a winning Christian literature, by which children and youth are drawn and held and taught and saved. And this must often at first be a donation. The money for it, in whole or in part, must be raised elsewhere. To raise this money and expend it *has been* the office of the Publishing Society. Henceforth, under the new arrangement, this devolves upon *us*. The Home Missionary Society has now undertaken, besides sending and sustaining the men who shall organize and maintain schools (something it has always done), *to raise and disburse the charitable funds demanded* to supply those schools with that literature, and anything else necessary to their life and power. This is the department which is new in this Society, and which calls for the new arrangements, and the new help from the churches.

The Society stands ready for such an enlargement as the funds provided shall justify. For, as was said in the November number of this magazine, it cannot draw on its customary receipts for this new work without crippling the old. The National Council recommended a separate annual collection from the churches, and a separate bureau of accounts and disbursements, showing plainly its thought in this direction. Receipts, contributed and designated for this particular object, should evidently be *additional*, and fully equal to the disbursements for it.

Having undertaken this work, this Society now desires to do it. And this statement is made to its friends that they may fully understand its exact position, and give the necessary aid with a more intelligent and stronger confidence. So far as their views are known, they are ready to accept and carry out this new trust with entire cordiality. The Secretaries of its principal Auxiliaries, at a late meeting in Montpelier, Vt., voted that "In our judgment our Societies are in hearty sympathy with this object, and are ready to co-operate with the American Home Missionary Society in this work, and will welcome any suggestions and proposals from that Society relating to the matter." And the Executive Committee of its largest Auxiliary (Mass. Home Miss. Soc.) has transmitted to us its unanimous vote, "to enter into this work in connection with the American Home Missionary Society." Under these circumstances we are encouraged to hope that the Society will be cordially sustained by new receipts in entering on this work so committed to its trust.

We repeat: "*so committed to its trust.*" For it was not sought by this Society. The trust was in other hands, and for years has been managed by them, when the National Council inaugurated and enforced the movement which has resulted in the transfer. But, accepted and undertaken, the Society will seek to fulfil the trust to general if not universal satisfaction. It recognizes the solemnity of it. The amount of possible work through this department, deeply affecting the youth of our country and their spiritual life for this world and that which is to come, is enough to task our energies and weigh upon our hearts.

It is not for the Society to name the measures by which the additional funds shall be procured. All this must be left largely with pastors, with superintendents, and teachers, and friends of Sunday-schools. But we shall be permitted to remind them again, especially as this is the time of year for annual church meetings and arranging fresh schedules of benevolence, that the National Council coupled its recommendation that we should undertake this trust with another, of equal authority, that "a separate annual collection be taken for this special work." The one seemed to hinge on the other. May we not now urge upon the pastors and the representatives of the churches who carried the measure and procured the change, a vivid remembrance of that virtual pledge and of what it involves?

We address ourselves also to that large and growing class in our churches, whose hearts are deeply engaged in Sunday-school work. What is more fitting and proper than that Sunday-schools should nurture Sunday-schools?—than that pros-

pered and well-supplied ones should aid and nourish those that are poor, struggling, and in need of all things?—than that classes which are favored with every form of Christian literature should give, from week to week, out of their plenty in response to the necessities of classes which as yet have nothing? Could anything be in more perfect accord with the fitness of things? Pastors, superintendents, and teachers, as we know, decide the question very much as to where the Sunday-school offerings shall go. Too often these are scattered round in a way to bring back no inspiring or satisfying returns. They seem like water poured into a sieve, disappearing and forgotten. The object is too indefinite, or it is too foreign from the child's mind. We desire to bring this object to remembrance and consideration, as one that is definite, tangible, and suited to take instant hold of a child's imagination and heart. Cannot this Society look to the Sunday-schools of our churches for a large and steady supply of funds to be spent on this object?

Then there are Juvenile Missionary Societies, to which, as it would seem, nothing could be presented more apposite than the aim of sending at least one Sunday-school a library into the midst of a truly missionary district in our own land. We need not go to the ends of the earth to find children and youth to whom the name, even, of Jesus is not yet known.

But we lay this burden over upon the churches—their pastors and members, and upon Sunday-schools—their superintendents, teachers, leaders, members, one and all. We will do what they ask, just as fast *as they shall supply the means.* We cannot go beyond that line; this Society has no power of itself. It can disburse only what is given. This work is a *great* work, and the opening before us in this direction an exceedingly inviting one.

It seems hardly necessary to add that Auxiliaries will be expected to conduct this part of the Society's work, in those States occupied by them, as they have conducted the other. It will evidently devolve on them to cultivate their several fields for this new work in whatever way shall draw to it an intelligent sympathy and generous aid. They will naturally administer upon the funds raised for it, as they have on those hitherto raised to support missionaries, viz., apply what is needed for this work within their own borders and remit the rest to the Parent Society. But, in order to secure distinct and separate acknowledgment, and distinct appropriation to that specific object, a separate account of all such funds should be kept, and they should be remitted under a distinct and separate head.

The same close economy will be studied in this new department that has been maintained in the Society's other proceedings. No increase is expected to the working force at New York. The Secretaries will undertake the new work, in addition to their former duties, in conducting the three departments of Correspondence, Publication, and the Treasury. They will need, and doubtless receive, as they will most cordially appreciate, any aid that may be offered toward making this department an assured success. Especially will they welcome to the columns of *The Home Missionary*, and for such publication as may be found desirable in order more thoroughly to engage Sunday-schools and juvenile circles in this work, suitable articles from the pens of earnest Christian men and women whose hearts will respond to this suggestion.

We must defer further details and suggestions to subsequent numbers. We cannot conclude, however, without renewedly bespeaking, in the most earnest terms for this new department of our work, a warm place in that most wise and generous sympathy with which the Christian Church to-day regards the Sunday-school, and everything connected with its blessed work.

Missionary Intelligence.

CALIFORNIA.

Rev. W. C. Merritt, Saratoga.

BONANZA KINGS.

Doubtless we have our bonanza kings, and one might readily infer that there is wealth enough in California to meet her own gospel wants; and if it were in Christian hands, he would be right. But that "if" makes the difference. Our school-teachers get from $75 to $200 a month—one, who seems like a little girl, in an adjoining district, receiving $80; but this does not help your missionary to live and support his family on $75 a month! Still, all this is by the way. The work in hand is to establish the permanent gospel at this point, and in that we *are making progress.*

EVIDENCES OF IT.

Our church, or house of worship, has been enclosed for some weeks, and we have temporarily occupied it; but yesterday the plasterer and carpenter took it in hand to finish the inside. It will be a beautiful and a pleasant place—the first and only house of worship in the town. The people here are not rich; far from it, indeed—not even one who would pass for such in the entire community, much less in the church; yet they are taking hold with great spirit and real self-denial to build this house for the Lord. The ladies are taxing all resources which their cheerful ingenuity can devise, after the liberal direct giving seemed exhausted. We will worry it through, and soon ask the Congregational Union to pay last bills; but your missionary already feels his income shrinking, and how he will come out remains to be seen; but the house must be a thing accomplished.

On Sabbath morning, Aug. 27th, our beloved daughter, Fannie, passed to her heavenly rest, after a year of suffering. In our great affliction we rejoice in another one added to the "great multitude which no man can number, who stand before the throne and before the Lamb, clothed in white robes and having palms in their hands."

Rev. M. S. Croswell, Sonoma.

QUIETNESS AND ASSURANCE.

The hopeful tendency reported in my last was the forerunner of more settled "peace and good will." The effort towards canceling the church debt was cordially seconded by many good citizens, who have never been to our Sabbath worship. Nearly every man showed some homage towards God by his act. Though many subscriptions are small, the aggregate meets our necessity. The course of lectures, too, is successful beyond our highest anticipations.

Spiritually, no summer's drought has seriously affected us. In June, a young brother, "fervent in spirit," converted from a dissolute life, during the meetings of Mr. Hammond last year, and now studying for the ministry, was providentially led to this valley by one of our deacons to work during his vacation on the farm. His godly zeal led him into efficient work from the start, exhorting near the saloons as also at the union meetings, and using personal entreaty and prayer with the serious. Two young men, long convinced of their duty, but clinging to wordly ways, were led to a decision and profession of consecration to Christ. These were fruits chiefly of the faithfulness of that young brother and our junior deacon, a Dane, whose consecration and Christ-like piety, have made him uniformly a great blessing to the church.

Our union meetings (with Methodists), Sabbath and Wednesday evenings, have continued harmonious, generally well-attended, and have proved to be the best method to attract young people from the street and from worldly amusements. Never before have I seen so many here, under the regular influence of the gospel, and never has there been so much defer-

ence, generally, to the divinely-appointed means of grace.

WHISKEY VERSUS WINE.

The only serious drawback affecting our people is the present glut in the fruit market. Even wine men offer only one-third of a cent to a cent per pound for grapes. One cause is said to be that our thriving saloons import three or four times as much "whiskey," etc. (in cost), as they sell of native wine. If this is so, it would seem to be retributive justice on the wine men here for defending the saloons. They may yet learn the wisdom (or craft) of the Maine cider men, or manufacturers of "stomach bitters," and, like them, seek to place their business beyond all collusion with the unmixed evil of dram shops. *All* the home dram shops do not buy wines enough to relieve one hard cramped wine manufacturer. Still the "whiskey ring" has its thumb-screw upon the wine industry. The city drug works are squeezing to death the grape-growers. But all fruits are low from over-production and lack of market. "Hard times" are beginning to pinch in these grape-raising sections. Perhaps man's calculations having so signally failed, there may be a more general looking for unfailing help, to the providence of God—the only safe and sure Deliverer for time and eternity.

Rev. J. A. Banfield, Woodland.

DELAYED SETTLEMENT.

I have delayed my fourth quarterly report, hoping that our society would settle up its last two years' accounts and take a square start. But the wheat is, just now, August 24th, coming to market, every one is busy (who is at home; about one-half of our members are "in the mountains" or at the Centennial), so collections are neglected, and $260 still due me. Deacon P. says that sum, and more, is subscribed, and will be collected *some time*. This year is the *beginning of* an advance. The society *has money enough to meet* its current liabilities, has raised one hundred dollars more than heretofore for salary, and considers itself on better standing ground than it has ever before had at the close of a year. Fifteen persons have united with the church since I came here. Two have died, three have been dismissed on removal.

WORK FOR MY MASTER.

Some time during the year just closed I wrote you of a visit to a sick lady, and of my confidence in her hopeful conversion. Since that time I spent several hours by her bedside, and each visit strengthened my confidence in her personal acquaintance with Christ as her Savior. Little by little the disease—internal cancer—ate away her life. Before she died she united with the church, and partook of the communion. I often asked her if she could fully say "Thy will be done." Her almost invariable answer was: "Yes, but then if I could only get well and *work* for my Master! I have done nothing so far in life; I want to work now." She often spoke of the Sabbath-school, saying that if she were well she felt confident that she could enlist more workers.

$1,000,000 ASKING AID.

The society has asked me to remain another year, proposing to raise the same salary as last year. I want them to come up to self-support. The families within the society are worth, free of all incumbrances, more than a million dollars in productive property. Most of this is in families where the wives only are members of the church. It is a question that I cannot solve, whether so much wealth ought to receive the aid of the A. H. M. S. when the brethren in many places in all the newer States are so needy. It was out of their great poverty that the churches of Macedonia put to shame the wealth of Corinth. So it will always be, perhaps. Of course it is only religious apathy and spiritual numbness that causes this condition of things. All things considered, I am in doubt about remaining another year. Perhaps another minister

can so thunder the *law*, or so persuade with the love of God that there will be a resurrection of life which would make them self-supporting and useful.

NEBRASKA.

Rev. A. Dresser, Schuyler.

THE FIRST LOSS BY DEATH.

I have been on this field about seven years, and have now the care of four churches, numbering nearly one hundred members, several of whom have passed their threescore years and ten. Four were born A.D. 1800, and some have reached their fourscore years; and yet, till now, no one has been removed by death. But during the last week death has entered the fold and taken one of the original thirteen that constituted the first church organization in this county. After organizing they tried once and again to obtain a pastor. Once and again they failed to find "the man for the place." At last they carried their case to God, asking him to send them the man of his choice, mutually agreeing that they would accept whomsoever the Superintendent should send *as the one God had designed for them.* A line from the Superintendent, assigning me to this county, assured them that their prayer was answered. The deceased was one of that number, and, with her sister, was the first to give us a welcome in their hearts and at their home, and from that day to this have been our helpers in every good word and work. She had been married just two years and half, and now the summons came. She will be missed by an affectionate husband, a little motherless babe, an aged father, a brother, and two sisters, as well as by the little colony church of which she was a member, and her pastor and his family. She rests from her labors, and her works do follow her.

Rev. C. Mowery, Indianola.

PEOPLE'S POVERTY AND SUFFERING.

My chief regret is, that I cannot remain to *continue the work.* Good, I believe, has been done, and many of the unconverted are very tender; but the work, which has only been begun, needs to be followed up. I leave my work with the conviction that God will foster the seed which has been sown. There have been some hindrances in the way of any very special work, and perhaps the most formidable was, that one or two busybodies tried hard to stir up envy and strife between this and our sister Methodist church. Then it was the busy season with farmers, and farming is almost the sole pursuit of the people thus far. They are poor, and usually have but one team, sometimes only an ox-team; and, after working it hard all the week, it seemed almost cruel sometimes to take it out for a drive of from one to five miles to church and back. Nevertheless, the people do turn out in larger proportion, according to population, than they do in our Eastern cities. Some are ashamed to go to church because they have not suitable clothes to wear, and I am persuaded that many of us, who go to church every Sunday, would feel like them in their circumstances. It is very easy to say that their clothes are good enough, etc., but it is quite another thing to remove their delicacy of feeling. Some of these obstacles are disappearing. The churches are growing more and more harmonious.

WOLF AT THE DOOR.

The grasshoppers have just been here and destroyed all the fruits of farm labor; so that the country is left without work and without food. Some are going to leave the country, others have neither the means to leave nor to remain, and know not what to do. Many are going to try once more. *Our* people are all intending to remain. One man, who has planted his fifth crop and worked hard ever since he came, said, not long since, with deep emotion, "I have just flour enough for one more meal for my family, and know not where the next is to come from." I know another family where the father and

often the mother work away from home, and the little boys from eight to twelve years old are sent out to herd cattle from morning till night, with not even as much as a lunch for dinner. Such instances will no doubt be numerous during the present year. God grant that there may be none worse. There is great need of permanent ministerial work; but the people must be entirely dependent on the Society for it till they succeed in raising something for their own subsistence. The people in this frontier country are sorely in need of the prayers, the sympathy and support of their brethren at the East. Here is a field of labor which will surely yield a large increase, if we can only abide God's own time.

Rev. C. S. Harrison, York.

BUILDING AND BUSY.

It has been a busy quarter; I have organized a church at Arborville, a beautiful new town in the north-west part of this county; nine members at first, with a prospect of the number doubling soon. I am now moving to build a church there. No church edifice within fifteen miles of that point. The people are hungry for the Word. Our school-houses are new and comfortable, but they cannot hold half the people who would come if there were room. I have sold my beautiful farm at this place, but it took every dollar to pay debts contracted during my church-building enterprises. I am now building in York; and, if the amount due could be sent on soon, it would be a great help. I preach every Sabbath morning here, and in the afternoon of one Sabbath I dine ten miles north-west on Lincoln Creek, and preach to one of our little churches there. In the afternoon of the alternate Sabbaths I preach at Arborville, where I hope to see a strong church. I intend to hold these points. I have other pressing calls, and needy ones, but I do not like to *scatter fire too* much. There are not *Sabbaths enough* to go round, and as the work among farmers grows less pressing, I shall preach on week day evenings. My field will soon require another man. I am greatly aided in my work by a pair of

CONVERTED INDIAN PONIES.

When I purchased them, one was perfectly unmanageable, wild and wicked, whom no man could ride or harness. The man of whom I bought her thought he had a good joke on the minister; but she works now, and drives too. The pair weigh but about 600 apiece, and they go like the wind. Last Sabbath I preached here, and had to drive eighteen miles to attend a funeral at Arborville, with only two hours to make it; the weather was hot, but they came in ten minutes ahead of time. They are like a pair of antelopes; and if you have a missionary anywhere, with plenty of work, and a sanguine temperament, furnish him with Indian ponies. He will save time and do a great deal more work. One of mine, which I call Sioux, was captured very young from the Indians, and is one of the wickedest and hardiest and fleetest of the horse kind, but yet yields to kindness and firmness.

MINNESOTA.

Rev. L. W. Chaney, Mankato.

INTERESTING MEETINGS.

Notwithstanding the excessive heat of the summer, and the absence of a considerable number of our people, the congregations kept up well, and were larger than I expected. The prayer-meetings also were quite full. We have been studying the Bible by topics, both pastor and people bringing in passages of Scripture bearing upon a topic previously announced. Many of the meetings were thus made very interesting and instructive.

We have also had a young people's meeting on one evening of each week, and what we call a "Young People's Christian Band," organized for mutual religious improvement, and for Christian

work. All are invited to become members who can affirmatively answer these three questions, viz.: (1) Do you desire always and in all things to do right? (2) Will you try? (3) Will you ask, and continue to ask the help of Jesus? We hope, through this organization, to prepare many of our children and youth for membership in the church, and ultimately to bring them in. Its weekly meetings are for prayer, exhortation, and the quotation of Scripture; also, each evening, a select reading—usually, a short religious narrative. Once in about two months a public meeting is held, on Sunday evening, in which the young people take part in various ways. We hope to reap a good harvest from this field of effort.

Rev. R. S. Armstrong, Winnebago Agency.

GETTING STARTED.

Since I began labor at the Agency, with the exception of one Sabbath, I have preached regularly at this place in the A.M., attending Sunday-school in connection with the preaching service, and then alternating the P.M. between Janesville and the county line. But the getting started has required a good deal more hard labor than can well be told. The mere filling my appointments, twelve and fifteen miles apart, is but a small part of the work. I have been obliged to devote a large part of my time during the quarter to repairs and building. The only house that I could rent was an old shell, small and filthy, and needing much renovating and repairs, inside and out, requiring, also, a lean-to to prop it up and afford us a kitchen. I have had also to build a barn (a rather rough one) for my ponies—a very necessary equipment for a home missionary. I have already paid, in advance, $75, for repairs and building, and shall have to add more expense to make my house tenantable for winter.

Well, we have got things fixed, so that we feel somewhat at home, though we shall have to put up *with many inconveniences* which we should not have had, had we remained on Presbyterian ground. But then I like "the old path, wherein is the good way," the best. And I am glad to be again counted on your roll of home missionaries, albeit, my exchange of fields has subjected me to an actual loss of not less than $100. But what is loss to me, I shall count gain for Christ.

THE OUTLOOK.

This field looks large, too large for any one man to work efficiently. I can see abundance of work for three ministers. To do all that is urgent, I should need to do three times as much as I can, and then each soul would receive only a little. Well, it seems to be spreading it on mighty thin, to scatter so little seed over so much ground; and, frequently, like Issachar, I find myself crouching between two burdens. There does seem to be a growing appetite among the people for the Word. My congregations at Janesville and the county line are often crowded, and I sometimes hear words of interest dropped that give me encouragement. While this is pleasing, I am aware that my only sure ground of encouragement is in the divine promises. These give strength to my weakness, and hope to my heart when faint.

The people at the Agency cannot be called a church-going people. I shall look for a better attendance when we get into our new meeting-house. Six new members were received to this church at our last communion—five by letter, and one on profession.

MICHIGAN.

Rev. S. O. Bryant, Mancelona.

AN EARTHLY HOUSE.

The labor of the last three months is mostly manual labor. For the past two I have worked hard and almost constantly—chopping, logging, burning, driving oxen, etc.—have been my own carpenter, mason, glazier, and painter. I have succeeded in getting a small house so far along as to move into it, and we are for

the present quite snug and comfortable; but I have a good deal to do yet to get ready for the long, cold winter, and the deep snows. I hope two or three weeks more will put us in shape to go through nicely, and then I shall be ready to give my attention more entirely to my regular work as a pastor. I have felt obliged to devote myself thus to manual labor, because I could see no other way to get my family comfortably situated. I hope soon to open a vigorous campaign against the powers of darkness here, and pray God that we may be blessed with a gracious revival this winter that shall cause this wilderness to become as the garden of the Lord.

A STRAY HORSE.

I have met with one quite serious misfortune since the quarter began. The 16th of August my horse strayed away, and I have been unable to get any trace of her until to-day, when I heard that she is in the woods about thirty-five miles from here, but can't be caught. So I shall go early to-morrow morning in pursuit. I had about given up all hope of finding her, and expected to have to buy another, or go on foot as I have done for the past few weeks. I have had many new, and some pretty rough experiences since I came here, but I am not discouraged. The country is rapidly improving, and we shall soon be rejoicing in all those privileges and advantages that bless the older settled communities.

GRAND OPPORTUNITY FOR WORK.

I feel that I have a grand opportunity here to do a good work for the Master, and most earnestly hope and pray that he will give me grace and wisdom for the occasion. I have already gained the good will of all the people by letting them see that I am not afraid to take hold of any kind of work, and hope to turn this kindly feeling to good account for Christ and their souls. The field that properly belongs to me is a large one. There are three points beside this where I ought to preach, but it seems impossible to reach the third, as they all require service in the afternoon. I could reach the two most distant on the same Sabbath, as they are only four or five miles apart, if I could put in an evening service; but it seems impossible to do that, for no one thinks of going out evenings at all without a lantern, as the dense forests make it so dark, almost as soon as the sun goes down, that it is impossible to keep the road or tell where to go. But I hope to be able to supply all three of these places before long. They all need to have the gospel preached and the means of grace sustained among them. I have marked Chestonia as a new opening for preaching, because they are asking for it, and nothing prevents it but my inability to get time for a service. They have organized a Sabbath-school. In a very few years, I think, Chestonia and Kearney will constitute a good field for a missionary by themselves.

FULL MEETINGS—INTELLIGENT HEARERS.

The meetings at all the places where I preach are well attended, and by a good class of people. You would be surprised to see the intelligence and culture to be found here in log-houses and even in bark shanties; and yet if you could go over the field and know the people, you would not be surprised that only one hundred dollars is raised on the field for my support. The Sabbath-schools are all flourishing, except one, that at Kearney. That has gone down for the present, for lack of some one to lead it perseveringly. We will keep it going some way all right, however. I intend to hold special meetings at all these points this winter, and hope for gracious revivals all over this field. Give us your earnest prayers to this end.

Miscellaneous.

THE TREASURY.

We should be glad to report a more cheering statement. But, while there is a little gain upon the figures of last month, the treasury is still $20,000 behind. This amount is largely due to missionaries at the North and West. This greatly adds to the severity of the case, for they are living amidst communities, many of them, which are themselves exceedingly poor, and at this time really unable to do anything for their ministers.

Until four or five months since, the Society had paid in full and promptly, through all the hard times. It was a matter of remark and of constant thanksgiving. At that time came a sharply sudden and severe diminution of receipts, reducing them more than one-half. We have not to look far for reasons.

The "Centennial" reports 8,000,000 admissions—representing, probably, at least 2,000,000 persons. These were mostly from that great middle class, where the mass of contributors to such causes as ours is found. Allowing an average expenditure of $25 or $30 to each person in preparing and going, staying and returning, we have a total of fully fifty or sixty millions of dollars spent by that class within four or five months upon this one thing. Many would set the figures much higher. We desire to keep within safe estimates.

The effect of such a sudden outlay upon benevolent receipts was immediate. All societies and boards are suffering together. When men and women have first been "saving up," and then borrowing to accomplish such a purpose, they "feel poor" before and after. Their gifts are likely to be smaller than usual.

But it is not needful that we go into the reasons at length. We have named this one to point a moral. If Christian men and women and children have been making such an outlay [illegible] object (and certainly no one can find the least fault with them for doing it), if they have had this new enjoyment, *shall Christ's cause be made the sufferer for it?*

MISSIONARY BOXES.

We tender hearty thanks to the helpful Ladies' Societies that are this season offering boxes with even more than their usual liberality. We are confident that no family *with small children*, desiring a box, will be uncared for. We have, however, on our list as many as *fifty families* with no children, or only those of adult age, that need help not less—some of them far more—than do those for whom aid is far more easily obtained. Have we not fifty societies that will at once offer to prepare each a box for such a family? Such offers will be received with special gratitude, and we believe they will be peculiarly acceptable to the Master.

DEVOURERS.

We are not disposed to force grasshoppers upon public attention beyond their deserts. But they sadly obtrude upon ours. Not a week passes—hardly a day—in which some church, on the long wavering line from Northern Minnesota to Southern Kansas and Missouri, around by Dakota, Wyoming, and Colorado, does not ask the same aid, or larger aid, because of these devourers of the fields. The number of such churches, impoverished and defeated in their struggle to reach self-support is very great. This locust plague is thus retarding our advance towards the regions beyond.

We hope our readers will not tire of the subject, or deem us disposed to make too much of it. The fact that some crafty men have tried to turn this widespread affliction to selfish ends should not blind us to its severe reality over large areas

or prevent our hearing the call of God upon us to give more freely to brethren and churches so afflicted. Out of many accounts here is one from the *St. Paul Pioneer Press*, describing portions of Minnesota, that may help those at a distance to see this impoverishment of communities and churches, and their greater need of aid.

"A short trip through Nicollet, Sibley, and a part of Brown counties has convinced me that the grasshopper question is one of much more serious importance than our people suppose. In a drive of thirty miles I did not see a furrow turned. Vacant houses and deserted farms are not infrequent. Those who remain cannot possibly hold out much longer. Many of them are actually facing starvation. Unless a change soon comes, our western counties must be depopulated. The crisis is reached. The people have struggled for their homes and farms during the last four years of devastation by this terrible scourge; but they cannot hold out much longer. The issue is now positive, simple, and well defined—Shall the country be occupied by the people or the grasshoppers? They cannot both inhabit the same country much longer.

"If the greater part of the eggs deposited shall hatch out, there will be grasshoppers enough to devour every green thing in the State of Minnesota next year. The deposit of eggs is probably hundreds of times greater than it has ever been before. If they shall develop into full-grown grasshoppers and remain in the State, the result is fearful to contemplate. I am satisfied that if a universal raid were made upon them, wherever they are, immediately upon their beginning to hatch out, disaster might be averted. But action must be prompt and in every part of the region infested. I do not believe that men can be driven out by grasshoppers, if a combined effort is made, with a determination to win.

"Now, as to the theory of the eggs being destroyed by the red worm. I investigated this matter, and, while it is unquestionably true that the worm work, yet at the present rate of de tion it will absolutely amount to no at all. For every egg destroyed will be a thousand left—speaking v bounds, at that. So, too, some c eggs are rotting; but the decrease this cause alone will be infinitesi small in comparison with the number deposited.

"It is possible that very unfav weather in the spring might destro prevent the eggs from hatching o is also possible that favorable might drive them away as soon a are able to fly; but these are cont cies that cannot be taken into acco deciding the question."

TESTIMONY OF REV. D HAWES.

In an appreciative notice of th meeting of the American Board, at ford, Conn., the *Religious Herald* s

"When the late venerable pas the old Center Church, in Hartford after his tour among the missions Board, 'The salvation of America hope of the world,' he expressed s which is steadily gaining in a churches."

OGDEN, IN UTAH.

We were glad to read, in a pape lished at Ogden, Utah, that the and devoted brother newly sta there by this Society—Rev. A. W ford—is encouraged by cheering s "The singing at the Congreg services is attracting much intere the preacher is giving good serm

Ogden, with a population of is well known as the place whe Union Pacific and the Central Railroads meet, and where they ar ed by the Utah Central running from Salt Lake City, from which is about forty miles distant. It p to be of much importance, a

shall be greatly disappointed if such a church is not gathered there by this beloved missionary as shall send far and wide through that great Territory, and those surrounding it, the enlightening and saving gospel of Christ.

HOME MISSIONS SEEN FROM AFRICA.

The daughter of a Vermont pastor, who has had an abundant opportunity of knowing the condition and character of our country churches, and who is now a teacher in Wellington, South Africa, has this year, for the second time, sent ten dollars to the Domestic Missionary Society, to aid in sustaining our feeble churches. Would it not be well if more of our people could take a South African view of Home Missions? As we bestow the least thought upon the most common and indispensable blessings, so we are likely to overlook and undervalue near things that are of the most vital importance to the kingdom of Christ and the well-being of society. A neglect of home missionary work imperils the growth and perpetuity of all the churches alike—the strong as well as the weak.—*Vermont Chronicle.*

Our Co-operative Societies.

American Congregational Union.

Rev. Ray Palmer, D.D., Sec., 69 Bible House, New York.

Rev. Christopher Cushing, D.D., Sec., 20 Congregational House, Boston.

N. A. Calkins, Esq., Treas., 69 Bible House, New York.

Churches in Distress.—We have stated, in a former month, that it has been necessary to recommend to churches that were proposing to build houses of worship to defer their attempt to do so till the Union should be better able to promise them certain assistance, and also that a large number of applications already forwarded to the Union were not yet acted on, and could not be till funds should be sent forward to replenish the treasury. We fear that the full meaning of these statements are not apprehended by many of those who read them; that the mischievous effects of the delay to respond at once to these calls for help are but little understood. They mean, in fact, great sacrifice and suffering on the part of our Christian brethren who are endeavoring, amidst poverty and hardships, to establish Christian institutions. Hear what one of these brethren says:

"Yours in relation to aid from the Union for our church here has been received. It would be a *great calamity* for us to stop now. We *must* go on. Of course, if aid can be given, we must wait our turn. But the *promise*, or even the reasonable prospect of receiving it, would be a great help. We shall *raise more money here* if we can have such a promise."

It is hard, almost cruel, to tell such a brother that the Union has already pledged much more than its treasurer has in hand, and that the Board *dare* not make further pledges till its treasury is replenished. It is to discourage those on the ground who are ready to contribute all they can, could they but see a certainty of getting through at last. Another brother writes that one hundred dollars given, or withheld, will determine the question whether they shall finish and enter their house before winter, or shall be obliged to go through the winter with no certain place to worship in, and losing ground all the while. So in most of the cases in which aid is asked. The denial, or long delay of it, carries with it heart-ache to faithful men who are laboring and suffering for Christ.

But the statement that so many churches are waiting for aid means even more than this. It means that the labor of home missionaries, for whose support the churches are contributing, is in these cases being greatly hindered, if not rendered nearly unproductive for the time. We do wisely to send home missionaries into the newly-opened fields as fast as possible; but why send them to expend their time and strength under the greatest disadvantages? Their labors cannot be systematized and made effective, nor the fruits of them made permanent, without church edifices in which to organize and work. Wanting these, they are like mechanics without workshop or tools. Wisdom demands that every missionary sent into the field should be *put in a position to work to the best advantage* at the very outset. That so many churches are calling for aid which the Union cannot give them, signifies that we are failing to do this, and so crippling their faithful efforts.

It signifies, also, that our Congregational churches are not working up to the opportunities providentially afforded them. It has been, beyond a doubt, because our church-building work and our home missionary work have gone together to so great an extent within these later years, that our churches have more than doubled in number within the last twenty-five years. To suffer the progress of church erection to be retarded is to check the multiplication of our churches and hinder our whole Christian work. This is what an empty treasury of the Union really means, if it be well considered.

Such are the facts of the case. Reader, whether man or woman, pastor or layman, do not these facts concern you—appeal to you? Hard though the times are, cannot you do something for the relief of the churches whose applications are waiting in the hands of the trustees of the Union, and must wait till contributions are sent forward?

American College and Education So ciety.

REV. INCREASE N. TARBOX, D.D., Sec
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House. Boston
Money may be sent either to the Treas urer, in Boston, or to Rev. R. B HOWARD, 62 Bible House, Nev York.

AT the late meeting of the General As sociation of New York, held at Lockport action was taken whereby the New Yor Education Society was dissolved, as State institution, and the Congregations churches of New York were recommende to co-operate directly with the America College and Education Society at Bostor This is the beginning of a process whic we hope to see extended gradually i States still further west. We freely ad mit that these local organizations ro into being years ago for very good re sons, and, if they could now be turne into societies strictly auxiliary to th general treasury, they might serve a important purpose for the general worl While some of these local organizatior have, to a certain extent, assisted th general treasury, the usual fact abou them is this: they collect money on th fields they occupy, which is expende mainly on their own fields for objec supplementary to our general worl Then the general treasury is looked t as the source of supply for all the wor that remains, which is often very consic erable. In a new State, far west, ju launching upon existence, a method c this kind is just and reasonable. But years pass on, and a State becomes po ulous and rich, a time is at length reache when its forces ought to be added to th common cause. As a matter of fact, is becoming somewhat difficult to rais on a small area at the East, the mone which is needed on the wide and growin fields of the West. We have for yea insisted that such States as New Yor Ohio, Michigan, and Illinois ought n longer to consider themselves young an beneficiary States in this work, but of fu

age and strength, able to help in bearing the common burden.

Every year the case becomes stronger, for the States above named and others, as their population increases, furnish more and more men for the ministry, and so the draft from the general treasury is increased. Ohio, for example, takes from our treasury, for the assistance of young men studying for the ministry, more than $2,000 a year, and last year returned us only $95.26. Illinois takes out about the same amount, and last year returned us only $10. Of all the Western States, Wisconsin, though younger than those above named, has been most helpful to us. Twenty-five years ago almost all the Congregational students receiving the aid of the Society were natives of New England. But this is true no longer. Of the *eighty seven* young men taken upon our list as new men, at our late October meeting, *thirty-four* were from New England, and *thirty-eight* from the States of New York, Pennsylvania, Ohio, Michigan, Illinois, Wisconsin, and Iowa, and States and Territories still farther west. There is a natural reason now why the Middle and Western States should bear a part of the burden of the work resting upon the Central Society.

It is for reasons like these that we like the action taken by the New York Education Society at its late meeting, and we trust that the day may not be very far distant when such States as Ohio, Illinois, and others will see the way clear for putting themselves into like relations. There are signs and harbingers of this latter. A gentleman in Minnesota has just sent us $100 for this work, and individual churches, here and there in the far West, are making their contributions directly to our treasury.

Appointments in October, 1876.

Not in commission last year.

Rev. C. T. K. Tracy, Oroville, Cal.
Rev. Warren Cochran, Fairmont, Neb.
Rev. R. M. Gerald, Kirwin and vicinity, Kan.
Rev. Robert Samuel, Cawker City and Corinth, Kan.
Rev. Melvin C. Wood, Mound City, Kan.
Rev. Frederick E. Bangs, Farmington and Oakhill, Iowa.
Rev. George Ritchie, Williamsburg, Iowa.
Rev. Thomas Heywood, Elizabeth, N. J.
Rev. Jacob D. Woodruff, North Collins and Eden, N. Y.

Re-commissioned.

Rev. Frederick Crang, Astoria, Or.
Rev. Granville M. Dexter, Dixon, Cal.
Rev. Augustus Drahms, Modesto and Ceres, Cal.
Rev. Alfred T. Jackson, Weaverville, Cal.
Rev. Frederick Alley, Wilber, Highland, Fairview and Holt's school-house, Neb.
Rev. Asa Farwell, Ashland and Rock Creek, Neb.
Rev. Chester C. Humphrey, Boone County, Neb.
Rev. Abram Maxwell, Red Cloud, Batin, Inavale, Harmony and out-stations, Neb.
Rev. David Gochenauer, Ellis, Kan.
Rev. Albert Matson, Dover, Maple Hill and Mission Creek, Kan.
Rev. John Scotford, Louisville, Kan.
Rev. Leonard M. Scribner, St. Mary's, Kan.
Rev. Levi B. Wilson, Valley Falls, Kan.
Rev. Edwin H. Alden, Albert Lea and Manchester, Minn.
Rev. Thomas G. Jones, Butternut Valley, Cambria and South Bend, Minn.
Rev. Benjamin A. Dean, Sibley, Gilman and Greene, Iowa.
Rev. Hermann Ficke, Dubuque, Iowa.
Rev. John W. Horner, Bloomfield and Belknap, Iowa.
Rev. Cadwalader D. Jones, Beacon, Iowa.
Rev. Eugene L. Sherman, Prairie City and Mound Prairie, Iowa.
Rev. Howard S. Thompson, Kellogg, Iowa.
Rev. John W. Donaldson, Hancock, Coloma, North Richmond, Deerfield and Plainfield, Wis.
Rev. Nicholas Mayne, Jamestown, Ellenboro, Dickeyville and Lima, Wis.
Rev. Adam Pinkerton, Pleasant Hill and Bird's Creek, Wis.
Rev. Nathaniel K. Evarts, Dorr Village, Mich.
Rev. Richard Lewis, Ludington, Mich.
Rev. Elisha W. Miller, Rockford, Mich.
Rev. Benjamin Moore, Middleville, Mich.
Rev. Norman L. Otis, Crystal and out-stations, Mich.
Rev. Edwin W. Shaw, Saranac and vicinity, Mich.
Rev. John C. Rybolt, Oakalla, Ill.
Rev. John J. Bond, West Spring Creek and Spring Creek Station, Pa.
Rev. John H. Beckwith, Munnsville, N. Y.
Rev. Alexander B. Dilley, Greene, N. Y.
Rev. John H. Goodell, Green River, N. Y.
Rev. Thomas W. Jones, Ticonderoga, N. Y.
Rev. Edward W. Root, Chenango Forks, N. Y.
Rev. Jeremiah D. Stewart, Little Valley, N. Y.
Rev. Samuel H. Switzer, Tallmans, N. Y.
Rev. Warren W. Warner, Volney, N. Y.

Receipts in October, 1876.

NEW HAMPSHIRE—$5.00.

Henniker, Ladies' Home Miss. Soc., by Mrs. H. Childs,	$5 00

VERMONT—$5.00.

Newbury, Hon. P. W. Ladd,	5 00

MASSACHUSETTS—$15,020 61.

Mass. Home Miss. Soc., by C. Demond, Treas.,	1,000 00
Florence, A. L. Williston,	500 00
Gloucester, On account of legacy of A. H. Bray,	2 28
Massachusetts, A Friend,	1 00
Merrimac, A Friend,	4 00
Newburyport, Legacy of Mrs. Sarah Moseley Emery, by E. S. and Rev. W. O. Moseley, Exs., (restricted by testator to special uses),	12,179 43
Northampton, Mrs. J. P. Williston,	140 00
" Mrs. F. B. G. Stoddard,	50 00
Oxford, First, by E. S. Pease,	31 00
Pittsfield, J. F. Niles,	20 00
Prescott, Legacy of Mrs. Sarah M. Howard,	50 00
Sheffield, mon. con., by T. C. Wickwire,	6 00
Springfield, "A. B.,"	500 00
" "Unabridged,"	500 00
Templeton, Mrs. Maria P. Sabin,	25 00
West Bloomfield, Home Miss. Sew. Circle, by Mrs. L. Gleason, freight,	3 00
Worcester, S. Pierce,	3 00
" "The October Gift,"	5 00

RHODE ISLAND—$204.10.

Kingston, Mrs. Maria A. Wells, by Rev. J. H. Wells,	10 00
Providence, Pilgrim, by W. A. Dudley,	144 10
Sabbath-school of Beneficent, by C. H. Arnold,	50 00

CONNECTICUT—$1,451.85.

Received by F. T. Jarman:		
Guilford, First,	$32 00	
Madison, Ladies' Cent. Soc., to const. Mrs. Josiah Munger and Mrs. Richard Hull L. Ms.,	60 79	
Henry Lee,	5 00	
New Haven, No. Ch., Friends,	125 00	
Orange,	8 83	
South Meriden,	11 50	
		243 12
Berlin, F. Woodruff, to const. Mrs. F. Woodruff a L. M.,		40 00
Bridgeport, by S. T. Cate,		1 67
Cromwell, by G. H. Butler,		70 00
Greenwich, Legacy of Elizabeth R. Webb, by C. Minor, Ex.,		500 00
Hadlyme, by Rev. M. J. Callan,		5 75
Hartford, J. E. Cushman, to const. Mrs. T. L. Cushman a L. M.,		30 00
Hartford, Mrs. H. A. Perkins,		100 00
Mansfield Center, by R. P. Barrows,		41 00
New Haven, F. B. Dexter,		20 00
Howard Avenue, by G. W. Hazel,		58 46
Mrs. Amos Townsend,		10 00
W. F. Day,		25 00
Norwichtown, Mrs. N. F. Buswell, by E. A. Huntington,		20 00
Plainfield, J. M. Francis,		10 00
Pomfret, Mrs. S. P. Sabin,		10 00
Southport, by E. C. Sherwood,		218 35
Thomaston, Miss Phœbe Beach,		10 00
West Hartford, Ladies, by Mrs. C. H. Flagg, freight,		1 00
West Killingly, Mrs. Emily Bigelow, by J. D. Bigelow,		10 00
Windsor Locks, Ladies' Miss. Soc., by Edith Allen, freight,		[illegible]
Woodbury, First, by J. H. Linsley,		[illegible]

NEW YORK—$656.94.

Received by Rev. J. C. Holbrook, D.D.:		
Griffin's Mills,	$5 30	
Ithaca,	39 13	
Madison,	5 00	
Norwood,	6 40	
Parishville,	5 00	
Randolph,	20 50	
Trenton,	3 00	
		[illegible]
Ashville, by Rev. S. F. Porter,		[illegible]
Brooklyn, Tompkins Avenue, by D. S. B. Bennet,		[illegible]
" Union, by J. Avila,		[illegible]
Canandaigua, by E. G. Tyler,		[illegible]
Comack, by C. H. Halleck,		[illegible]
Dansville, Mrs. M. F. W. Abbott,		[illegible]
East Bloomfield, $32; Ladies, $56.65, by Rev. F. Munson,		[illegible]
East Pharsalia, by Rev. J. C Clements,		[illegible]
Gainesville, by Rev. D. Henderson,		[illegible]
Kattleville, S. Miller,		[illegible]
Keeseville, Mrs. C. Andrews,		[illegible]
Leeds, J. E. S.,		[illegible]
Mexico, M. F. Eddy,		[illegible]
Monsey, by Rev. G. H. Hick,		[illegible]
Newark Valley, by D. M. Sturtevant,		[illegible]
New York City, Mrs. Parker,		[illegible]
North Java, First, by Rev. J. C. Caswell,		[illegible]
Oswego, by D. G. Fort,		[illegible]
Pekin, Miss Abigail Peck,		[illegible]
Wadham's Mills, by Rev. D. K. Pangborn,		[illegible]

NEW JERSEY—$68.00.

Newfield and North Vineland, by Rev. C. Willey,	[illegible]
Paterson, First, by Rev. S. Bourne,	[illegible]

PENNSYLVANIA—$76.98.

Received by Rev. J. C. Holbrook, D.D.:		
Le Raysville,	$9 50	
Potterville,	3 00	
		[illegible]
Indian Run, $21.62; Mercer, $34.76, by Rev. S. Manning,		[illegible]
Prentissvale, Rev. M. W. Strickland, $5; C. L. Allen, $1; W. Lovejoy, $1; C. A. B. Lovejoy, 50c.; A. P. Lovejoy, 25c.; L. B. Prentiss, 35c., by Rev. M. W. Strickland,		[illegible]

OHIO—$225.65.

Bellevue, S. W. Boise, $10; Elvira Boise, $15,	[illegible]
Cleveland, On account of Legacy of Elisha Taylor, by J. W. Taylor, Ex.,	[illegible]
Columbus, First, by M. P. Ford,	[illegible]
Geneva, First,	[illegible]
Oberlin, J. B. Blake,	[illegible]
Perrysburg, S. P. Talman,	[illegible]
Pisgah, by Rev. M. W. Diggs,	[illegible]
Tallmadge, Rev. Luther Shaw,	[illegible]

INDIANA—$139.60.

Liber, by Rev. M. W. Diggs,	[illegible]
Michigan City, by Rev. E. Rent,	[illegible]

ILLINOIS—$152.03.

Received by Rev. M. K. Whittlesey:		
Jacksonville,	$30 00	
Newtown,	3 70	
Olney,	8 18	
Plymouth,	7 90	
		[illegible]

Aurora, C. A. Hitchcock,		$1 00
Beecher, A Friend,		18 75
Chicago, Bethany, by Rev. G. P. Kimball,		5 25
Dallas City, First, by F. M. Elliott,		1 00
Galesburg, Bequest of F. R. Bartlett, by F. D. Bellows,		51 25
Hennepin, Mrs. R. B. Shepherd, by Rev. A. Bailey,		1 00
Payson, by D. R. Robbins,		17 00
Rock Falls, First, by Rev. S. D. Belt,		7 00
MISSOURI—$5.25.		
Marionville, by Rev. S. G. Elliott,		5 25
MICHIGAN—$284.69.		
Alpena, Ladies' Miss. Soc., by Julia F. Farwell,		25 00
Armada, First, by G. A. True,		9 00
Benzonia, First, by Rev. A. L. Gridley,		10 00
Clare, $18; Farwell, $16, by Rev. A. H. Norris,		34 00
Dorr Village, First, by Rev. N. K. Evarts,		3 00
Eastmanville, by Rev. J. J. Bunnell,		10 00
Essex, $6.70; Maple Rapids, $18.10; Rev. W. Platt, $3, by Rev. W. Platt,		27 80
Fremont Center, by Rev. G. Dangremond,		1 00
Grandville, by Rev. S. D. Fry,		3 00
Imlay, First, by Rev. J. B. Dawson,		28 00
Kalamazoo, First, by J. O. Seely,		58 91
Mancelona, by Rev. S. O. Bryant,		7 25
Owosso, First, of which from Amos Gould, $25; Rev. L. O. Lee, $10, by A. G. Young,		64 23
Salem, by Rev. H. L. Hubbell,		3 50
WISCONSIN—$307.02.		
Received by Rev. F. B. Doe:		
Menasha,	$20 32	
Sheboygan,	21 32	
		41 64
Received by Rev. H. A. Miner:		
Brodhead,	$6 15	
Genesee,	16 00	
Leeds,	8 00	
Madison, Woman's Miss. Soc.,	30 00	
Shopiere, add'l,	5 00	
Spring Green, Welsh,	4 91	
Watertown,	25 52	
		95 58
Appleton, G. W. P., $18; Mrs. W. J. Allen, $2, by Miss Ann S. Kimball,		20 00
Bangor, First, by Rev. J. B. Bidwell,		26 25
Delavan, by G. L. Collie,		20 55
De Soto, Sterling, Wheatland, add'l, by Rev. S. H. Thompson,		3 00
IOWA—$42.25.		
Bloomfield, by A. Steckel,		4 50
Burr Green, Miss Lee's Sabbath-school class, by Rev. C. Little,		50
Fairfield, by Mrs. D. Webster,		11 75
Waterloo, A Friend,		5 00
Webster City, by Rev. D. N. Bordwell,		27 50
MINNESOTA—$63.71.		
Brownsville, Mrs. S. M. McHose,		5 00
Hancock, $2; Morris, $6.67, by Rev. J. L. Fonda,		8 67
Hawley, by Rev. L. Kriba,		10 00
Medford, $8; Rev. J. N. Powell, $5, by Rev. J. N. Powell,		13 00
Minneapolis, Pilgrim, by Rev. C. A Hampton,		4 00
Plymouth, by C. M. Cushman,		14 22
Wabasha, by Rev. J. D. Todd,		8 82
KANSAS—$30.55.		
Altoona and Neodesha, by Rev. R. A. Mirick,		1 00
Bala, First Welsh, by Rev. H. Davies,		1 50
Bunker Hill, $2; Russell, $5.50, by Rev. J. J. A. T. Dixon,		7 50
Centralia, by Rev. C. S. Irwin,		10 05
Emporia, First, by Rev. O. J. Shannon,		34 25
Lincoln and Reno Center, First, by Rev. S. Dilley,		19 25
Oswego, First, by Rev. A. Bixby,		$6 00
Peace, First, by Rev. J. Vetter,		11 00
NEBRASKA—$98.35.		
Received by Rev. H. N. Gates:		
Cedar Bluffs,	$22 94	
Columbus,	2 50	
Nebraska City,	4 00	
Weeping Water,	5 26	
		34 70
Albion, $3.25; Boone, $6.55; Oxford, $2.20, by Rev. C. C. Humphrey,		12 00
Creighton, First, by Rev. C. H. Emerson,		10 00
Dorchester, by Rev. H. A. French,		5 00
Exeter and Friendville, by Rev. B. G. Page,		10 65
Harvard and Sutton, by Rev. J. Gray,		8 00
Hastings, Juniata and North Hastings, by Rev. M. F. Platt,		10 00
Linwood, by Rev. A. Dresser,		5 00
Wilber, Rev. F. Alley,		3 00
COLORADO—$15.00.		
Denver, Rev. F. B. Perkins,		15 00
CALIFORNIA—$30.40.		
Martinez, by Rev. E. B. Tuthill,		16 00
Sacramento, Mrs. H. M. W. Richards,		4 40
Tulare City, Ch. of the Redeemer, by Rev. A. L. Rankin,		10 00
OREGON—$134.79.		
Received by J. Steele, Treas. Oregon Home Miss. Soc.:		
Oregon Home Miss. Soc.,	$99 54	
Portland, First,	20 25	
		119 79
Albany, $10; Rev. H. W. Stratton, $5, by Rev. H. W. Stratton,		15 00
WASHINGTON TERRITORY—$12.50.		
Seattle, Plymouth, by Rev. J. F. Ellis,		7 50
Semiahmoo, by Rev. W. M. Stewart,		5 00
HOME MISSIONARY.		6 80
		$19,004 07

Donations of Clothing, etc.

Barton, Vt., Ladies' Cong. Soc., by Mrs. Dr. Pierce, bbl.	
Bristol, Ct., Ladies' Home Miss. Soc., by Mrs. N. L. Brewster, Sec., two bbls.,	$162 02
Concord, N. H., Ladies' Sew. Soc., North Ch., by S. A. Goss, bbl.	
East Haddam, Ct., Ladies of First Ch., by Mrs. E. T. Reed, bbl. and freight,	83 00
Henniker, N. H., Ladies' Home Miss. Soc., by Mrs. H. Childs, box,	77 00
Springfield, Mass., G. & C. Merriam, bundle of books.	
Suffield, Ct., Ladies' Soc. of First Ch., by Mrs. W. L. Loomis, Sec., bbl. and freight,	72 00
West Brookfield, Mass., Home Miss. Sew. Circle, by Mrs. Lewis Gleason, bbl.,	62 75
West Hartford, Ct., Mrs. C. H. Flagg, bbl.,	49 00
Winchester, Mass., Ladies' Western Miss. Soc., by C. W. Abbott, Sec., two bbls. and freight,	199 89
Windsor Locks, Ct., Ladies' Miss. Soc., by Edith Allen, Sec., box,	103 00

Receipts of the Massachusetts Home Missionary Society, in October, CHARLES DEMOND, *Treas.*

Amherst, South, by R. B. Bridgeman,	$8 00
Ashby, by G. L. Hitchcock,	49 20
Ayer,	5 00
Barre, A Friend,	5 00
Boston, Park Street,	5 00
Union, by A. Gay,	1 97
Vine Street, mon. con.,	10 00
Charlestown, Winthrop,	221 02
Jamaica Plains, by H. T. Hogan,	52 50
Miss. T.,	40 00
Boxboro,	16 75

Brooklyn, N. Y., Julia A. Frothingham, $75 00
Buckland, E. E. Stratton, 5 00
California, W. F. Montague, 10 00
Clinton, First, 148 00
Concord, 18 75
Danvers, First, by Geo. Topley, to const. Mrs. Alvira F. Martin, Mrs. Sarah Richmond, Mrs. Mary A. French, Mrs. Sarah H. Preston and Mrs. Hannah G. Prince L. Ms., 150 00
Dover, 7 30
East Hampton, First, by S. D. Lyman, 34 31
S. S. of First, by W. H. Wight, 30 00
Essex So., Conference coll., by Rev. J. L. Hill, 23 75
Everett, A Friend, 20 00
Falmouth, First, 207 00
S. S. of First, for S. S. work, 10 00
Fitchburg, Rollstone, by J. A. Coon, 118 00
Framingham, J. A. White, 50 00
Franklin, 10 44
Hadley, L. W. Smith, 50
North, by J. C. Howe, 4 08
Hampden Ben. Asso., Charles Marsh, Tr.:
Chester Center, $18 68
Chicopee, Third, 33 61
Holyoke, Second, 20 47
South Hadley Falls, First, 52 00
Springfield, Mrs. J. Merrill, 2 00
Westfield, Second, 147 98
269 74
Heath, by S. J. Hunt, 6 00
Holbrook, $21 52
Yearly bequest of E. N. H., 200 00
E. E. H., to const. Edmund White a L. M., 30 00
251 52
Mrs. C. H. Holbrook, to const. her a L. M., 50 00
Ipswich, First, 15 00
Leominster, North, by J. Fiske, 28 75
Littleton, by D. Manning, 87 75
Lunenburg, by E. S. Francis, to const. Peter L. Spaulding a L. M., 30 00
Lynnfield Center, 17 01
South, 9 26
Marblehead, First, 70 00
Newbury, Home Miss. Circle of First, by Mrs. M. F. Knight, to const. Mrs. Lucy I. Adams a L. M., 30 00
North Brookfield, First, by J. E. Porter, to const. Mrs. Alden Batcheller and Mrs. Emma F. Rogers L. Ms., 60 00
Norton, by J. H. Blandin, 11 00
Sabbath school, 20 00
Petersham, 10 00
Quincy, 46 61
Reading, Bethesda, 40 00
Miss C. M. Damon, 1 00
Saugus, 18 73
Somerville, Broadway, by J. P. Williams, Tr., 22 00
Springfield, Sabbath-school of Olivet, by G. R. Harrington, for S. S. work, 13 93
Townsend, by S. F. Warren, 14 00
Wellesley, Box 73, 20 60
Wellfleet, Ladies' Miss. Soc. of First, by Mrs. B. Kemp, 3 80
Westboro, Sabbath-school, 50 65
Westford, to const. Rev. H. H. Hamilton a L. M., 30 00
Whateley, Legacy of Elliot C. Allis, by A. DeWolf, Ex., 500 00
Worcester, Old South, mon. con., 22 38
Yarmouth, First, 31 00
Home Missionary, 4 45

$2,998 73

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Ashby, by Mrs. F. W. Wright, barrel, $34 00
Brighton, by Mrs. G. Fuller, two barrels, 116 66
Easton, by Mrs. F. Homes, barrel, 92 00
Falmouth, North, Mrs. Perry, books, 50 00
Fitchburg, by Mrs. M. C. Palmer, barrel, 73 92
Haverhill Center, by Mrs. S. Chase, barrel, 52 39
Hillsborough Bridge, N. H., books, $1
Holbrook, by Mrs. C. S. Holbrook, two barrels, 1
Holliston, by Mrs. C. C. Adams, barrel, 1
Hopkinton, by Mrs. A. A. Sweet, barrel, 5
Ipswich, by Miss Lucy R. Farley, barrel, 9
Lawrence, Central, by Mrs. H. F. Hopkins, barrel, 7
Lunenburg, barrel, 4
Marlboro, by Mrs. E. M. Howe, barrel, 6
Medway, East, barrel, 6
Milford, by Mrs. A. C. Jones, barrel, 5
Newton Highlands, two barrels.
Newton, L. H. Gurney, books, 1
Wellfleet, Mrs. B. Kemp, books,
Westboro, by Miss S. M. Hardy, barrel, 9
Weymouth Union, by Mrs. M. Streeter, barrel, 6
Woburn, by Mrs. S. Trull, barrel, 9

Receipts of the Connecticut Home Missionary Society, in October, JAMES L. CHAPMAN, *Treas.*

Abington, by Rev. A. Montgomery, $2
Berlin, Second, Alfred North, 3
Branford, by H. G. Harrison, 1
Buckingham, by T. D. Gasler,
Clinton, by D. W. Sterns, 2
Collinsville, by E. H. Sears, 2
East Granby, by J. R. Veets,
East Hartford, add'l, E. A. Williams, 2
Ellington, by E. C. Chapman, $30 of which to const. Sylvester Morris a L. M., 6
Falls Village, by C. B. Maltbie,
Franklin, by W. B. Hyde, 1
Georgetown, by E. G. Bennett, 1
Haddam Neck, by D. P. Smith,
Hartford, Talcott Street, by Rev. J. A. Hill,
Hebron, Anna Porter, 9
Friends,
Litchfield, add'l, by H. R. Coit, 1
Long Ridge, by E. H. Parmelee, 2
Lyme, by Rev. E. F. Burr, D.D., 2
Marlborough, by Rev. O. Bissell, 1
Middletown, First, add'l, by H. E. Sawyer, 1
Milton, by H. R. Coit, 2
Montville, by Rev. A. C. Hurd,
Newington, by J. T. Kirkham, 1
New Haven, East, by H. E. Bartlett, 2
North Madison, by R. H. Gidman, 2
Prospect, by Rev. F. Countryman, 1
Rockville, First, by E. C. Chapman,
Stamford, First, by T. Davenport, Jr., 11
Tolland, by E. C. Chapman, 1

$69

Receipts of the Ohio Home Missionary Society September and October, F. C. SESSIONS, *Treas.*

September:
Claridon, by E. Wilmot, $4
Oberlin, Second, add'l, by E. Regal, 1
Wauseon, by Rev. C. N. Pond, 1
Received by Rev. Dr. Wolcott, Sec.:
Mesopotamia, by Rev. H. R. Parmelee, 1
Tallmadge, Welsh, by W. R. James,
West Farmington, by O. L. Wolcott, 1

$105

October:
Bellevue, by W. M. Nims, 45
Chagrin Falls, by R. W. Walters,
Medina, by Rev. A. T. Reed,
Nelson, by M. G. Fuller,
Oberlin, Second, add'l, by E. Regal,
Painesville, add'l, by I. Everett,
Ruggles, by Wm. C. Gault,
Received by Rev. Dr. Wolcott, Sec.:
Brownhelm, by Rev. A. B. Blakeslee,
Cedar Narrows, by Rev. L. L. Fay,
Clarksfield, Rev. A. A. Cressman,
Fearing, by Rev. L. L. Fay,
Olmstead, Second, by Rev. Q. M. Bosworth,
Paddy's Run, by J. Scott,
Rochester, by J. H. Fay,

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The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

. XLIX. JANUARY, 1877. No. 9.

CONGREGATIONAL CHURCH IN MINNESOTA: THE TRUE IDEAL OF ITS CHARACTER, ORGANIZATION, AND WORK.

A paper read by Rev. D. L. LEONARD, of Northfield, at the Minnesota General ıference, held in Austin, Oct. 12th to 15th, 1876.]

VE need an ideal in order that we may try ourselves, test our condition, meas· our attainments, estimate our shortcomings; and also that, discovering our ɛ, we may know in what direction to push our advance.

ın ideal church is one which accomplishes to perfection the work for which a rch was designed; one which, in organization, and management and work, ›ws no lack and no fault; is all that a church ought to be; is nothing that a rch ought not to be. And, for any given latitude and longitude, at any given iod, the ideal church is the same for substance in spirit and fashion as the tract ideal church, with only an occasional plus or minus, a special prominence e and there of this and that to meet special emergencies, or to match changing umstances.

hus: the model church for Minnesota will take into account the peculiar phases he religious problem in this State, and so will not be an exact reproduction of model church of Vermont, Ohio, or California. And so all Christian workers bound to study well the fields in which they are called to toil. Otherwise ch strength will be wasted. Mere fervor and zeal will not suffice. The Acts of Apostles must be diligently examined, and also the acts of the founders, the ly settlers, and all that now occupy the region. Apostolic history is pertinent, just as much the social, political and religious history of the community and commonwealth. So will a wise discretion be gained in the choice and the use neans.

. It is then to be borne in mind by us that we live in America and not Europe, he West instead of the East, and in the nineteenth century rather than the fif- ıth or the tenth, and even in the last quarter of the nineteenth. And so, in our e of thinking and working, we must be American and not European, and stern instead of Eastern. Forgetful of the latter fact, more than one wise man n the East, attempting to reproduce New England in the Mississippi valley, has with miserable failure. And it was fortunate that they did not succeed. For, ıt and good as Massachusetts undoubtedly is, to set her down bodily in Minne- would be as great a misfortune as to turn our manners and customs loose in old Bay State.

And then we must be modern rather than medieval in our spirit and methods. Our investigations into the universe of truth must be brought down to date, and be revised for every generation. We must not rashly reject modern tactics and enginery—nor old ones either, of course, which have stood the test of long trial; we must adopt the latest improvements in armor and weapons; we must go up against the foes of to-day, and have at them in the Lord's name, not with spears and catapults, but with needle-guns and Hotchkiss cannon.

II. Our State is but young and at its beginning. Though admitted to the Union eighteen years ago, of gigantic proportions, and in the midst of an astonishing material and spiritual development, it is yet in its infancy. Scarcely the one-fourth part of its territory is occupied. New settlers are pouring in; new farms, new churches, new villages are springing up on every hand. We have but few cities, and so the population is almost altogether rural, agricultural. For the same reason the population is poor, and the churches are mainly small and feeble. Only a handful are capable of self-support, while they most sorely need wise watch and tender nursing if they are ever to attain to strength. A large majority worship in school-houses, or church edifices of the plainest and cheapest construction. Hardly half a score have sanctuaries which would be called good ones in the older States. And all the other religious institutions are in the same estate of newness and crudeness. So that to the toilers of to-day is committed the burdensome and perilous task of making beginnings, laying foundations, setting up scaffolding, shaping raw materials. Out of chaos we are to bring order. It is for us to originate, or at least to organize and direct forces which for generations and centuries are to speed on and on, bearing blessings to millions. The task is most exhausting to muscle and nerve, and it also entails responsibilities most onerous and grave. Little skill is required to build well, after the plans and specifications have been prepared, the materials gathered, and the tools are at hand. A David is more than a Solomon, though the latter carries off the honors; just as the artist who conceives the idea is worthier than the workman, and the architect than the builder.

In some regions it may answer to do as the fathers did, to trudge along in the well-beaten paths. But hereabouts it is not so. New paths must be opened and new processes be set on foot. And the constitution of the pioneer must contain sublimest stuff. He needs the eye of a prophet, the soul of an apostle, and the heart of an evangelist, all in one. It is for us to decide whether the house of the Lord shall be a hovel or a palace. On what foundations it shall stand, whether of sand or rock. Of what materials its walls shall be composed—gold, silver, precious stones, wood, hay, stubble.

III. Besides, our population is heterogeneous as well can be. "Many men of many minds" occupy our prairies; men gathered from many nations and many States of the Union. In flows the mighty tide from across the Atlantic, in which mingle streams from Norway, Sweden, Russia, Ireland, Scotland, England, Germany, Hungary, Denmark, as well as from Canada, the Middle States, and New England. A Babel of tongues is here, a strange medley and conglomeration of ecclesiastical custom, theological tenet, religious habit and bias, and all are equal before the law. And it is our solemn business, heavenly grace assisting, to turn this distracting and disheartening Babel of difference and alienation into a thrilling Pentecost of sympathy and union and brotherly love. If we labor wisely and patiently, from these many members shall be fashioned at length one body which shall bear the glorious likeness of Jesus, and shall do worthily his will and his work.

IV. Because of these peculiarities in our situation we need, among other things,

a bountiful supply of enterprise, and enthusiasm and daring, and venturesomeness, and aggressive force; something such, say, as are found generally diffused through the business life of the West. A type of piety is demanded that is not inclined to sit down to rest with folded hands, taking things contentedly as they are, or desiring above all else food and slumber; but is stirred evermore with a noble unrest and longing, is passionately fond of movement and achievement, has no sort of fear of risk and peril, of discouragements and hard work, but delights in endurance and battle. Easy-going and unambitious saints, and much more such as are weak-kneed and pusillanimous, are a serious hinderance and dishonor anywhere; but in this commonwealth, and at this period, they are egregiously out of place. Sons of Mars and sons of thunder by the thousand have a mission among us; men of nerve, men of genuine gospel grit, of giant faith, giant courage, and a strong right arm. The call is for a host of disciples with minds and hearts capacious enough to plan and execute great things for the Master; for Christian manhood broad as our prairies, piety fruitful as our soil, souls able to take in the remote future and far-off lands of the earth, the whole vast kingdom of the Lord. We need a church which with eagle eye shall watch the signs of the times, the pillar of cloud and of fire, believing with John Robinson that "God has much more light to break forth from his Word," and so waits for the revelation, and when made, anon with joy receives it. A church, too, which with clarion tones shall call to duty, to war for the right, awakening the dull-hearted and the dead in sins, and applying the goad to the sluggard and the laggard. A church which shall denounce all manner of unrighteous doing, intemperance, official dishonesty, political corruption, repudiation of State debts, and the like. In all such cases, the gospel comes not to bring peace, but a sharp and terrible sword. Church credit at the bank ought to be "first class." Church debts ought to be paid upon the day. Church subscriptions and pledges to benevolence, to say the least, ought to be regarded as sacred and binding as any other business promises.

And yet the exigency calls not for a noisy-mouthed, boasting, blustering Christianity, inclining to wild ventures and hare-brained experiments; to run recklessly in debt by building churches and pledging pastors' salaries, while making no provision for payment; inclining also to mad chase after novelties in creed and cultus, and to disgust for whatsoever is staid and homely and simple and familiar. As always and everywhere, so here and now, sobriety is a cardinal virtue, and caution and true conservatism. Opposition to the evil, though determined, may yet be quiet, and fixed choice for whatsoever things are lovely may be most modest and unpretentious. The essential thing is that a church in a community shall be a faithful and true witness for God, a standing rebuke of all wrong-doing, a pattern of all good works.

V. The ideal church for this region must possess a breadth of Christian charity, such as even yet is seldom seen under the sun. A knowledge is in order, and sorely needed, of those Scriptures which speak earnestly of being "all things to all men," that some may be saved. And no less a reason and a conscience which, better than the fathers did, shall draw the line between the shadow and the substance of the true faith; between the essence and the accidents of the Christian system; things essential and things non-essential to loyalty to Christ; or between the fashion of the Kingdom—which, like all fashions, has no sort of steadfastness—and the Kingdom itself, which cannot be moved. For, so numerous are the sects and the isms, so tenacious are the opinions and the tastes, that at many points there must be forbearance, and sacrifice of what we like and would prefer, and frequent generous compromise—or at least hearty and cheerful agreement to disagree. There is need well-nigh boundless of interdenominational comity. High among offences hateful

to God, because so ruinous to souls, must be set partisan narrowness, bigotry, exclusiveness, strife, and zeal greater for Paul, Apollos, Cephas, than for righteousness and the honor of a crucified Savior. The sectarian call is to be classed with the howl of the wolf and the rattle of the serpent. Its inspiration is not from above, but from beneath. While, against all opposition, we stand by the few essentials of gospel faith and gospel life, God give us wisdom to hold the olive-branch as well as to wield the sword, and a disposition to bestow the holy kiss of charity, rather than clutch the cudgel of controversy! Oh for a love that shall embrace all races and all classes, and a skill to adapt our teaching and our appeal to great and small, rich and poor, virtuous and vile! And who is so evidently called, because so well fitted, to lead a movement towards ecclesiastical and theological large-heartedness, as churches of our order, whose polity is so pliable, and which have never been brought into bondage to the letter of truth, or to the conclusions and enactments of any man? And surely a Congregational bigot and stickler for trifles takes rank among things abnormal and monstrous.

VI. We need, also, a type of piety that is sympathetic, full of fellow-feeling, and ready to communicate—a race of disciples who have learned by head and by heart such texts as: "Bear ye one another's burdens," "Weep with them that weep," "It is more blessed to give than to receive." The precious "gospel of the hand" must be introduced and propagated—a gospel with a warm palm and a cordial grip. Our State covers a tract large enough for an Old World empire, while our churches are few and far between, some five score to eighty-five thousand square miles, or not much more than one to a county. Naturally enough, our churches and ministers feel alone in the world, and are famishing for lack of fellowship. But loneliness is demoralizing always. To be isolated is to be easily tempted. To a large majority these are the trying days of small things. Many are in the midst of sore struggles and trials, and are much cast down. Our western and northern counties are the frontier region, and the destructive plague of locusts has been upon large tracts for years together. So that among the great questions is this one: How shall we get nearer together in sympathy and fellowship? Here is a theme for constant discussion. We need more specific and more abundant information as to the touching facts in the case. We ought to train our thoughts to go out daily over all this region. We ought to learn to pray with map in hand.

VII. Besides, the coming church should be filled with men and women who have mastered thoroughly both the theory and the practice of consecration to Christ, of devotion to his person and his work. Together with a pulpit which proclaims a pure gospel, must be coupled pews which practise a pure gospel with all their might; people who hear the Word, and then, with all diligence and faithfulness, go out and do the same Word; who can sing melodiously and pray with great zest, and also labor abundantly in the same spirit; devout in worship, devoted in toil; all ears in the sanctuary, and all hands and feet outside its walls. The ideal church makes itself felt among the poor, the stranger, the sorrowful, the tempted. And so much so, that if it should die (though die it cannot), there would be, as at the demise of Dorcas, a general holding up of coats and garments, and a wide-spread mention of "good works and alms-deeds which she did."

VIII. A further need there is of churches skillfully and thoroughly trained in Christian benevolence. This heavenly grace is not a gift, but a growth. It is not natural, inborn, but must be acquired by the schooling of months and years. Nor is there any such thing as increase in excellence on the part of a church, or healthy church development, except by advance in this cardinal Christian virtue—this passion for giving. There is wealth enough, but it is not utilized. The fragments

are not gathered up, that nothing be lost. In the East, as we Westerners often allege with pity mingled with our contempt, they watch too narrowly the influx and outflow of the coppers. But, however true that charge may be, who knows how to bestow more royally for the Lord's work, in this land and abroad, than that same nickel-loving, penny-pinching New England? If they economize and save down there, it is that when the time comes they may have wherewithal to give the more. What a spectacle! Little Connecticut and Massachusetts furnishing half the amount the American Home Missionary Society receives, while too many in this broad and bountiful region simply squander what they have, be it much or little. When our dimes and quarters are wisely husbanded, and a fair share of them are cast into the Lord's treasury in honorable company with the widows' mites, there will be an overflowing fullness. The secretaries will all go on their way rejoicing. A grand advance will be made all along the line.

And to this end system is essential, wise method, feasible plan. Thousands upon thousands are lost through mere lack of convenient and pleasant and regular and frequent opportunity to bestow the offerings. The difference between good system and no system is as great as that between large returns and little. A church could be named which in three years has given more than in seventeen years preceding. Of $3,000, $1,800 belong to three years, and $1,200 to seventeen years. The enlargement was owing, not to increase of numbers, or ability, or disposition; but to the adoption of a sensible plan (the "Minnesota Plan"). There used to be a great strain, and fret, and horror of the contribution-box, when it was seen but four times a year, or less. But now that it appears regularly every Sunday morning, and takes rank among the helps to worship, it is a continual joy. To go through the service without passing the hat is doleful as trying to sing the Lord's song in a strange land. Rainy days diminish the receipts but little, while unwelcome and expensive "agents" are left without a valid reason for being. And how much sweeter is the service of the sanctuary! Boylston, sung to "I love thy kingdom, Lord," sounds vastly better with a gift of money in every fist. And "Thy kingdom come; thy will be done on earth as it is in heaven," it is safe to assume, rises far higher towards the throne when regularly followed by a deposit of the one-fiftieth part of the year's offering. And what a constant test it is of sincerity, and what a convincing testimony it is to the world that our profession is not altogether hollow and vain!

MEN AT THE FRONT.

BY REV. J. W. HOUGH, OF SANTA BARBARA, CAL.

[A SKETCH of remarks made at the Anniversary of the American Home Missionary Society, held in connection with the meeting of the General Association of California, at Redwood, Oct. 5, 1876.]

Dr. Warren has just told us, in his admirable sketch of the first half-century of the American Home Missionary Society, where "the front" lay fifty years ago. Naturally we turn to inquire what and where is the new front, which must engage our attention and effort, as we enter upon the next fifty years.

Southern California is jubilant over the opening of a portion of the Southern Pacific Railway, by which that new section of the State is linked with this central and older region. That iron band running up the Nile-like valley of the San Joaquin, boring its way through the mountains at Tehatchapi and San Fernando, skirting the orange groves of Los Angeles and San Bernardino, stretches already out upon

the desert, a total distance from San Francisco of 600 miles, to be increased, ere the coming rainy season has passed, 115 miles more to the extreme south-eastern border of the State. Take, now, that line, which lies wholly in California—wholly in that part of California south of the Sacramento river—and lay it down anywhere in the East. Let the Secretaries of the American Home Missionary Society—that grand organization which is so largely the mother of us all, and which in this centennial era is just rounding out the first fifty years of its magnificent history—let those Secretaries borrow this line of 700 miles and more, lay down one end of it at their rooms in the Bible House, in New York, and stretch out the other end anywhere. Carried to the north-east, it would reach beyond the State of Maine, beyond the province of New Brunswick, and rest on the Gulf of St. Lawrence. Carried in the opposite direction, it would strike the sand-skirted shore of the Carolinas, not far from Fort Sumter. Swept around as a radius, it would traverse New England, the Canadas and lower Michigan, skirt the eastern border of Illinois, sweep the Cumberland, and cross the State of Georgia, as Sherman crossed it in his "march to the sea." Yet this radius, whose sweeping curve would enfold some eighteen States, is no national line; it is our own private affair, the most direct path from yonder gateway of gold to one extremity of our State. Ask yourselves, now, how many times must that line be repeated to reach from Fort Yuma to Vicksburg, from Puget Sound to the upper waters of the Mississippi, or, north and south, from where Gen. Crook fought the Apaches in New Mexico to where he is now hunting the Sioux in Montana. There lies the new front. There are to be churches and parsonages, sewing-societies and auxiliaries of the Woman's Board, schools and colleges all the way from the cañons of the Colorado to the Black Hills, from the Dalles of the Columbia to the banks of the Rio Grande, and to plant them there is to be the next fifty years' work of the American Home Missionary Society, and of the men whom they send to the front.

And have you noticed how soon in the sweeping years the front becomes the base? I have hardly thought, sir, of growing old; yet I was quite a lad when Dr. Hawes, of blessed memory, was invited to the charge of an infant church in the then infant town of Chicago. He wrote to a friend to inquire *where Chicago was* and learning that it was located in a swamp, near Fort Dearborn, on the western side of Lake Michigan, he prudently declined the call. There are men before me not to speak of Dwight Hunt, or the sainted Lacy, who could tell you when yonder metropolis—which throbs to the tread of a quarter of a million of people, whose Golden Gate opens to the commerce of the Orient, whose churches are already mothers of churches, and whose Christian influence is felt everywhere from Salt Lake to the compounds of Hong Kong, was only a cluster of sand-hills skirted with tents and adobes. The skirmish line to-day becomes to-morrow the base of supplies.

Stationed along that new railway of which I have spoken, and which forms in part the front which we are to guard, are four men, and did not their presence here forbid, I would hold them up to you as representative "men at the front." My eye falls on one of them, whose field lies in the great San Joaquin basin, and who is equally at home whether squaring timber for his church or logic for his pulpit, whether handling shingles or syllogisms—the indefatigable bishop of Tulare. Two hundred miles beyond you have stationed another, who is laboring to make the City of the Angels worthy of its name, and who could tell you how the front looks when seen amid palm trees and orange groves and the clustering railways and unfolding resources of the future metropolis of our southern coast. In all the region beyond, a region larger than the half of New England, we have two men—our young brother in whose hand the rifle and the pen are equally effective,

and who by that Riverside, whose waters are transforming an upland sheep pasture into a series of gardens and orchards that remind you of Damascus, holds forth that water of life which can make a human desert to blossom as the rose. Not far from him toils the faithful worker who has just dedicated a Congregational church to Christ in the old Mormon-planted town of San Bernardino, and who looks out through the San Gorgonio Pass to that almost untouched El Dorado —that second Nevada, the territory of Arizona. Four men! Suppose four men were set to hold the country between New York and Chicago!

Hold it, did I say? I should have said *mould* it. For your man at the front is the true organizer of society. It were a waste of words to describe to a California audience that human mosaic, that curious admixture of elements and forces that gather, unassimilated and uncrystallized, in the forming settlements along the frontier. Western Europe and Eastern Asia, as well as every portion of our own East, send their rills to swell the human stream. Ignorance of every grade is there, and culture often surprises you in unexpected places. Riding over a large rancho some time since, I met a sheep-herder who in other days had represented this nation at a foreign court, and who was reading Coleridge under a live-oak tree, while his sheep were gathering burr-clover on the hillside. Coming up the coast, the other day, I shared my state-room with an exile from Germany, now a merchant on the extreme front, in former days a political editor of recognized influence—a man who had sufficient courage and sufficient love for his adopted country to rise in his seat at a Canadian theater, and demand that the band, which had opened the performance by playing "Dixie," should follow it with "The Star-Spangled Banner," and who would be just as likely to demand that the minister, who had just preached on the doctrine of Election, should preach next on the doctrine of Evolution. So are the incongruous elements mingled: sons of Yale or Harvard with Hoosiers and Texans, graduates from Heidelberg or Berlin with Pikes and Spaniards, men who are familiar with Renan and Darwin with men whose highest literature is the New York *Ledger* or the *Police Gazette*. Out of these materials society is to be shaped. Of them schools are to be born. Among them the battle of temperance is to be fought. From them is to be wrought that omnipotent force in American life, public opinion. What an errand it is, then, when you single out a man and send him forth with this commission: "Go down among the seething, unshaped forces, and bring to bear upon them the mightiest power for the shaping of human character this world has ever seen—the gospel of Jesus Christ!"

Surely, if any man needs to be panoplied with the whole armor of God, it is *the man at the front*. If it requires no inconsiderable skill to guide the locomotive on the iron rail, what equipment should he have who must needs grade his road-bed, forge out his railway bars, and construct his own engine? If the minister of a New England parish, who collects his willing congregation in a well-appointed sanctuary, with the inspiring influences of a New England Sabbath around him, and the accumulative power of generations of Christian training pouring through the hearts of his hearers as the Gulf-stream through the ocean, yet has need for all the vigor of a disciplined intellect, and all the attractions that divine grace can gather upon his manhood, what resources shall suffice for the man who must compete for his audience with the bar-room and the race-course, and who, ere he can have either the quiet of a Sabbath or the luxury of a church, must create the atmosphere of the one and fashion the materials for the other? You can no more carry a frontier community by theological essays than you can plant an orange grove among the glaciers of Mt. Shasta. The mere maker of sermons can no more

take a frontier town and hold it for Christ than a maker of Springfield musket could have captured Richmond. Your man at the front must be a general, a organizer, full of resources, fertile in expedients, a live, earnest, broad, facile flexible man, a man to see and seize his opportunities, a man who can handle me individually or in masses, a man who can hold his own in argument with an infide blacksmith over the anvil, or fasten the truth like a nail in the mind of a scoffin carpenter by his work-bench.

In one word, the man at the front should be of the Pauline stamp. Jame doubtless had need of large wisdom in the guidance of the mother church at Je rusalem, but they were rarer qualities that Paul carried to his work. The ma who could catch the ear of cultivated Athens on Mars Hill; who could face a mo on the staircase at Jerusalem; who could make answer in courtly phrase befor Agrippa, who, when shipmaster and centurion had both lost their heads in th storm at sea, could take up the tangled thread of affairs and give directions tha secured the safety of all on board; who, refusing always to boast any other man' line of things made ready to his hand, pressed on from Antioch to Ephesus, fro Ephesus to Corinth, from Corinth to Rome, and ever as he went left churches, a so many beacon-fires, blazing behind him, till his path shone like a track of ligh half around the Mediterranean—the great Apostle to the Gentiles, is our ideal o the man at the front.

Missionary Intelligence.

WASHINGTON.

Rev. J. F. Ellis, Seattle.

HIS NEW FIELD.

I find here a little society apparently united and determined, disposed to give me earnest and undivided support. The church is intelligent and enterprising. Its spirituality I suppose it is my province to try to increase.

Seattle is an intensely active little city, but the people are not church-goers. The gross and vulgar infidelity of Voltaire and Paine prevails too widely; liquor floods nearly everything good, and religious indifference paralyzes the mass of the population. So you see that our progress must be slow. There is no such thing as a spontaneous movement towards the Kingdom; but we are gaining, and that is encouraging. All agree that the moral conditions are becoming perceptibly better, and it is our purpose to put all our energy into this forward movement. Your prayers and the prayers of the churches will help us.

CALIFORNIA.

Rev. J. T. Wills, Haywards.

SUMMER VISITORS.

Just before the quarter closed, I wa stricken down with a long and severe at tack of typhoid fever. It had been quarter of unusual prosperity to th church; the congregation grew, an great interest was manifested in the ser vices. We generally dread the summe months for our church work. Larg numbers come over from San Francisc and Oakland to find a summer resor here. They bring their families, whil they continue to attend to their busines in the city, and come over every evenin twenty-one miles by railroad. Too man of them make Sunday a day of pleasure not only staying away from worship them selves, but often keeping our own peopl at home. Many of these are church members, but we have been forced t think sometimes that they had left thei religion at home, for instead of helpin us they have often very much grieve

and discouraged us by their conduct. Last summer, however, we had a better class of visitors and church-members, who helped the cause of Christ by their presence at church and in other ways. For this we were very thankful to them and to our Father in heaven.

WYOMING.

Bro. C. M. Sanders, Cheyenne.

A YEAR'S PROGRESS.

With this date I am to close my report for the year. I have little else than splinters of the work of the year to give. Within that time this church, whose house had been closed for the two previous years—most of that time—whose Sunday-school had been disbanded, and whose prayer-meeting was but a matter of the past, and which had been very much discouraged and disheartened by its failure to obtain a pastor, has increased in membership from 17 to 36; its congregation now equals in attendance any in the city; its Sunday-school averages 60 or more, and makes an offering of $3 a Sabbath. A weekly prayer-meeting has been regularly sustained, with, usually, a prayer-meeting on the Sabbath; its edifice has been repaired to the amount of $300; a pipe organ bought and paid for, costing over $700; and a parsonage bought, costing $1,800—not yet paid for. The church has itself raised, all told, over $2,200, which equals $130 to each male member. None of them are men of wealth—most of them, indeed, are young men just starting in business. We feel that we have much for which to give thanks.

SPIRITUAL RESULTS.

As regards spiritual results, my report has troubled me. I do trust, however, that two souls have been led to the cross of Christ to "*behold the Lamb*," during the year. My people, some of them at least, have grown in grace during the year; the people outside the church are more generally interested in church-going. It does seem to me that the moral tone of the community has been raised.

STILL NEEDS AID.

And now, as to the year before us. I have hoped that we should be able to get along with much less help in the coming year than was given us in this; and we should, but for this Indian trouble and the removal of several of my best young men to the Black Hills. The parsonage is bought, and the attempt is to be made to pay for it in two years. With this on their hands, I did not feel that it would be right for me to demand that my people increase their amount towards my salary. They are doing to the utmost for the church, and are getting it upon a good basis. The church lots are valuable and the building fair, and when all are paid for the church will be nicely fixed. The past year has been a very expensive one for me. What I sold at Waukegan went for comparatively nothing; what I have bought here has been at *high* prices. Soon after our arrival Mr. S. came down with lung fever, and was very sick for a month or more. It costs something to be sick in Cheyenne. I have spent some money in the interest of the churches, attending fellowship meetings. I think that the church here has shown itself worthy of liberal aid. This year I desire to do more mission work. I am anxious to see more Congregational churches in Wyoming. The call comes from the *Hills*.

DAKOTA.

Rev. S. Sheldon, General Missionary.

A MOIST JOURNEY.

My time this quarter has been largely occupied in strengthening a few destitute churches at too great a distance from my home to be reached very often, and in bringing other churches up to the idea that they are to ask less from the Society year by year, till they become self-supporting. The needful travel has brought its "perils of waters." Rains have flooded

the lowlands, and for miles and miles nearly every step was up to the horses' girths. On reaching the Vermillion river, the bridge was gone. Under ordinary circumstances there would have been no difficulty in fording the stream, but now it was a little doubtful. For a moment I hesitated, but plunged in, deeper and deeper at every step, till the water came over the backs of the horses. Well, they can swim for a few rods, I thought, when they began to rise out of the water, and the opposite bank was reached. Once fairly over I drew a long, thankful breath of relief.

The next day Turkey Creek lay across my pathway. There, too, the bridge had been swept away. Following the stream down a little, I found an old fording place, but both banks were very steep, and the water very high. Being exceedingly anxious to cross, and perhaps a little venturesome under the circumstances, I gave the word and my noble team went bravely in, pulling the vehicle behind them, till the waters only left their heads in sight. But we were not long in once more reaching *terra firma*, at which I was doubly rejoiced.

This trip of 200 miles resulted in the visiting and strengthening of several churches at present without pastors, the organization of one new church, and a hearty response of all whom I consulted as to our systematic plan of benevolence for carrying forward the Lord's work.

Rev. G. S. Codington, Medary.

WINTER AND POVERTY.

Winter is now looking us in the face, and many of our people are very poor. I have no heart to try to collect even the small amount due me. I am constrained to make an appeal for help for two or three families here who are in extreme need. We have to administer in temporal as well as spiritual things. We cannot enjoy even the limited comfort of our own home, which is poor compared with many of the poor people's homes of the East, while our friends and neighbors are suffering want. I recall the strugg and exposure of two years ago, to pr vide for the necessities of those peop whose crops were destroyed. The d struction now is not quite as complete i general, but a few have been left entirel destitute. If you can throw out a hi for our help, it will be thankfully appr ciated. We have already strained o limited means and ability to the utmos and allowed ourselves to incur a litt debt to help our neighbors. It looks though we must retrench in this partic lar luxury of distributing, unless Prov dence shall send us means. Yet in th there is surety; the business that is i God's hands must be sustained.

NARROW ESCAPE.

We have again very narrowly escape total loss of our home from prairie fire The fire came from the south, and th very day I reached home from a journe I had seen it when about twenty mil away, and driving my team as fast they could travel, I found that the fi got in ahead. But a kind Providenc had brought four or five neighbors to th rescue, and by their efforts and my wife the fire was beaten out, though it co them a terrible struggle and some scorc ings. The danger was seen by severa others who hurried in to help, and abou a dozen were near enough to see the vi tory of the few who were first at hanc The men took off their coats and use them to whip out the fire. If you hav seen prairie fires and men fighting them you well know that it is no child's pla This is one more marked instance c God's care over us in this frontier regio Our lives seem full of mercies, an though we are conscious of some trial and privations, we rejoice in the kindne and care of our Father in heaven.

NEBRASKA.

Rev. W. Woolman, Aurora.

LOCUSTS.

A good brother a short time since said "I hope the good Lord will keep th grasshoppers from our crops, so that w

can do better by our minister." But the hoppers came in greater numbers than ever before through this region of country, blighted our temporal prospects, damped the zeal of some, and crippled our efforts in many respects in the Master's cause. Most of the people here are in debt from the effects of the scourge two years ago, so that they have to sell what little grain they have, scarcely holding enough for bread to keep the wolf from the door. Even the commonest clothing is out of the question altogether, and for the want of it many are kept away from church, and must suffer this coming winter. I felt cut to the heart lately, in visiting a poor, earnest Christian brother who with eight in family is struggling to build up a home. He had just had his team taken from him on a chattel mortgage, which he could not meet on account of failure in his crops for three years past. Three of his children were crying to go to Sunday-school, but could not because they had nothing but rags to cover them. The oldest girl and her mother have but one pair of shoes between them, and wear them in turns to meeting. This is a sad picture, but it shows the situation of one of the deacons of our church, an earnest worker in the cause. But there is a brighter side. Most of the people are plucky, have faith in the country, and are determined to hold on a little longer, saying they cannot think that Nebraska was made for the Indian and the buffalo only.

Rev. H. Bates, Plymouth.

THE LOCUSTS AGAIN.

I am sorry to record again locust devastations—not as serious as two years ago, yet very damaging and discouraging to farmers. The corn was at least half destroyed. Had they come as early as before, they would have stripped everything. The innumerable invading hosts swept off all our onions, beets, turnips, cabbages, parsnips, squashes, pumpkins, etc., unless they were in great haste rescued. One young man, raising onions for market, expected 500 bushels. This vegetable is a special favorite with the locusts, and they soon blackened his field, so that with all the help he could obtain he saved less than 200 bushels, many of these imperfect.

This will cripple us again, and with our recently assumed burden of buying our church building, we shall be sorely straitened. I fear very much the effects of this new invasion on some of our settlers. Yet we can still "trust in the Lord," with the promise that we "shall dwell in the land" and that "verily we shall be fed." Some of our people expect to spend the winter with friends East; but I trust they will all return, for I believe this is a good country, and that it will eventually be a flourishing and prosperous one. I wish to help hold it for God.

KANSAS.

Rev. C. S. Irwin, Centralia.

STILL IN TROUBLE.

Weekly offerings on the "card plan," bid fair to be a success. This church last year paid to your Society but $5.05; I am now able to report $10.00 in hand, with expectation of doubling the amount. Although my congregations are still increasing, and the churches are well pleased with their prospects, I am able to get but a portion of even the amount promised by the people. Kansas has had so much of "hard times" that I fear the people have become accustomed to the great apology. Now that the grasshoppers have covered the land again, destroying the fall sowing of small grains, and depositing eggs by countless millions for progeny to lick the platter clean next spring, people who must depend upon other people's plenty and generosity must continue in disappointment.

But whilst the Master in his wisdom allows us to be shorn closely, and compels us to forego not only things which people of simple habits wish but actually need, even for comfort and health, yet he blesses us in spirit. Among the peo-

ple outside there seems to be more respect for the church and spiritual things.

In the valley of the Nemaha I found the feeble church at ——— without preaching, and almost broken up by removals and death. It seemed about to be choked by "Hard-Shell Baptists" —no myth, but an actual bodily presence, in this Centennial year, to oppose Sunday-schools, missionary work, and everybody and everything but the elect under the water. I have been preaching there every two weeks, when I could cross the stream. Many people there (among them some in Baptist families), say they like "preaching that is not all the running down of other denominations." The little church there ought not to be allowed to perish.

Rev. H. Myers, Alma.

REVIVAL.

Our meeting here has now continued for nine days. God has most gloriously poured out his Spirit. More than fifty persons have risen to show their determination to devote themselves to Christ's service. Many of our best—and some of our worst—citizens have come and are coming into the kingdom. What the extent of the work will be, I cannot foresee. It does not flag as yet. So far I have had no ministerial help.

MINNESOTA.

Rev. A. J. Drake, St. Charles.

REACHED SELF-SUPPORT.

As this is my last report from St. Charles, let me say how encouraging it is to us to find our congregation rising from about thirty to fifty, as it was at the beginning of the year, to 150 and 200, as it is now. Our membership, too, has more than doubled, as there were only about thirty-five resident members when we began the year, and we have received forty. Others expect to unite shortly. With grateful hearts we sing, "Hitherto hath the Lord helped us." And now that the church has voted to raise the salary alone, in its behalf I would express to you our great gratitude for the fostering care and assistance your Society has given. Without that help our present large and increasing congregation, our fine church edifice, our flourishing Sabbath-school, could never have existed. Thanks then to you, and to all our brethren, who have so nobly aided you in this grand and blessed work!

IOWA.

Rev. B. A. Dean, Sibley.

THE SCOURGE.

The first part of this quarter families came and houses were built; but near the last of it an immense host of grasshoppers poured in from the north, staying about two weeks, taking about three-fourths of all the crops, and laying innumerable eggs, which will neither hatch this year, nor be eaten up to any extent by "grubs" or "parasite bugs." I suppose these eggs will average here (over a region 100 miles square) 2,000 to each square foot, on most of the "stubble ground" and "breaking." In one place (a garden) there were estimated to be on one-quarter of a square foot about 1,250 eggs! I examined that ground and doubt not the count was right. There has not been *one-twentieth* of a full corn crop. As to other crops, probably wheat is the best, and we shall have some to spare, not much, besides our bread and seed. Hay will be used much for fuel again. I estimate that one family in ten or fifteen will leave for the winter or not to return; and as many more will need to be helped by the people. Very many are in debt here, and must remain so.

Quite a number in the church are sick, but there is harmony and love; and I believe if minister and members do their duty this season, we shall be in a better state spiritually than ever before. I don't know whether it will be better for me to stay. If it is, I shall rejoice in my field; for this is the fourth year of my grasshopper experience here, and I have no fear but that "the Lord will provide."

WISCONSIN.

Rev. W. Haughton, Viroqua.

HOLDS THE FORT.

I have been able to do little more than hold the fort this quarter; busy making pastoral calls, looking after the sick, and putting in order our little parsonage, the fruit of my own labor and means. I trust to be able to finish it up before the depth of winter.

Times are very dull; money is almost impossible to get; the church finds it hard to make up my salary. But I still labor on, hoping and trusting in a faithful Master. I long to see this church self-supporting, but this year is going to be hard on us. My family is large, my library is scant, I have no means to buy books. I hope this year will bring me a missionary box, as last year did. I don't see how we could get along without these boxes. God bless the loving hands that make them up!

We are much annoyed here by Seventh-day Adventists, who have pitched their tent hard by. They overhaul our sermons; they preach the "Law and Jewish Sabbath," while we preach "the gospel." Well, we know which God will best recognize and bless.

Miscellaneous.

THE TREASURY.

It yet lacks $20,000 of meeting the just claims upon it for work done and reported. Honored and beloved brethren are still waiting for drafts due weeks ago. Some have received but half pay, who had relied on and promised the whole. The cold of winter is upon them. The barns, cellars, wardrobes and larders of some of them are empty. They tremble lest their good names may be soiled, and far more lest the dear name of their Master may be dishonored. They felt safe in going on with their work, trusting in the Society's pledges, for though payment has sometimes been delayed, it has never failed; and they knew that behind the treasury were the resources, the hearts, and the prayers of God's people. These pledges the Executive Committee felt authorized—yea, constrained to give; for their wisest advisers and largest supporters would hear no word of summary curtailment of the work. This crisis of the country's need, its peril, and its promise, seemed the last of times for that. "Rise to the grandeur of your cause," was the exhortation on every hand; "comprehend its vital relation to the country's welfare; trust in the missionary spirit, the liberality and the prayers of your fellow-Christians; have faith in the divine promises; remember what God has done for the Society through these fifty years; and if you cannot safely expand the work, let there be no sudden, crippling, discouraging contraction." Taking this voice of his people as the voice of the Lord, no promising work that it seemed safe to keep up has been dropped; every faithful missionary willing to take his large share of the risk has been retained.

And now, must they wait longer? Is it not enough that they and their families have thus far cheerfully endured the toils, privations, sacrifices, that others however willing could not share? Will not those in whose stead these brothers have gone forth, in whose faithfulness they have trusted, come at once to their relief? We beg that not a day may be lost. Every dollar of receipts shall go instantly forward.

FROM THE FRONT.

As we were sending the foregoing lines to the printer, the mail brought to our table reports from two brethren

in remote frontier stations, a few words from which we will set before our readers. They are fair samples of most of the missionaries' letters, and show the spirit with which they are meeting the privations of this trying time. The first comes from one of the farthest States—its writer being perhaps as sorely pinched as are any of these he commiserates.

"That fearful debt! It stands before me every day as a specter. It is painful for me to accept a single cent while my brethren are suffering. . . . I seem to see their disappointed faces, as mail after mail arrives without the needed remittance. I hear the sigh; I look upon the scanty table, each day more scanty; the tired wife every night more tired; the threadbare coat or dress fast changing into the ragged ones; the discouraged minister slinking along by back ways; I hear the poor and yet poorer sermons that the poor brother offers to the flock of God. I cannot tell you how my heart aches; and I watch every communication from you, hoping—thus far in vain—for brighter words."

The second is from one burdened with the care of three parishes, covering a territory some ten or twelve miles broad, in a locust-smitten region.

"True, the pecuniary support is small, but if the Lord will give me *souls* for my hire, I shall be content. I believe his promises of temporal support are just as trustworthy as any others, for I have often proved them so. On the morning of the day your check came, for one-half of my last quarter's salary, we were in great straits. Bills were due, and I had not a dollar to meet them. So I carried the matter to the Lord, and asked him, if consistent, to send me relief *that day*. I went to the post-office, praying and expecting, though I knew not from what source aid would come. Your remittance was there. While it did not cover all my obligations, it relieved me from pressing embarrassments, and I went home with a glad and grateful heart. . . . Before night, a lady, on whom I called unexpectedly, put five dollars into my hand as I was leaving. Surely our Father sympathizes with us, and knows how to succor us in all our straits. He can prompt his more favored children to fill up your depleted treasury, thus lightening the burdens and bringing joy to the hearts and homes of scores of your toiling missionaries at the front. *So let it be!*"

Reader: do you join in that closing prayer? Is there anything you can do towards securing its answer? If there is, shall not that thing be done to-day?

TO SUPERINTENDENTS

AND MISSIONARY COMMITTEES.

WITH $20,000 due to missionaries, some of whom are in painful need, and with little prospect of a speedy filling of the treasury, the question of a contraction of the Society's work has had to be squarely met. Such contraction would be most disheartening, both to the brethren in the field and the givers who sustain them. The conductors of the Society have never yet had to take that backward step. They never will consent to take it, save on compulsion and as a last resort. In this emergency we cannot honestly plan for a general advance. But can we not substantially hold our own in the older fields, and do more for the destitute frontier? This can be done; but only by the most economical use of the means we can secure, and the careful watching of every item of outlay.

To this end the Executive Committee commend the following suggestions to the immediate and serious attention of the Superintendents and Committees of Missions in the several States:

1. During "the present distress," let no *new* work involving additional outlay be undertaken in the older States; let no new field in them be entered, except in those rare cases where delay would be fraught with greater evil than follows delay of payment for work already done. Before signing an application for such work, let each brother ask himself: "If

my draft were overdue, would I rather wait longer for it than have this new work left undone?"

2. Let every application from churches that have long been aided be carefully scrutinized, to see (1) whether the church is doing such a work, in such a field, as warrants further outlay in a time like this; (2) whether it asks aid from actual necessity, or partly from habit and culpable inefficiency; (3) whether it can honestly be said that the largest possible amount is pledged upon the field, and the least possible amount is asked from the Society; (4) whether a less sum is asked than was granted in the previous year. If not, why not? The same aid is not to be given for two successive years, without satisfactory reasons explicitly stated.

3. Before indorsing an application, let the question be considered anew, whether it be possible—not merely convenient, but *possible*—to unite the church asking aid with some neighboring sister church; thus widening the missionary's sphere of usefulness, and lessening the amount of aid asked.

4. And, looking beyond our own household, let the question of "denominational comity" receive anew special attention. If the condition of a field in which our church and others have been planted and aided has so changed that fewer organizations can now as well or better do the work of all, let the duty of *consolidation* be laid upon the Christian conscience of that community; and let our brethren insist on, and be ready to submit to, the fair operation of the law of "the survival of the fittest."

In these various methods, wisely and efficiently worked, we believe that great relief for the treasury may be gained, without at all reducing the work of the Society at one vital point. Possibly fewer aided churches may be reported a year hence; but if even one on the frontier shall have taken the place of two or three in older States, may it not be true that there has been no loss, but actual gain, in effecting the real object of the Society—"the sending of the gospel to to the destitute"?

For the encouragement of Superintendents and Committees, with whom must chiefly rest the responsibility of carrying out these suggestions, we quote from a recent letter of Rev. Dr. WOLCOTT, Secretary of the Ohio Home Missionary Society: "If what has come under my observation in my own field be a sample of the whole country, the $20,000 deficiency which you report is, in one respect, a perfect *godsend*. Well-nigh half of the churches that were on our list three years ago are off now—to *their* benefit, even more than ours; and there is a fair prospect that several of the remainder will be off soon, leaving us free to develop new points, and help you on the frontier. We are still about $2,000 in arrears; but with the reduction of our appropriations, *mainly through the grouping of churches and the development of self-reliance*, the prospect—which would otherwise be dark indeed—seems very bright to me."

Ohio is the oldest western Home Missionary field. There may not be another State in which anything like one-half the aided churches could wisely undertake self-support within three years. But in every State there are doubtless some that could safely drop aid at once, and others that could live with less aid than they are now receiving. Let the retrenchment begin with these, and the saving shall be appropriated to "the destitute", pioneers at the front.

THE HOME MISSIONARY.

ALTHOUGH the volume commences with the May number, it suits the convenience of many to renew their subscriptions and make their yearly payments in January. Will such friends, and indeed all who have occasion to send money for themselves or others, bear in mind our request, often repeated but often forgotten, that when remittances are made by post-office orders, they be drawn on STATION D., New York City, and not simply on New York City. This will save us

much time and trouble and some expense of collection.

In a recent revision of the mail-books, the names of some persons in different States, entitled to and desiring to receive the Monthly, may have dropped from the list. A line by postal card will at once replace such names.

And yet once more we must ask postmasters and others, in writing as to *The Home Missionary*, to remember that the name of the subscriber is not more essential to us than are *the names of the town and State* of his abode. We are still receiving frequent requests that we cannot comply with, because of this omission. Postal cards are often stamped illegibly, or not at all, and on these the sender should *write* his address.

SUP'T. FOR MISSOURI.

THE vacancy in the Superintendence of this Society's work in Missouri, caused by the resignation of Rev. E. B. Turner, on account of ill-health, has at length been filled by the appointment of Rev. ROBERT WEST, late pastor of the Congregational Church in Alton, Illinois, and editor of *The Christian News*, published in Saint Louis. Both these positions Mr. West lays down, that his whole time and strength may be given to his new work.

His wide acquaintance with the field, his cordial relations with the brethren in the ministry and the churches of the State, his energy and consecration, all promise success. We heartily commend him to the confidence, co-operation, and prayers of those who are more directly to share with him the responsibilities of his arduous position.

SCATTERETH, AND YET INCREASETH.

I HAVE been thinking over the reasons for giving to your Society, and, as I review them, they are neither few nor small. In the first place, one gives to you from a sense of duty. It is a plain duty to "give"—I am sure we hear enough of it; and the claims, like the poor, we have "always with us."

In the next place, it eases one's mind. One can't hear of so much distress and suffering and need, without being so disturbed that the only way to peace is to help relieve the trouble. It may be little, it may be much. And, by the way, one is surprised at the different measures of ability in giving: a dollar that a man gives away is so much larger than one he spends—especially for self-indulgence, suggests the familiar—either on himself or his family.

Again, more than this, there is a sort of satisfaction in doing a right thing, and you "feel better." You may not have exactly the Romanist notion of buying heaven with good works; still, it is a good thing to give. And the more, when you know the object. An old miser, who, to the amazement of everybody, gave to his village a town clock, stated that he liked to put his money where he could *hear it tick!* The West is so very near us, that it is not difficult to trace one's money, and see just what it is doing. A son or mother or cousin may go to-morrow to the very town where we have helped to found a church. It may be either a well-built edifice of brick or wood, or a dug-out, with a roof of sods. At any rate it is the beginning.

Again, selfishness has its part. It depends on the early influence upon it, what a western town shall be. The stamp is put upon it very early; the "seal" which is not easily broken or removed. If the spirit of evil stamps it with bottles, dice, and ruin, man shall hardly pluck it out of his hand. But if the right seal be put upon it, then the evil is forestalled.

Again, we may give to these missions for the love of Christ and love to souls. "How shall they hear without a preacher? and how shall they preach except they be sent?"

And, again, for patriotic and political reasons. We remember the loyalty and patriotism and self-sacrifice in our sad

war, when more than one western State emulated old Massachusetts, who was "going to send all her men, and then go herself." Not that our ministers are going to "interfere with politics," more than to vote on the right side, and preach right principles, honesty and truth and righteousness. Whatever men may be tempted to do personally, there is a strong bias in public opinion in favor of truth and honesty; and falsehood and deceit must hide themselves under very bright raiment, in order to pass unchallenged.

Passing over all the true and right motives for giving, which are set forth in every sermon on the subject, we conclude that, from a selfish point of view, no money pays better interest than that given to Home Missions. We at the East are so flooded with foreign influence and foreign pauperism that the vote is anything but the voice of the people. So we want true and righteous judgment where these influences do not prevail. We want simple Bible teachings, to make men do right. L.

HOME MISSIONARY FRUIT.

BY REV. STEWART SHELDON, DAKOTA.

A LITTLE band had crowded hard upon the Indians' track in their far western hunting-grounds. Our fathers, they practically said, cut down the forests; but we will break up the prairie, and make our broad acres laugh with the finest wheat, the biggest corn, and the sleekest cattle, that the world has ever seen. Almost empty-handed they went forth. A town was projected. With no little difficulty the first house was built. It was for government purposes, and "Uncle Sam" paid the bill. But all the people were interested in it. When it was inclosed some of them said, "Let us christen it with a good old-fashioned ball." Better counsels prevailed, and it was finally agreed to send for the minister in a neighboring town, and have a sermon instead of a dance. The preacher arrived early, and wondered where the people were coming from. But as the hour approached, they began to pour in from their "claim shanties," some on buck-boards, some on Indian ponies, and some afoot, till the room was well filled. The fuel for the first house-warming in the newly projected city was good New-England theology, so it was felt that the ground was fairly pre-empted and rightfully belonged to the Lord. A little while later the missionary went there to organize a church. Overtaking a band of red-skins on his way, one of them almost in a state of nudity, with dirks and pistols dangling at his side, a mustang spur rattling on his heel, and a white feather sticking up out of his raven hair—indicating that he had scalped his foe and was now a real "brave"—it looked indeed like the border-land between the wild savage and the cultured saint. But the church was organized. The tinman made a large horn, which was used in lieu of a bell, for calling the people together on the Lord's day. And now, though but a little time has elapsed, there is growing up there a strong sentiment in favor of religion and the gospel. Despite adverse influences, the time is not far distant when a house of worship will be built and dedicated to the King of Heaven. Then the cry will be, Lengthen these cords, strengthen these stakes, and make room for more of the people of God! It is one of the seeds from the Home Missionary tree, the leaves of which are for the healing of the nations.

THE BOX STABLE.

IT is very common to find "missionary boxes" formed into tables, chairs, bookshelves, oat-bins, corn-boxes, cupboards, safes, etc., and if some of the donors could see what tasty things the ingenuity of the frontier missionary and his family contrives often out of very unpromising material, it would make their hearts glad. The other day, as I was admiring a new bureau in the house of a brother, he informed me that he had translated it out of his missionary box, and was a little proud, as he had a right to be, of

the performance. But I doubt whether it ever entered the mind of any Eastern family to build *a stable* out of a box. Well, it was on this wise. One of the brethren, who had driven his faithful old horse twelve years, found himself on a new field in Nebraska, and winter coming on, without any shelter for this companion of his journeys. It gave him great trouble, for, being $250 in debt, he did not see how he could afford to build a stable. He conferred with his wife—a sister well-known at the Home Missionary rooms in New York for her simple, child-like trust, and donations to the cause—and she said, "Have you no faith? God will provide for 'Old Nance' the shelter she needs." Looking about, she bethought herself of the last missionary box, and there was another in the cellar filled with potatoes. "There," she said, "those two boxes will make one end of the barn." It acted upon the man as a promise of $500 fromt he Congregational Union acts on a community that want to build a church—getting them the building. One end of the barn secured, only two sides, one end, and a roof were needed. He thought over the cost, and decided he might indulge to the extent of two sides. A neighbor, who had been thinking, said they might have the lumber that was in some old machinery. And his wife, since it was for the missionary horse, thought that out of her savings she could find a little for the roof. Just then a brother, who had subscribed three dollars, came in and paid it, and so "Old Nance" was comfortably housed; for did not the missionary build the stable with his own hand, and out of a missionary box at that?

I write this partly for those faithful men who put such honest work and lumber into the boxes that are to carry good things to frontier missionary families, filling their hearts with gladness. Let them know that their work and thoughtfulness are not lost; that after the box has fulfilled its mission as the protector of the goods, it finds a ready use in some other department of the Lord's service, and so their labor is not in vain in the Lord.

CINEREUS.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., Sec., 69 Bible House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Esq., Treas., 69 Bible House, New York.

WORK FOR CHRIST.—Nothing but genuine love to him will make it easy to sustain this, when to do so involves some positive self-denial.

In the seasons when money is easily made, and, in the case of many, flows in abundantly, there is more of pleasure than of sacrifice in giving. Any generous-minded person may at such a time find himself moved by many impulses to give freely. But when the ordinary *sources of income in part* or altogether fail; when luxuries, or conveniences, or what have even seemed to be necessaries of life, have one after another been given up, as a matter of enforced economy; when uncertainty overhangs the future, and the eye of sense can see no light, then it requires all the force of Christian principle and all the fervor of warm Christian affection to prevent the withholding of the hand of charity when it ought to be extended for the relief of those who need.

But is not this one of the tests by which our Lord would try us? Should not the difficulties we feel lift us to a higher faith, and awaken in our hearts an intenser love? To faint in the day of adversity—is not this to show that our strength is small? To deny the Savior what he asks of us when it is indeed hard

for us to give it—is not this to deny him just when he would value the gift most highly? He is to us the same yesterday, to-day, and forever. Ought we not to stand by him and his when perils threaten and things look most discouraging and dark? It was surely the meanest, the most shameful act of his disciples, that in the hour of *his sorest need* they all forsook him and fled.

"Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me." At the present time many beloved ministers of Christ, and many of the new and feeble churches to which they were sent, are in circumstances of great trial. They have felt constrained, by their own needs and those of their families and neighborhoods, to attempt to provide places in which they may worship God and observe his Sabbaths and ordinances. They began in faith and hope. They were ready themselves to do what they could, even at the cost of much personal privation; and they trusted that from their Christian brethren they should have, through the Congregational Union, the aid without which they foresaw that they could not succeed. They have gone as far as they can. The days of locust visitations and financial pressure have been protracted. They have been brought to a stand in the midst of their undertakings; or they have finished their work, and have now to meet the just claims of those who have labored for them and now demand their dues. They have taxed themselves to the utmost—almost to the withholding of the proper food from their households. They have appealed to the Union, only to find that its treasury is overdrawn. What can they do? Must they now lose all, and find that they have denied themselves in vain? Can those who are Christ's see him, in the persons of these suffering brethren, in the midst of these necessities, and refuse to minister unto him? These are the questions now to be answered.

We cannot but think that if it be remembered, as it should be, that it is as if Christ himself were suffering want and hardships in the waste places of the land, and called on all that love him for help, every pastor who learns this will make haste to plead with those to whom he ministers to furnish at once the means needed by the Union, in order that it may give relief, and that the churches with willing minds will pour their gifts into the treasury. Reader, shall it be yours at last to hear your Savior say, "I was in need, and ye ministered unto me. *Ye did it* UNTO ME, *in the persons of my friends?*"

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Money may be sent to JAMES M. GORDON, ESQ., 32 Cong. House, Boston; or to REV. CHARLES P. BUSH, D.D., 39 Bible House, New York.

Those who are accustomed to read the monthly papers from the Education Society, as published in *The Home Missionary*, may notice, in the above heading, a change of arrangements. Since Dr. Butterfield left New York, on the 1st of May last, to be President of Olivet College, the room No. 62, which he occupied in the Bible House, has been kept as one of the Society's offices, and Rev. R. B. Howard has been ready to receive and transmit contributions to us, or to answer such inquiries as might be made concerning our operations. It has, however, been found, *practically*, that in the absence of a secretary, very little business centers about that office; that in this age of checks and post-office orders, it is hardly more trouble for any one to send a contribution directly to the Treasurer in Boston, than to pay it in New York. It has not been thought advisable by the Directors, in the present condition of the country, to appoint a secretary in place of Dr. Butterfield. They wait for further light and fuller developments before doing so. In this general state of affairs it does not seem wise longer to incur the expense of an office in which so little

business is likely to be transacted, and we are taking steps to close it as soon as it can be done consistently. Meanwhile, we have made arrangements with Rev. Charles P. Bush, D.D., No. 39 Bible House, to receive and send to our Treasurer such contributions as are more conveniently paid in New York.

Since the New York Education Society, as a separate State institution, has merged itself in the American College and Education Society, it may be—indeed, we expect it will be—found that more contributions will come to our Treasury from the State of New York than formerly. But, except in places very near the city of New York, it will probably be just as easy to send to No. 32 Cong. House, Boston, as to No. 39 Bible House, New York.

And in conclusion we desire to say that we are in special need of all such contributions. Leaving the Western colleges aside for the moment, the regular quarterly appropriation of $25 to each of our more than 300 young men, requires about $8,000, and the quarters come round quickly. We are anxious about the means for meeting the next quarter-day, January 10th.

Then the young colleges, struggling on our Western borders, call loudly for help. They are passing through severe trials, but do not by any means despair. It is our confidence and joy that there are here and there men whom God has blessed with wealth, who can see the immense harvest in the future springing from a Christian college planted upon the frontiers of civilization. Such men have done nobly in the past, and many of them have lived to see the rewards of their labors. The race of givers for this purpose will not soon be extinct.

Appointments in November, 1876.

Not in commission last year.

Rev. Albert W. Safford, Ogden, Utah.
Rev. Thomas Gordon, Nebraska City, Neb.
Rev. Willis C. Dewey, Marshfield, Lake Benton and Island Lake, Minn.
Rev. James Alderson, Sabula, Iowa.
Rev. Swan Sunberg, Keokuk, Iowa.
Rev. Charles W. Wiley, Humboldt, Iowa.
Rev. David Y. Youker, Gowrie, Iowa.
Rev. Timothy Jones, Springwater, Watertown and Emmett, Wis.
Rev. Motier A. Bullock, Oakwood, Mich.
Rev. George Candee, Manton and vicinity, Mich.
Rev. Henry M. Holiday, Millbrook and vicinity, Mich.
Rev. Nicholas Neerken, Nunica and Fruitport, Mich.
Rev. Edward D. Kelsey, Bremen, Ind.
Rev. William T. Osmun, Sand Bank, N. Y.

Re-commissioned.

Rev. John J. Powell, Reno, Nev.
Rev. Abel K. Packard, Greeley, Col.
Rev. Charles H. Emerson, Creighton, West Creighton, Bazile Mills and East Branch, Neb.
Rev. Lebbeus B. Fifield, Kearney, Neb.
Rev. Herman A. French, Milford and Dorchester, Neb.
Rev. Henry Griffiths, Clearwater, West Cedar Valley and Neligh, Neb.
Rev. Charles Seccombe, Strahmburg, St. Helena and Blyville, Neb.
Rev. George Bent, Marshall and Nemaha Counties, Kan.
Rev. John Hayward, Buffalo City and Scatter Creek Station, Kan.
Rev. Luther Newcomb, Stranger, Tiblow and out-stations, Kan.
Rev. Thomas D. Phillips, Great Bend and vicinity, Kan.
Rev. Albert M. Richardson, Lawrence, Robinson school-house and out-stations, Kan.
Rev. Floyd E. Sherman, Quinardo and Wyandotte Forest, Kan.
Rev. Jesse L. Fonda, Morris and Hancock, Minn.
Rev. Cyrus A. Hampton, Minneapolis, Minn.
Rev. Thomas C. Kinne, Two Rivers, Bellevue, Langola, Page and River school-houses, Minn.
Rev. Adam Simpson, Fairmont and Westford, Minn.
Rev. James Barnett, Black Hawk, Iowa.
Rev. Henry Lees, Lawler and Waucoma, Iowa.
Rev. Jacob Reuth, Sherrill's Mount, Iowa.
Rev. William J. Smith, Manson and Newell, Iowa.
Rev. John H. Cameron, Pewaukee, Wis.
Rev. William C. Hicks, Hammond, Wis.
Rev. Albert Livermore, New Richmond and Star Prairie, Wis.
Rev. Simeon S. Haines, Glen Arbor, Solon and out-stations, Mich.
Rev. Elias E. Kirkland, Otsego Lake and Bradford Lake, Mich.
Rev. Thomas Nield, Roscommon, Gaylord, Elmira, Clifford's and Van Worts, Mich.
Rev. Austin H. Norris, Clare and out-stations, Mich.
Rev. Robert Parsons, Flat Rock, Mich.
Rev. John R. Savage, Kalkaska and Manton, Mich.
Rev. Eugene F. Atwood, Arcade, N. Y.
Rev. Walter J. Ballard, Black Creek and out-stations, N. Y.
Rev. Joseph Clements, East Pharsalia and out-station, N. Y.
Rev. Charles H. Crawford, Salamanca and West Salamanca, N. Y.
Rev. Frederick Long, East Ashford, N. Y.
Rev. Lewis T. Mason, Clear Creek, N. Y.
Rev. H. W. H. Watkins, Union Valley and Lincklaen, N. Y.

Receipts in November, 1876.

MAINE—$2,022.00.

East Machias, by S. T. Foster,		$18 00
Freeport, Legacy of Mrs. Sarah A. Hobart, by R. Wells, Ex.,		2,000 00
South Freeport, H. Boley,		5 00

NEW HAMPSHIRE—$265.28.

Concord, Ladies of South Ch., by Mrs. C. C. Howe, freight,		5 00
Dover, R. F. Jenkins,		5 00
Hanover, Ladies' Benev. Soc., by Mrs. C. G. Blaisdell,		14 00
Hollis, On account of Legacy of Mrs. Ann McDonald, by E. T. Wheeler, Ex.,		200 63
Warren, Legacy of G. W. Prescott, by J. M. Williams, Ex.,		35 00
Winchester, Ladies' H. M. Soc., by Mrs. W. Atherton, freight,		5 65

VERMONT—$172.65.

Benson, J.,		1 00
Brookfield, by Rev. W. A. Bushée,		20 50
Chester, Female Cent Soc., by Mrs. G. S. Robbins, to const. Mrs. Abbie Collins a L. M.,		30 00
Mrs. L. G. Whiting, by Rev. J. G. Hale,		5 00
St. Albans, Ladies of First, by Mrs. C. F. Safford, freight,		4 15
Sabbath-school, by E. H. Huntington,		100 00
West Charleston, Rev. W. T. Herrick,		12 00

MASSACHUSETTS—$6,104.55.

Mass. Home Miss. Soc., by C. Demond, Treas.,		4,500 00
Beverly, Legacy of Mrs. Susan D. Lord, by Chas. Kimball, adm.,		1,000 00
Boston, W. G. Benedict,		50 00
Chesterfield, Mrs. Edward Clarke,		5 00
Cummington, Ladies' Benev. Assoc., by Mrs. S. B. Orcutt, to const. A. H. Kimball, M.D., a L. M.,		30 00
Lynn, Richard Tufts,		1 00
Newburyport, Mrs. S. W. Hale, by W. A. Bannister,		100 00
North Becket, to const. Rev. H. W. Eldredge a L. M.,		30 00
Northampton, "A Modest Friend,"		50 00
"W."		100 00
Southbridge, On account of Legacy of Mrs. L. B. Hyde, by S. M. Lane,		37 00
South Hadley, Teachers and Pupils of Mt. Holyoke Sem., by Miss E. Blanchard,		201 55

RHODE ISLAND—$950.00.

Providence, Beneficent, by J. W. Taft,		200 00
Sabbath-school of Beneficent, by C. H. Arnold,		50 00
Union, by J. McAuslan,		700 00

CONNECTICUT—$3,851.40.

Received by H. T. Jarman:		
New Haven, North,	$342 48	
J. M. B. D., $25; a Lady, $3,	28 00	
Winthrop, Miss C. Rice,	3 00	
		373 48
Ansonia, by S. C. Blair,		72 73
Bloomfield, Ladies' Benev. Soc., by Mrs. J. Bidwell, freight,		5 00
Bridgeport, First, by E. C. Hinks,		232 48
Canton Center, Sarah B. Hallock,		5 00
Colebrook, by J. M. Grant,		42 15
Connecticut, Friends of Home Missions,		500 00
Two Friends,		50 00
Durham, First, by Rev. A. S. Chesebrough,		43 65
Lakeville, Mrs. M. H. Williams, Mrs. I. L. Merwin and Mrs. S. D. Holley,		21 00
Litchfield, A Friend,		10 00
Mansfield Center, First, by R. P. Barrows,		4 00
Meriden Center, by N. B. Wood,		27 00
Mystic Bridge, by H. C. Holmes,		$15 00
New Haven, Mrs. ——— of Center Ch.,		100 00
New London, Second, by C. Butler,		621 20
North Granby, On account of Legacy of Mrs. Lucia A. Bentley, by A. Cooley, Ex.,		1,000 00
North Haven, Ladies, by Mrs. L. S. Fowler, freight,		3 00
North Torringford, Ladies, by Mrs. J. C. Barber, freight,		1 00
Norwich, Mrs. F. B. Perkins,		10 00
Plainville, Ladies' Benev. Soc., by Mrs. S. Hough, freight,		2 00
Plantsville, Industrial Soc., by Mrs. J. C. Smith, freight,		7 52
Plymouth, On account of Legacy of Miss A. Darrow, by T. H. Darrow, Ex.,		330 00
Scotland, by Rev. A. A. Hurd,		32 40
Seymour, W. Hull,		3 00
Stonington, First, by Miss M. Stanton,		18 00
Thompson, Ladies, by Miss E. D. Larned, freight,		3 00
Torringford, by C. H. Barber,		42 29
Washington, by C. L. Hickox,		106 50
Waterbury, a Friend, to const. Mrs. J. Dutton, Mrs. W. Werner and Mrs. T. E. Clark L. Ms.,		100 00
West Hartford, A Friend, In Memory of John Ellsworth, Mrs. H. M. Ellsworth and Miss F. A. May,		50 00
Woodbury, Melville S. Page, to const. him a L. M.,		30 00

NEW YORK—$1,692.20

Received by Rev. Dr. Holbrook:		
Binghamton, to const. H. W. Lester and Miss C. E. North L. Ms.,	$76 48	
Paris, $17; Sabbath-school, $10,	27 00	
Pitcher, add'l,	3 00	
Saratoga,	31 15	
		137 63
Arcade, $7; Rev. E. F. Atwood, $22, in full to const. him a L. M.,		29 00
Baiting Hollow, by Rev. E. Hale,		8 59
Brooklyn, Clinton Avenue, of wh. from A. S. Barnes, $100; H. C. Barnes, $25, by G. W. Carson,		404 81
South, by J. Crowell, to const. J. S. Bailey a L. D.; of wh. from Charles C. Parsons $100 to const. N. Payson Smith a L. D., A Friend, $100; B. L. Benedict, $44.98; Rev. W. H. Whittemore, freight $1,		200 00
Canandaigua, First, by E. G. Tyler,		145 98
Columbus, by Rev. E. B. Bassett,		155 66
Deep River, by Rev. J. A. Farrar,		5 00
Ellington, First, by Rev. L. V. Mason,		4 25
Florence and Osceola, by Rev. C. H. Crawford,		22 75
Flushing,		11 65
Kiantone, by Rev. E. C. Hall,		34 73
Little Valley, First, by Rev. J. D. Stewart,		8 65
Mt. Sinai, by S. H. Miller,		3 40
New York, A Friend,		16 80
New York City, On account of Legacy of Lewis Chichester, by J. M. Stearns and E. C. Wadsworth, Ex's.,		6 00
Parkville, by Rev. G. M. McEckron,		300 00
Pekin, Miss Abigail Peck,		18 00
Rensselaer Falls, by Rev. G. A. Rockwood,		5 00
Sherburne, by H. T. Dunham,		20 00
South Canton, by Rev. A. S. Shafer,		119 69
West Farms, Mrs. A. Wood,		5 61
Whitehall, by Rev. A. Parker,		20 00
		7 00

NEW JERSEY—$86.51.

Montclair, Sabbath-school of First, a Thanksgiving offering, by T. H. Bouden,		40 00
Woodbridge, by Rev. S. L. Hillyer,		46 51

PENNSYLVANIA—$121.63.

Gibson, Sisters, in full, to const. Mrs. C. C. Whitney a L. M.,		$18 00
Philadelphia, Central, of wh. from Mrs. Pratt, $20, by J. Edmands,		98 63
Townville, by Rev. J. B. Davison,		5 00

DISTRICT OF COLUMBIA.—$6.65.

Washington, First, mon. con., by Rev. S. P. Giddings,		6 65

TENNESSEE.—$5.00.

Knoxville, a Widow, by Rev. L. Shaw,		5 00

OHIO—$897.95.

Cincinnati, E. W. Hyde,		20 00
W. Schaffer,		30 09
Clarksfield, Legacy of Spelman Pelton, by S. P. DeWolfe, Ex.,		825 86
Hudson, Ch. of Western Reserve College, by Rev. C. Cutler, D.D.,		16 00
Warren, Ellen A. Darling,		6 00

INDIANA—$28.65.

Fort Wayne, Plymouth, by Rev. A. B. Brown,		28 65

ILLINOIS—$630.90.

Annawan and Atkinson, by W. M. Smith,		12 00
Bartlett, by Rev. G. A. Coleman,		22 34
Batavia, by Prof. W. Coffin,		100 27
Chenoa, First, by Rev. G. V. Willis,		7 50
Chicago, Ladies' Miss. Soc. of New England Ch., by Mrs. Savage,		50 00
S. B. French,		50 00
Dallas City, First, by Rev. W. A. Cutler,		10 00
Dixon, Cyrus Davis,		5 00
Dundee,		9 30
Farmington, $121; Sabbath-school, $10,		131 00
Forest Hill, First, by Rev. D. Sherrill,		11 00
Galesburgh, First Ch. of Christ, by A. N. Bancroft,		90 55
Godfrey, Ch. of Christ, by J. R. Isett,		52 55
Henry, Huldah Hoyt,		5 00
Jacksonville, mon. con., by Rev. M. K. Whittlesey,		5 30
Kewanee, by M. Doty,		25 35
North Union School,		2 17
Ontario, Ladies, by Mrs. E. Tupper, freight,		2 00
Paxton,		25 00
Princeton, Sabbath-school, by Mrs. Boltwood,		6 12
Sublette, by L. P. Trowbridge,		8 45

MISSOURI—$10.00.

Kidder, by S. C. Coult,		10 00

MICHIGAN—$501.69.

Allegan, Mrs. I. E. Bingham,		10 00
Calumet, First, by Rev. C. B. Curtis,		242 50
Grand Haven, Rev. J V. Hickmott and family,		5 00
Kalkaska, First, by Rev. J. R. Savage,		10 00
Mattawan, by Rev. J. H. Williams,		15 00
Northport, wh. const. Rev. P. F. McClelland a L. M.,		31 31
Pleasanton, by Rev. J. D. Millard,		10 00
Port Huron, First, by A. Fish,		101 81
Romeo, add'l, by W. Loud,		5 00
Smyrna, by Rev. S. S. Slyter,		6 50
Wacousta, First, by Rev. W. H. Skeutelbury,		25 00
Wayne, by W. C. Steers,		18 00
Rev. S. Porter,		5 00
Whitehall, First, by L. P. Covall,		16 57

WISCONSIN—$372.78.

Received by Rev. H. A. Miner:		
Darlington, by Rev, M. Rowley,	$17 50	
Jamesville, by Dea. J. Wright,	27 84	
Platteville, by Rev. A. P. Johnson,	25 45	
		70 79
Appleton, Outagamie Miss. Assoc., by Rev. W. B. Williams,		$62 50
Arena, by W. Jones,		5 00
Beloit, First, by A. W. Hannaford,		28 41
Dartford, $10; Bluffton, $2.37, by Rev. E. N. Ruddock,		12 37
Franksville, $11.33; Raymond, $18.67, and wh. const. H. A. Brooks a L.M., by Rev. G. W. Wainwright,		30 00
Freedom, $8.35; Kaukauna, $5, by Rev. W. B. Williams,		13 35
Guy's Mills, $4.86; Mt. Sterling, $3; Seneca, $3, by Rev. P. Valentine,		10 86
Milwaukee, Spring Street, by L. A. Warren,		30 00
Minnesota Junction, E. Anderson,		4 50
Muscoda, by Rev. A. A. Overton,		12 50
River Falls, by E. D. Levings,		22 25
Stockbridge, by Rev. F. Herbrechter,		2 25
Union Grove, by Rev. J. B. Sharp,		26 00
Wauwatosa, by Rev. L. Clapp, to const. Mrs. E. M. Nelson a L M.,		40 00

IOWA—$335.73.

Received by Rev. R. Adams:		
Central City,	$18 36	
M'Gregor, Woman's Miss. Soc.,	5 07	
Osage,	10 00	
Centennial offering of Woman's Miss. Soc.,	10 50	
		43 93
Belmond, Rev. J. D. Sands and family,		2 00
Center Point and Troy Mills, by Rev. C. Dame,		5 00
Cherokee, by Rev. F. Hurd,		16 40
Davenport, Edwards, by J. Goldsbury,		160 00
Gilman, mon. con., by S. J. Buck,		3 82
Lansing, by Rev. P. Litts,		33 60
Le Mars, by Rev. A. E. Arnold,		18 50
Maquoketa, Miss. Soc., by Mary E. Lyman,		26 48
Oskaloosa, Mrs. Mary Nichols, by Rev. J. E. Snowden,		5 00
Red Oak, by Rev. J. Allender,		21 00

MINNESOTA—$186.38.

Received by W. Cheney, Treas. Minn. H. M. Soc.:		
Minneapolis, Minnesota Woman's Cent Soc.,	$139 67	
Plymouth,	18 92	
		158 59
Blenavon and Shetek Station, by Rev. P. Peregrine,		2 00
Minneapolis, Second, by L. B. Graham,		11 60
Rose Creek, by Rev. A. Morse,		8 69
Sauk Rapids, by Rev. S. Hall,		5 50

KANSAS—$71.25.

Received by Rev. S. D. Storrs:		
Quindaro,	$3 75	
Wyandotte Forest,	4 00	
		7 75
Blue Ridge and Petersville, by Rev. C. D. Wright,		4 00
Highland, a Friend to the Cause,		50
Hiawatha, by Rev. J. D. Liggett,		25 00
Pierce City, by Rev. T. A. Wickes,		25 00
Sabetha, First, by Rev. H. W. Shaw,		9 00

NEBRASKA—$142.55.

Crete, by Rev. H. Bross,		10 00
Ladies' Miss. Soc., $8; Ladies' Miss. Assoc. of Nebraska, $3.50, by Mrs. H. Bates,		11 50
German Church, $2.90; Mrs. M. Veitz, $1; Olive Branch, $2.10, by Rev. C. F. Veitz,		6 00
De Witt, by Rev. J. Goodell,		5 00
Irvington, by Rev. J. G. Spencer,		25 00
Lincoln, by Rev. L. Gregory,		12 00
Omaha, by Rev. H. N. Gates,		48 05
Steele City, by Rev. S. C. Dean,		25 00

COLORADO—$12.50.

Denver, Rev. F. B. Perkins,		12 50

CALIFORNIA—$98.77.

Berkley, First, by Rev. E. B. Payne,	$25 05
Haywards, Eden, by Rev. J. T. Wills,	10 00
Lewiston, Mrs. J. O. Phillips, by Rev. A. T. Jackson,	5 87
Los Angeles, Dea. Francis Wilson,	20 00
Pescadero, by Rev. H. C. Walshe,	5 00
San Bernardino, by Rev. J. T. Ford,	15 00
Soquel, by Rev. A. C. Duncan,	18 85

WASHINGTON TERRITORY—$31.55.

Olympia, by Rev. G. W. Skinner,	11 55
Skokomish, Mission Ch. of Christ, by E. Bells,	20 00

CANADA—$35.00.

Montreal, Rev. George H. Wells,	25 00
Sherbrooke, T. S. Morey, $5; S. F. Morey, $5,	10 00

SANDWICH ISLANDS—$438.00.

Sandwich Islands, A Friend,	438 00

HOME MISSIONARY,	12 70
	$19,085 27

Donations of Clothing, etc.

Athol, Mass., Ladies' Home Miss. Soc., by Mrs. Reuben Garfield, two bbls.,	$101 90
Bloomfield, Ct., Ladies' Benev. Soc., by Mrs. Jonathan Bidwell, box,	75 18
Bridgeport, Ct., Ladies' Assoc. of First Ch., by Miss M. L. Tomlinson, box,	130 00
Brooklyn, N. Y., Rev. W. H. Whittemore, bundle and freight,	11 00
Canandaigua, N. Y., Ladies, box and cash,	292 00
Chicago, Ill., Ladies' Miss. Soc. of New England Ch., by Mrs. Savage, bundle of books.	
Columbus, O., Ladies of First Ch., by Rev. R. G. Hutchins, bbl.	
Concord, N. H., Ladies of South Ch., by Mrs. Calvin Howe, bbl.,	112 61
Dover, N. H., Ladies' Home Miss. Soc., by Miss H. E. Wyatt, box,	166 83
East Hartford, Ct., Ladies' Sew. Soc. of North District, by H. T. Kilbourne, bbl.,	75 00
Fairfield, Ct., Ladies' Soc., by Mrs. Jane A. Kippen, box and freight,	140 00
Farmington, Ill., Ladies, by Mrs. J. W. Newell, box,	80 00
Framingham, Mass., Ladies, box,	256 61
Haverhill, Mass., Industrial Soc. of North Ch., by Alice O. Tenney, box and bbl.,	215 00
Montclair, N. J., Ladies' Aid Soc., by Mrs. C. H. Noyes, two boxes,	305 00
Newburyport, Mass., Ladies, bbl.	
New Milford, Ct., Ladies' Home Miss. Soc., by E. L. Bonar, box,	138 00
North Haven, Ct., Ladies, by Mrs. Lewis S. Fowler, bbl.,	67 00
North Torringford, Ct., Mrs. J. C. Barber, bbl.	
Ontario, Ill., Ladies, by M. E. Tupper, box,	22 00
Plainville, Ct., Ladies' Benev. Soc., by Mrs. S. Hough, bbl.,	58 80
Plantsville, Ct., Industrial Soc., by Mrs. J. C. Smith, box,	40 00
Portsmouth, N. H., Ladies' Home Miss. Soc., by Miss M. H. Pendexter, box,	99 00
Quincy, Ill., Ladies of First Ch., by Mrs. John Wood, Sr., bbl.,	38 00
St. Albans, Vt., Ladies of First Ch., by Mrs. C. F. Safford, two bbls.,	150 00
Sherburne, N. Y., Ladies, box,	65 00
Smyrna, N. Y., Ladies, by Mrs. H. M. Dixon, box,	40 00
Stamford, Ct., Ladies of First Ch., by Mrs. A. P. Beals, three bbls. and cash,	220 00
Thetford, Vt., Julia Fletcher, box and freight,	60 00
Thompson, Ct., Ladies, by Miss E. D. Larned, bbl.,	92 83
Waterbury, Ct., Ladies' Benev. Soc. of First Ch., by Mrs. H. M. Dutton, box and cash,	76 00
Winchester, N. H., Ladies' Home Miss. Soc., by Mrs. Wm. Atherton, bbl.,	$43 85
Wolcottville, Ct., Ladies' Benev. Soc., by Mrs. Adeline Perkins, box and freight,	129 50
Woodbridge, Ct., Ladies' Sew. Circle, by Mrs. Walter B. Peck, bbl. and cash,	73 00

Receipts of the Massachusetts Home Missionary Society, in November, CHARLES DEMOND, *Treas.*

Abington, First,		$5 00
Adams, South, by W. C. Plunkett,		100 00
Amesbury and Salisbury, Union,		9 45
Amherst, North, by Ed. Hobart,		64 60
Andover, Chapel, by W. F. Draper,		350 00
Andover, South, in part, $235; mon. con., $65,		300 00
Beverly, Dane Street, to const. A. A. Galloupe a L. M.,		106 80
Boston, Charlestown, Winthrop,		100 00
A Friend,		15 00
Eliot,		100 00
Mt. Vernon, by R. P. Fiske,		271 09
Old South,		100 00
Olivet,		20 00
Park Street, by N. F. Farley, in part,		1,132 40
Union,		3 84
Vine Street, mon. con.,		12 50
West Roxbury,		123 50
A Friend,		2 00
Mrs. E. A. Bigelow,		20 00
Miss H. Carter,		10 00
J. W. Foster,		10 00
Boxford,		60 68
Bridgewater, Central Square, "Harvest Festival,"		20 00
Mrs. E. C. Ford,		50 00
Brockton, a Thanksgiving offering,		50 00
Brookline, Harvard, by H. B. Eagle,		390 18
Cambridge, A Friend,		25 00
Campello, S. S., for S. S. work,		32 33
Chester, Second, by J. S. Chadwick,		3 50
Chilmark,		2 75
Danvers, Maple Street, by G. W. Fiske, to const. Mrs. Emily B. Learoyd, Mrs. Elizabeth C. Moulton, Miss Carrie W. Trask and Amos L. Perkins L. Ms.,		140 96
Dedham, Islington,		5 50
Essex, Ct., by Rev. A. S. Gardiner,		16 50
Fairhaven, M. S. P.,		5 00
Fall River, Central, by R. B. Borden,		600 00
Fitchburg, Calvinistic, by A. S. Dole,		422 25
Framingham, Plymouth, Woman's Cent Soc., by Mrs. Elizabeth Stone,		65 00
A Friend,		5 00
South, by A. Coolidge,		60 46
Franklin, A Friend,		5 00
Freetown,		5 00
Georgetown, Mrs. Sarah Braman, to const. Miss Mary Braman a L. M.,		30 00
Gilbertville,		13 35
Groton, Union, by Curtis Lawrence,		96 50
A Lady,		25
Groveland, by M. P. Atwood,		13 00
A Friend,		50 00
Hadley, Ladies' H. M. Soc. of Russell, Ct.,		36 00
Hampden Ben. Asso., by C. Marsh:		
Chicopee, Second,	$54 10	
Granville, West,	17 50	
Longmeadow, East,	12 81	
West Springfield, Park Street,	40 00	
		124 41
Harvard,		65 00
Haverhill, Center, by Ezra Kelly,		110 00
A. P. Nichols, A Thank-offering for special mercies, to const. Rev. C. M. Hyde, D.D., a L. D.,		100 00
Otis Towne,		3 00
A. Wentworth, to const. Mrs. Hattie E. Wentworth a L. M.,		100 00
Haydenville, by C. D. Waite,		11 65
Hinsdale, by Rev. E. Flint,		153 10
Holbrook, Mrs. C. S. Holbrook,		25 00
Holden, A Friend,		50 00
Lawrence, Eliot, by C. D. Moore,		62 00
South,		16 38

Lee, Mrs. Harrison Garfield, by W. J. Bartlett,	$10 00
Leominster, North, by Mrs. J. A. Fiske,	17 75
Lowell, High Street, Leonard Kimball,	10 00
S. A. Chase,	2 00
J. K. Chase,	10 00
Nathan Crosby,	25 00
Abel Whitney,	10 00
S. N. Wood,	5 00
Wm. Nichols,	5 00
Lynnfield, Second,	4 07
Malone, N. Y.,	58 64
Manchester,	58 50
Massachusetts, A Friend,	10 00
Medway,	93 56
W., by E. White,	102 50
Milton, Mrs. Charlotte Vose,	5 00
Newburyport, North, by T. Foster,	79 72
New Haven, Ct., Mrs. E. H. Blake,	50 00
Newton, Eliot, by E. Woodward,	397 10
Northampton, A Friend,	25 00
North Andover,	30 00
Otis,	9 00
Plympton,	5 00
Quincy, Wollaston,	8 50
Randolph, H.,	100 00
Reading, Bethesda, special collection,	100 00
Rochester Center, by J. S. Ryder, to const. Chas. A. Haskell and Miss Sarah A. Haskell L. Ms.,	61 00
Salem, Tabernacle, by J. H. Phippen,	435 50
Scotland, by Rev. I. Dunham,	35 00
Rev. I. Dunham,	5 00
Sharon, $50; Sab. Sch., $20,	70 00
Shrewsbury, mon. con.,	40 00
Tisbury, West,	11 50
Tewksbury, A Friend [$100, erron'y ack'd in Oct.].	
Walpole, East,	4 36
Wayland, by J. A. Roby,	19 20
Mrs. J. A. Roby,	4 00
Wellfleet, South, A Friend,	5 00
Weymouth, Second, to const. Mrs. M. W. Lloyd and Mrs. A. P. Richardson L. Ms.,	83 00
Winchendon, First, by C. J. Rice,	33 70
Woburn, Mrs. Gilbert Richardson,	2 00
Worcester, Central, mon. con.,	5 00
A Friend, to const. Geo. E. Gladwin and Mrs. Mary D. Gladwin L. Ms.,	100 00
G. Henry Whitcomb,	100 00
Piedmont, Estate of Mrs. Sarah T. How, by O. Wheeler,	100 00
Home Missionary,	8 00
	$8,226 77

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Andover, by Miss L. B. Pierson, barrel,	$149 75
" by Miss L. H. Swift, barrel,	135 00
Bradford Academy, barrel,	114 00
Concord, by Miss May Munroe, two barrels,	172 00
Danvers, by Miss L. Topley, barrel,	90 25
Fall River, by Mrs. G. D. Marble, barrel.	244 30
Fitchburg, Rollstone, by Lucy J. Ellis, barrel,	139 00
Greenfield, Second, by Mrs. H. M. Fuller, barrel,	111 18
Groton, by Mrs. H. W. Whitney, barrel,	97 40
Hopkinton, by Mrs. E. I. Jenks, barrel,	86 00
Hyde Park, box of books,	50 00
Methuen, Mrs. J. P. Towns, barrel,	71 82
Millbury, S. S. Mission Circle, barrel,	90 00
" Second, Miss E. M. Goss, barrel,	95 00
Monson, barrel,	80 00
Newburyport, Belleville, by Mrs. C. W. Fiske, two barrels,	270 00
Northampton, by Mrs. H. K. Starkweather, barrel,	231 00
North Brookfield, First, Martha B. Nye, bbl.,	105 00
Phillipston, by Mrs. T. H. Chaffin, box,	40 00
Pittsfield, Freewill Soc., three barrels,	255 16
Reading, by Mrs. M. Temple, barrel,	50 00
Salem, Tabernacle, by Mrs. S. E. Choate, bbl.,	240 00
Sharon, Dorcas Soc., box,	31 12
Spencer, by Mrs. J. W. Temple, two barrels,	148 00
Sterling, by Mrs. C. E. Arnold, box,	$33 00
Sudbury, by Mrs. Geo. A. Oviatt, barrel,	106 90
Taunton, Broadway, by Mrs. E. E. Richards, two barrels,	230 90
Uxbridge, by Mrs. A. D. Adams, barrel,	74 00
Wareham, by Miss May Gibbs, barrel.	54 00
Westminster, by Mrs. J. B. Wood, barrel,	32 00
Yarmouth, barrel,	61 77

Receipts of the Connecticut Home Missionary Society, in November, JAMES L. CHAPMAN, *Treas.*

Ashford, by C. P. Grosvenor,	$5 58
Black Rock, by Rev. H. W. Pope, to const. John Fancher and Miss H. L. Lockwood L. Ms.,	73 35
East Hartland, by Rev. N. G. Bonney,	9 38
Greeneville, by I. W. Carey, to const. Nathan L. Bishop a L. M.,	45 46
Haddam, by Rev. E. E. Lewis,	12 00
Jewett City, by H. T. Crosby,	11 25
Manchester, Second, by Wm. Scott, to const. Wm. McCormack, Mary McCormack, Electa Smith, Wm. C. Vinton, Louisa J. Lockett and Mrs. O. Wolcott L Ms.	180 75
Meriden, First, by B. H. Catlin, to const. Chas. L. Taylor a L. M.,	66 40
Middletown, First, add'l, by H. E. Sawyer,	42 50
Naugatuck, Ellen Spencer,	150 00
New Britain, South, special, by Wm. H. Hart.	74 50
New Haven, Taylor Ch., by Rev. H. L. Hutchins,	7 50
Plymouth, by Arthur Beardsley,	28 62
Riverton, by Arba Alford, to const. Hubert Osborne a L. M.,	34 00
Seymour, by I. D. Spencer,	20 00
South Windsor, by E. B. Clapp,	41 62
Thomaston, add'l, by P. Darrow,	36 11
Unionville, quarterly, by J. P. Chamberlin,	32 85
Waterbury, Second, by D. F. Maltby,	493 41
Westford, by C. Whiton,	7 00
Wilton, by Rev. S. J. M. Merwin,	3 56
Wolcottville, by E. J. Steele,	42 90
	$1,418 83

Receipts of the Ohio Home Missionary Society, in November, F. C. SESSIONS, *Treas.*

Claridon, add'l, by E. Wilmot,	$15 16
S. S., by Rev. A. D. Barber,	16 00
Gambier, by Z. Carlisle,	6 00
Madison, Center, by J. L. Childs,	34 32
Mantua, by W. M. Jones,	9 00
Parisville, by Rev. D. Davies,	11 50
Sandusky, Lewis Moss,	25 00
Springfield, add'l, by T. E. Leland,	11 36
Received by Rev. Dr. Wolcott, Sec.:	
Brooklyn, by A. B. Reed,	5 50
Collamer, by W. H. Coit,	25 00
Ruggles, Rev. G. V. Fry,	10 00
Sylvania, by P. T. Clark,	5 50
	$174 34

Receipts, in coin, of California Agency, by J. W. CLARK, *Financial Agent.*

Antioch,	$9 75
Fort Jones,	8 50
Grass Valley,	15 00
Little Shasta,	12 50
Oakland, First,	154 00
Plymouth Avenue,	40 00
Oro Fino,	6 00
Petaluma,	50 00
Sacramento,	100 00
San Francisco, Ann. Meeting of Gen. Assoc.,	52 80
Santa Cruz,	27 50
Weaverville,	10 00
Yreka,	4 50
	$490 55

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIX. FEBRUARY, 1877. No. 10.

THE EVANGELISTIC PASTOR.

[From an Essay read before the General Association of New York, at Lockport, in October, 1876, by Rev. SAMUEL H. VIRGIN, Pastor of the Harlem Congregational Church, New York City.]

Is there no way by which a settled pastor may reach and move a community, quicken the church and gather in a multitude of souls, but by calling to his aid one of these brethren so gloriously blessed in the grandest work that man is permitted to do in this world, so tenderly loved and prized by us all? What if Evangelist and Pastor could be married, the ceremony performed by the Holy Spirit, and the voice from heaven be heard saying, "What God hath joined together let not man put asunder." The hope and prayer of the church might then be answered, in the more efficient toils of the Evangelistic Pastor.

There is nothing radically antagonistic between them—there is no real incompatibility in spirit, nor in toils, that might cause trouble and divorce in days to come. The Evangelist with his glowing soul, his simple "good news," his longing for the conversion of every soul of every condition—his disregard for sect lines and for formal toils, entering into the Pastor with his love for those committed to his care, his zeal for their likeness to Christ—his power to train them and feed them with the finest of the wheat, will magnify his life and make it broad, rich, fervent. He will build from deeper foundations to loftier heights; with broader base his life-work will show grander proportions, and while his own church will not lose his labors, the world without will feel their power and be enriched. The spirit of the Evangelist may enter into the Pastor and impress his work as "the fragrant and subtle fumes of the alchemists were designed to imbue the scimitars of Damascus," whose blades could then be trusted for the most delicate and important work. The Pastor is a preacher—the Evangelist in him shall quicken his preaching, make it direct, shear off its excrescences, and cause it to pulse with salvation power! The Pastor is a student—the Evangelist in him shall make him pre-eminently a Bible student, caring more for the Word of God than for that of man, and bringing out the glories of that revelation instead of indulging in gorgeous rhetoric for the delight of the cultured. If his speech grows more rugged, it will gain in power.

The Evangelist in the Pastor will call him to notice the needs of his community and to take in, as never before, its multitudinous wants. He will see his narrow borders stretching out into interminable distances and his sparsely settled district

crowded with needy souls. His ears will ring with the cry of distress from drunkards' homes and the chambers of penury. The outcast will be heard speaking his name in an agonized call, the profligate will claim his attention, and the harlot come within the range of his vision. His own household in its spiritual necessities will crowd upon his thoughts; each unconverted soul in every family will personally appear in mind, needing his prayer and his counsel, and out of an overwhelmed soul he will cry, "Who is sufficient for these things?" and here begins the success of every spiritual worker. A brother in the ministry was brought to such a home as this, and feeling that he must lead souls or die, threw himself on his knees in his study and cried, "Oh, God! break this heart of mine and give *me* a contrite spirit." Just at that moment he heard a faint rap at the door, and opening it, his little child entered. She had heard her father's prayer and God had heard it, and she wanted a clean heart: "Father, I wish you would pray for me." At the next meeting of the church there were forty inquirers. The windows of heaven open over such a soul, its doors swing wide, and upon and into the soul comes the strength and wisdom and love of Christ. "The power of God to heal" is there, and lo! the people say, "A revival has begun." The preaching is pungent, and still instructive; souls are quickened and still the growthful are nourished —sinners cry out and are directed to Christ, and still the saints are confirmed in holiness. The preacher does not leave his family and wander from city to city, but preserves the evangelistic spirit in all the work which he undertakes in his own community, and finds that there is enough for all his zeal and power.

His prayer takes in every other Christian worker in his neighborhood and seeks their highest success. Into his preaching comes a strong element of personality. The Evangelist preaches ever a personal Christ, and the hearer obtains a vivid view of a real individual with hand outstretched to save. This spirit becoming the possession of the Pastor, the whole Christian life finds new help in his fresh presentation of Christ Jesus as the personal friend, supplying every want, entering into every experience, sharing every joy and sorrow, and even "*standing*" up in heaven over every Stephen out of his intense solicitude to help and to receive the earthly child. With the same warmth shown in seeking the conversion of the soul, he endeavors to perfect that character in the new believer without which his profession soon becomes only the tawdry exhibit of an excited feeling.

The life and work of the Evangelistic Pastor shall thus be harmonious and grow in worth and power. He will not leave his church, but will often be seen preaching by the wayside, in halls and school-houses, and extemporized buildings. He will not forsake the families of his flock, but through dusty, dirty windows you may see him sitting in the dwellings of the forsaken, and often hear his tones of earnest prayer as they float out from cellars and garrets and places unfrequented by Christian people. The dwellers at the poor-farm bless him for his words of prayer and kindly ministry of Christ. Intemperance feels the might of his blows, and the drunkard speaks of the tenderness of his sympathetic labor. He has increased the fervency of his petitions and seems to seek in his requests the outer bands of the divine promises. His heart beats in love for the whole world, and his people become acquainted with mission needs and success, and are broadened in a Christly sympathy. His own prayer-meetings have a new zest; he employs no meretricious tricks to attract, but an indescribable something makes them more attractive as he finds some fitting work for each to do. His church develops in activity and each one finds pleasure in the work allotted. There is new worship in the singing even, which has felt the touch of an evangelistic spirit and swells the chorus of heavenly praise. His study is not neglected, but he understands better the spirit of Luther who had to take more time to pray, the more his work

increased. Diffusiveness disappears from sermon and petition. He goes as direct to God as to the sinner's heart. He imitates nobody, but all who meet him try to recall who it is he brings to mind in this new spirit, and conclude that it is the Evangelist who some years ago came to the town when so many were converted, and yet "he is a better pastor than ever" is added by every voice.

The vital truth of salvation through Christ is a quickening power to every soul; —who touches it is freshened in his life and gathers strength as did the giant Antæus when he touched the earth. It is the life of the Evangelist, and entering the Pastor's soul as an abiding force brings perpetual freshness and an exhaustless inspiration.

The old gray-headed minister is quickened, and people want him for a Pastor again. The talk in the parish about a young minister to supersede him who has lived among them for years, ends when the old man appears again as an Evangelistic Pastor—and he who stands among us to-day ripe in years, rich in wisdom, royal in soul, rejuvenated by the evangelistic spirit, is the Gamaliel at whose feet we younger brethren shall love to sit.

The Evangelistic Pastor is not the subject for a fancy sketch, but he is a reality. Under the blessing of God such have lived and live to-day to bless the community that holds their precious souls and shares their vigorous labors. What a mighty change passed upon Dr. Chalmers when the evangelistic spirit was joined to the pastor already installed in office. Before the benediction that came to him in his sickness at Fincraigs, when the magnitude of eternity weighed upon him and the examples and teachings of Pascal stirred his soul, he had felt that a pastor had few duties that could not be well performed in two days of each week, leaving the rest for any study or office he might see fit to select. In these months of enforced quiet, reviewing his life, it seemed to him all unworthy of divine acceptance and full of condemnation. With tremendous effort he revolved in mind the greatest truths on which the mind of man can dwell, and sought to bring his soul nearer to God. Brighter shone the atonement, clearer came the view of a sinner's acceptance with God through Jesus Christ, grander the privilege of proclaiming this truth, and when the work of sickness was accomplished by the Holy Spirit he returned to his pulpit and his work. He was thirty years of age. "Let me brave the imputation of zeal in the good cause of religion," he writes in his diary at the close of a Sabbath day. "Let me give my whole strength to the conversion and edification of my people," is his prayer. He writes to his mother: "You may tell my father that I have at length come into his opinion, that the peculiar business of his profession demands all the time, all the talents, and all the energy that any minister is possessed of." "I never come in now but I find you aye at your Bible," said a friend to whom Chalmers had once said, "an hour or two of study on Saturday evening is sufficient." His ministry previous to this illness was weak, his church thinly attended, his care for souls as such much neglected. But he returned in the evangelistic spirit to visit all the sick and dying, and speak to them of Christ, to call upon all the living and fix religious impressions upon them—holding out to them, as sinners, Christ and his salvation. His church filled with attentive listeners, and says an old hearer, "he would bend over the pulpit and press us to take the gift as if he held it at that moment in his hand, and would not be satisfied till every one of us had got possession of it; and often, when the sermon was over and the psalm was sung, and he rose to pronounce the blessing, he would break out afresh with some new entreaty, unwilling to let us go till he had made one more effort to persuade us to accept of it," and God added his blessing. "Did you feel anything particularly in church to-day?" asked one of a friend as they left the doors. "I never felt myself to be a lost sinner till to-

day, when I was listening to that sermon," was the reply. "Strange," was the rejoinder, "it was just the same with me."

"It was not easy for the most indifferent to remain unmoved," says Dr. Hanna, "as the first fervors of a new-born faith and love found such thrilling strains in which to vent themselves." The church became crowded. The feeling grew with the numbers who shared in it. The fame of those wonderful discourses which were now emanating from the burning lips of this new Evangelist [this Evangelistic Pastor] spread through the neighborhood, till at last there was not an adjacent parish which did not send its weekly contribution to his ministry—persons from extreme distances in the country found themselves side by side in the same crowded pew. Looking over the congregation, the inhabitant of Dundee could generally count a dozen or two of his fellow-townsmen around him, while ministers from Edinburgh and Glasgow were occasionally detected among the crowd. And when, at the bar of the General Assembly, twenty years after, he was arraigned during the discussion on Pluralities by an opponent, with the pamphlet in which he claimed five days' leisure for every minister for the pursuit of any science, he acknowledged the paper as his, charged himself with the guilt of a heinous crime in writing it, and stood as a repentant culprit at the bar, saying: "Alas! sir, I thought so in my ignorance and pride. Strangely blinded that I was! What, sir, is the object of mathematical science? Magnitude and the proportions of magnitude. But *then*, sir, I had forgotten *two magnitudes*. I thought not of the littleness of time. I recklessly thought not of the greatness of eternity." The Evangelistic Pastor found all his time sacred for the work of Christ, and called it little in its longest span.

It was the evangelistic spirit in Norman McLeod that led him to open his church on Sabbath evenings for the working classes, and admit only the poorest and most needy to the same pews occupied by wealth and station in the morning —to the use of the same books and cushions, and to the richest thoughts of his ripened life. For, when weary, sick, in pain, he counted it a joy to preach to this assembly, saying on one occasion, "Though I had preached twice during the day, I felt as if I could have gone on till midnight. There is something overpoweringly interesting in seeing fourteen hundred people in their poor clothes drinking in the Word! I never preach as I do to them. *I feel what it is to be an Evangelist.*" "I never experienced more joy than in this service. It is grand. I do not envy Wellington at Waterloo." And when his body was drawn through the streets, "There goes Norman McLeod," said a brawny workingman looking tenderly towards the moving column, "and if he had done no more than what he did for my soul, he would *shine as the stars forever.*" It was the evangelistic spirit in him that colored his dreams as he neared heaven, with the fruits of the mission work he so dearly loved. "I have had such a glorious dream," he said, before he died; "I thought the whole Punjaub was suddenly Christianized, and such noble fellows with their native churches and clergy."

Time would fail to tell of the glorious results of the labor of men of kindred spirit, men settled in the pastorate, loving the bishopric of a single church, and abundantly honored of God in it because of the spirit in which their work was performed. It is because of this spirit that many with feeble power and few attainments have produced colossal results in their lives. It is because of the absence of this spirit that men grandly endowed and nobly cultured are so circumscribed in the measure of their influence. It is not that abundant learning is a fault; it is that the evangelistic spirit is a virtue. He who is broad-minded, well furnished with the best erudition, with the bony structure of his faith well developed—with esthetic nature sensitive and trained to catch each passing beauty and

weave it in the fabric of his thought, shall under the polar influence of the evangelistic spirit guide minds of power in every community to Christ, while weaker souls are swayed as by some mighty current, by whose resistless force they are borne into the Christian fold.

We are told that on one occasion the waters of Niagara were held back till only a tiny stream fell where now the tumbling torrents fill the soul with awe; but at length the barrier was removed, and once more the rapids leaped like a thousand white dolphins at play, and again the voice of many waters was heard and the incense rose in the trembling air. In many a Pastor there is but a weak flow of spiritual truth, for the gospel tide is turned aside, dammed back by the thousand *ex cathedra* duties that have been assumed. The evangelistic spirit shall turn the torrent tide of saving truth down the incline of human thought through the Pastor's soul, and it shall bear away impeding forces; and again the sound that all believers love, the power that angels covet, shall proclaim the freshened flow as singing souls once more attract the angels even to the spiritual Niagara of this man's life.

The demand of the hour is for the Evangelistic Pastor. Scripturally, philosophically, historically, he is the grandest power for good among the sons of men. Every city, each village calls for the directing brain, the saving, helpful hand of such a toiler. In every church lies an immense power for Christ unused—the energies of a thousand spiritual giants sleep in the "dormitories of Christianity." "Awake, thou that sleepest," is the call of Christ.

EXPECTATIONS REALIZED.

BY REV. JOSEPH W. PICKETT, SUPT., SOUTHERN IOWA.

THE question is often asked our churches: "Do you expect to gain strength during the year? Will you ask less of the Home Missionary Society next year than you have this?" A faint hope is generally expressed in the affirmative, founded upon the probable number who will leave the community during the year, the number who may be reasonably expected to come in, and in some rare cases the possibility is entertained of a conversion or two from the world. Now, it is certainly legitimate to ask, Do we possess the religion which Paul preached? Has it become simmered down to such feeble expectations as this? Is this all that is anticipated by a body of men and women banded together in the holiest cause, with unlimited material to work upon, and unlimited power at their command? Can this be the religion that overthrew the paganism of the Roman Empire, that penetrated the dark forests of savage Europe, and kindled the glory of our civilization?

Some of our churches are coming to the conviction that great spiritual enlargement is easily within their grasp; that they have only to reach forth their hands, with a little faith and courage, to possess great spoils of Satan's kingdom. I will only mention one church that has acted upon this conviction, although other cases are as remarkable. I was called a few days since to the dedication of the new house of worship at Dunlap, a new town in Western Iowa, and a division station on the North-western Railroad. One year ago the Congregational church in this pleasant village possessed a small church edifice, poorly constructed, smoky and dingy, in the suburbs of the town, inconvenient of access, and every way forbidding. A small congregation worshiped here, who had struggled on for some years amid conscious poverty and more or less divisions. One year since there came to this people a strong desire for the spirit of God and a nearness to Christ.

Meetings were held, with marvelous results. This sceptical town was revolutionized by the Spirit of God. Merchants, bankers, leading men were converted, the strength of the two churches, Methodist and Congregationalist, was doubled. Our people said, "Let us arise and build." A subscription paper was circulated, hard times were forgotten, men's poverty had disappeared. One man gave $600, others of the new converts gave hundreds each. The most eligible site in the town was chosen, and a number of lots were purchased. The result is a beautiful house of worship, costing some $4,000, with audience room, prayer room, and minister's study on the same floor, opening together and presenting a most attractive appearance. And all this was accomplished without aid from the Union, without debt, or collection on dedication day. Reaching there after dark on the evening before dedication, the guests were ushered into the audience room, where they were welcomed by a large assembly. The chandeliers were brightly burning. Baskets of trailing vines were pendent from the walls. Calla lilies and other flowers adorned the choir and pulpit. The view, to one whose last visit had been to the old church, was altogether enchanting, almost bewildering. The heart could only respond, "What hath God wrought!"

The next morning at six o'clock the bell called to prayer; the morning was one of surpassing loveliness; the light broke clear and beautiful over the vast rolling prairies; the morning star seemed to beam upon one object that drew all eyes; it was our first view of the exterior of the church. The beautiful spire and pinnacles rising from the fair structure, the central object in this romantic town, revealed one of the most tasteful churches in Western Iowa. The prayer-meeting, well attended, was followed by a fellowship meeting at ten, the dedication services at two P.M., and preaching in the evening. The next day similar meetings were held, a communion taking the place of the dedicatory service. I cannot describe the intense joy and enthusiasm that attended all of these memorable services.

With a bound the church has sprung into life. Old difficulties have passed away. Warm love for Christ and each other seems to characterize the whole body. Each member bears the mantle of a broad Christian charity, and the church is becoming a busy workshop for Christ. Is this anything more than the normal condition of a body of true believers in Christ and the power of his religion?

Missionary Intelligence.

DAKOTA.

Rev. S. Sheldon, Yankton.

REV. M. V. B. MORRISON.

I have been called this quarter to attend the funeral of our excellent brother Morrison, at Canton. He was much loved by his people, and universally respected in the community. It is a great loss to the Canton church and our little circle of pioneer missionaries.

PORTLANDVILLE.

At Portlandville, on the Iowa side, I have taken the first steps towards adding another—the sixteenth—to our list of churches. This is a railroad terminus, and in ordinary times would be a brisk business point. It was the first Congregational service ever held in the place, and I baptized the first child. How grand it would be, if all the people would work heartily for the building up of *one* good, strong religious society in the place, till there should be room for another some years hence.

ROCKPORT.

At Rockport I found a good schoolhouse, and the little church anxious for regular preaching. They were poor, the

grasshoppers having destroyed their crops, but they would do all they could for the support of a minister. One man would give the use of a good cow for a year; one would furnish flour for a family of three; and one, who was in the stock-growing business, would give a calf in the spring, and $25 in money. As I bade them good-bye, at the close of the Sabbath evening service, they were all very importunate for a minister, and it seemed like a field already ripe for the harvest.

Rev. L. Bridgman, Riverside.

PIONEER TRIALS.

There are a few earnest Christians in Richland and Eden, who are very anxious to sustain religious institutions. They are among the poor of this world, and for three or four years past have grown poorer. Many families are leaving the country, utterly discouraged by the so oft repeated failure of their crops, by water and grasshoppers. Many others, though Providence seems thus far against them, still have faith in God and in the country. They cannot believe that a territory so rich in soil, healthful in climate, and so admirably adapted in other respects for the happy and prosperous residence of human beings and the development of a Christian civilization, was designed to be forever devastated by grasshoppers. These regard our trials as a temporary discipline, that will be found in the end, to those who endure them in Christian meekness, a blessing in disguise. I am of that number. This seems to me the proper Christian view of the subject.

Others will remain in the country because they are too poor to leave. They have a homestead from the Government, by living on and improving a quarter-section of land, and cannot leave it without a ruinous sacrifice. They need and must have the gospel. This is a part of God's heritage, and will eventually be filled up with a dense population, for whose redemption Christ died and we will labor.

NEBRASKA.

Rev. C. C. Starbuck, Keatakotoos.

ADDITIONS.

We have received the first members into the church on profession of faith, or, more strictly, one—a valued Swedish matron—on "*renewal* of faith," and her two eldest daughters on their first profession. This raises the number on our books to nineteen, of whom sixteen are resident.

PAWNEE RESERVATION.

That fine body of land, the Pawnee Reservation, lying immediately west of us, is likely at last to be thrown into market. At present it is a sort of No-man's-land, exempt from State jurisdiction, and yet not under any well defined authority of the United States. This uncertain jurisdiction leads to frequent and demoralizing disputes and intrigues, so that though the Indians are gone, the mischievous dregs of the Indian system are left. But the Board of Appraisers have held their first meeting, and soon the land will be within State jurisdiction.

GRASSHOPPERS.

The grasshoppers kept so long away, this year, that we fondly hoped we might be exempted from the plague. But about the middle of August they descended in force, and stayed longer than they had done before, though with appetites not quite so voracious. The small grains were pretty well out of harm's way, but about half the corn was destroyed, and most of the garden vegetables. On one Sabbath it seemed as if they were going to leave. All along the northern and western horizon rose vast pillars of light smoke, as it seemed, which grew higher and came nearer, till myriads swept hurtling through the air above our heads, like a countless army of demons. But as many more came from the far northern regions which stretch out in mysterious and chilling vastness above us. Besides what they consumed, they laid their eggs in such numbers as have never been seen here before, so that we expect

the spring with dread. For when they hatch out here—which they have not done yet—they take everything before them. This winter, however, the bulk of the people are more comfortably off than they have been yet since they settled here.

As to the spiritual life of our community of Christians, it seems to be at present "neither day nor night"—a sort of haze, not inspiriting, yet by no means discouraging. Pray for us, that it may soon be kindled into a golden dawn by the presence of the Lord, and that we may espy

"Christ's locks crown'd with eternity."

Rev. J. G. Spencer, Irvington.

OUTSIDE WORK.

The most cheering things to record are the largely increased contributions for benevolent causes, and zeal on the part of the church in caring for destitute fields. They never slight the call to "Come over and help us," which is often given in this new country. I have often been cheered to hear, on my return home, that from ten to fifteen of my people have been out in an opposite direction to hold a lay service. This has prepared the way, I trust, for a good work during the winter. I expect to begin the campaign next Sabbath evening, and to continue it so long as I can find a place to tell freshly and effectively the story of the Cross.

We are at "the front" in earnest, and many of these points fill us with anxiety in view of their great prospective importance. But oh! the costliness and blessedness of our resources!

TRIAL.

I have had no trials or sorrows that I would mention in the way of excessive labors and of difficulties incident to missionary work, but I must speak of the sudden and unexpected visitation which has caused a vacancy in our little group of loved ones. The blank stares at us at every turn. Yes, we have now a treasure in heaven. I have often of late been led *to pray* that the Lord would let me come nearer to him, but how little did I think that he must answer by loosing my hold upon this little pet of the household. Yet he *has* answered my prayer; I feel that he is *very near* to me.

KANSAS.

Rev. J. B. Schlichter, Peace.

"NEW OPENINGS."

One of your questions is, "What new opening for preaching?" I scarcely know how to answer this, so many new openings are constantly presenting themselves. My whole field is new. I think I have opened up three new appointments since my last report. Two of them are in Reno county. I have no immediate prospect of organizing at these. They are only "fishing" appointments, drawing in material for a church some five miles north-east, where I have a good prospect of organization. The other new appointment is in Rice county, about twenty miles north-west of Peace. At this place I have registered six names, all heads of families, for a Congregational church.

At two of my older appointments, twenty-five miles and twelve miles north-east of Peace, I expect to organize soon. At another of my older appointments, eight miles south, in Reno county, is material that I am trying to work in with a point about four miles west of it. My policy in working up country churches is to place them so that two of them at least will be near enough together to be supplied by one pastor. I have *eight* appointments just now, at five of which I expect to organize churches. There are still new openings which I cannot reach at present.

I love this department of missionary work. But to work so many different elements into one church requires much patience and not a little skill. I never found out before how much selfishness there is in some of the petty orders of Christians, and the smaller the sect they represent the less is the hope of gathering them into a Congregational church.

For example, here is a ——, one solitary family in all this region. I have been trying to bring him in. But no; he "*must write for a man of his own kind.*" He has written, and expects "a man" to visit them soon, and *then*—well, I suppose they will have a —— church.

Rev. E. E. Rogers, Eureka.

AWAKENING.

I am happy to say that the prospect for a large ingathering is better now than at any former period of my ministry here. The members of the church are more thoroughly alive; the young people's meeting is rapidly increasing in numbers; and all our meetings, though quiet, show the revival spirit. One of our leading young men found Christ about a week ago, and has gone earnestly to work. Several others have taken a stand for the Lord. I think I have gained the affection and good-will of the young people. Most of them attend our meetings, and their prayer-meeting, held at my house, with twenty-five or thirty attendants, is now the center of interest. The membership of the "Band of Hope" has increased to 149.

A Kansas Missionary.

WET AND SHAKY.

This place seems quite home-like since the ague left me. One week I did little but shake and sweat, take pills and pepper-tea. Nothing like that ever came upon me at my New England home, and I hope will never come to me again anywhere. All the rest of the time my health has been better than it was at home. The past season was wet, and intermittent fever therefore plenty. Yet the farmers in this part of the State are rejoicing because the wet season has brought them abundant crops of everything but fruit, and no locusts have troubled them. I do not see why they cannot give more than ever before to the A. H. M. S., and I believe they will.

OUTCASTS.

Week before last I spent a night with brother ——. In the morning a boy, a stranger to me, came in. Brother —— asked him about his family. "All well but the baby; that is dead." Brother —— asked if he could help them. The boy replied, "I came to see if I could get you to haul the corpse." Brother —— sent a man with his team. I asked about the family. The name was new to me, though they lived near. The father and mother used to quarrel terribly till he ran away to California, leaving the mother alone with five or six small children. The baby was laid in a neat coffin and carried to the grave in a wagon. The mourners occupied one or two more wagons. Not a hymn was sung, nor a prayer offered. All the family seem to be outcasts from society. I have not yet found time to visit them, but hope to go there soon.

MINNESOTA.

A Frontier Missionary.

HOPEFUL SIGNS.

I am happy to report improvement in bodily health, and indications of a gracious outpouring of the Holy Spirit. I have been helped to the exercise of a simpler, stronger faith in God's promises to save men by the foolishness of preaching. There is unusual interest in religious meetings among the unconverted as well as among Christians. Many people have come in from the country to spend the winter, giving us a favorable opportunity to reach them with religious instruction. May it prove the Lord's set time to visit his Zion here!

WOLF AT THE DOOR.

Every frontier missionary with a large family knows what "the wolf at the door" means. Sometimes it is too little bread, or too little clothing, and sometimes it is debt. In whatever form the wolf comes, he is the same carnivorous beast, hungry and fierce, ready to devour the dear ones. Limited school privileges are the hardest of the priva-

tions. The resolute are not afraid of the "wolf," however, nor do they sit down and lament their hard condition, while he prowls about for the lambs. But sometimes it requires no little fertility of resource, and some effort, to drive him away.

I began with a debt of $400 and no horse, to travel over a field thirty miles long. My wife was an invalid, making help in the house necessary. Our eldest son has been sick two winters—one with medullary cancer, and one with inflammatory rheumatism. My salary has been $700—except one year when it was nominally $800. Deducting $175 for "help," left $525 for the support of a family of seven. My sons, now sixteen and seventeen years of age, have done some farming. Another supplement has been the "missionary boxes"—God bless the warm hearts that have filled these boxes with warm clothing!

We have been here now five and a half years, and our table has never lacked wholesome food, nor have we suffered for clothing since the first winter. Though the people are poor, they are generous. As we look back, the blessings overbalance the discouragements. The first winter ten young persons were hopefully converted, and the most of them are still here following the Lord. The third winter ten more were hopefully converted, and three since have consecrated themselves to God. And now we are looking expectantly for a gracious visitation. What if we do sometimes wear patched clothing? By and by we shall have white robes—robes of righteousness. And then shall we not sing, "These *light* afflictions"?

Another Minnesota Missionary.

CABINET ORGAN WANTED.

We have long wanted an organ. My wife is a musician, and used to play for the church in ——, to which we belonged. She was willing to make almost any sacrifice to get one; but we never could get money enough at any one time to buy it. I saw Mr. ——'s advertisement for a first-class instrument at a low price; corresponded with parties who had purchased of him, who assured me that the organs were what he claimed for them. Wife and I talked the matter over, and concluded that the only way to get one was to let our missionary money go to pay for it, and trust to Providence to get along for the rest. She volunteered to do her own housework the largest share of the time; and has done it, although she is not strong, and we have three children, the eldest nine years old. She would do without a bureau, although she needs one very much, having no place to keep clothes away from the rats and mice, except her trunk; and we would dispense with every luxury from the table. We deny ourselves sugar and milk for our tea and coffee, and use tea and coffee but once a day. I gave up getting me a cutter to ride to my appointments, twenty miles away, and ride on horseback—and bareback, unless I can borrow a saddle. I have no desk in my study, nor any table, except a home-made stand of pine boards. It might seem to an outsider a childish whim of ours to prefer a church organ to some of these things; but when I come back from my appointments, weary and nervous, I want some music. And then we thought, as the young people often call on us of an afternoon or an evening, we might have a sing occasionally, and perhaps get an influence over them for good. And then, too, we could take it over to the church when we have a social meeting, and it would be a great help to us, for I cannot lead in singing, and my wife's voice is weak, and I have often felt the need of some such help as this.

IOWA.

Rev. W. M. Brooks, Earlville.

REVIVAL.

This has been a year of blessing for me. God has seen fit to crown my feeble efforts with some little success, and I

trust has given me souls as my hire. At the time of my last report I had just begun a series of meetings at Almoral. I held them every evening for four weeks. The church took hold with earnestness, and the Lord was pleased to open the windows of heaven and pour us out a blessing. Twenty-five were hopefully converted and have united with the people of God. Eighteen came with us, and seven joined the Methodists. The most of those who united with us were adults, eight being heads of families. The work seemed to be deep and thorough, and I trust it will prove so in the end.

After closing at Almoral, we held union meetings at Earlville, but with little apparent result. Last winter we had quite a revival here, and so, taking the year as a whole, the Lord has blessed us abundantly. There have been on the field about fifty hopeful conversions, besides the arousing of the churches to greater exertions.

ITS RESULTS.

At our church meeting last week the subject of self-support was discussed, a vote taken, and it was decided not to call upon the Home Missionary Society for further help. So for the present I must say good-bye to those quarterly drafts I have so often received. But while I say good-bye to those, I cannot forget what a friend the Society has been to me and the churches with which I have labored. The church also voted its hearty thanks to the Society which has so long and faithfully assisted them in the time of need, and I trust will not be forgotten now. It is no small undertaking for the church in these times of scarcity. Crops, with the exception of corn, were almost an entire failure with us, and the price for what the farmers have is meager indeed.

Three years ago, I began the work of preaching the gospel, under a commission from the American Home Missionary Society, which I can truly say I prized more highly than that received for the service of my country. It has been a friend to me in the time of need—not only paying the amount promised, but bringing other valuable gifts which have kept us from want. May God bless you and those Christian friends who have so kindly remembered us in so many ways, by giving with a bountiful hand!

Rev. J. D. Sands, Belmond.

HARD TIMES.

I will not complain, for doubtless you have enough to make your hearts ache; but if some of those who love the Lord at the East were to live as do some who are trying to serve the Lord out here, they would think they were nigh to starvation. I know there are "hard times" at the East; but I hope few Eastern ministers have to go without tea, coffee, sugar, and meat of any kind, except a fowl now and then, for months and months together. Many do it out here—ministers and people. And it is the same with clothing. We know how to patch up our old clothes, and are thankful to get them to patch.

Our crops in this county this year will not give us bread. We must purchase wheat; but how? that is the question. Pork is our only hope, and of that we have but little in the county. With us the question has to be: What shall we eat? What shall we wear? And yet, when we look at the promise of God, it is no question. I am not afraid for *myself*, for I can say, "Although the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet *I* will rejoice in the Lord, *I will joy in the God of my salvation.*"

Rev. D. Knowles, Middle River.

DEATH.

I am looking for a gracious outpouring of the Holy Spirit in this place during the coming season. . . . The best member of this church, Mrs. Dinsmore, wife of one of our deacons, from Auburn, Me., has lately been called to the "home of the soul." We live in a part of their

house. I had the privilege of administering to her the consolations of the gospel during her severe illness. She had a powerful memory, and could repeat nearly all the gospels, and a goodly portion of the Old Testament and the Epistles. She was a sincere and very fervent worker in the church; a firm believer in Jesus as her Lord and her God. She was gifted in prayer, and a good singer. Her example was clear and beautiful. Our loss is her gain. Her end was peace. Her last words were, "Oh, how good my Savior is! He is helping me now; I can see almost into heaven." Then, after five gentle respirations, she "fell asleep in Jesus."

HIS PEOPLE.

We have here a small colony of Eastern families—one from New York, the rest from Maine. We are surrounded by families from Indiana and other Western States. Among these are many who believe the poisonous doctrines of Priestley and Campbell. Materialism and Unitarianism go together here; and the people around us, who believe these heresies, desecrate the Sabbath and do many things which, if all the people were to follow, would soon bring our beloved country into a state of moral depravity such as fills the "dark places of the earth" with "the habitations of cruelty." Your dear Society is doing much towards enlightening and blessing the masses in this wild West. God speed you, beloved in the Lord!

WISCONSIN.

Rev. W. B. Williams, Kaukauna.

SHOWERS OF BLESSING.

When the farmers were about through gathering in their crops, we undertook at Kaukauna to gather in sheaves for the kingdom of heaven, and to our astonishment and joy it proved to be a rich harvest. While we were hearing of "showers of blessings" which God in his great mercy was "scattering full and free" upon other places, it pleased him to "let some droppings" fall on us, in this new part of the great gospel field. Meetings were held most of the time twice a day, for three weeks, and proved a great blessing in the awakening of professing Christians and the conversion of souls. We were aided by two members of the Y. M. C. A. of Chicago, one of whom was a good singer. We were also very greatly helped by Rev. M. L. Eastman, of Royalton. Among the converts was a Roman Catholic, a young man about thirty-one years of age. As we were going out of the meeting one night, he called us aside and told us that he had become dissatisfied with the church in which he was brought up; that he had been addicted to strong drink, to gambling, and other vices; but had been led, about two years ago, to study the Protestant Bible for himself for the first time; and that now he was fully persuaded to be a Christian, and to adopt the Protestant religion, though he knew his parents and friends would forsake him for so doing. We all knelt down and prayed with him and he followed us. It was a touching scene. He spoke in the meetings several times afterwards.

At our last communion, sixteen united with us. It was a day of great rejoicing to this little church, which was organized only last March, and has thus in six months more than doubled its membership. Others are to come at the next communion.

MICHIGAN.

Rev. T. Nield, Gaylord.

IN THE WILDERNESS.

When I came to this new field in the far off wilderness of Northern Michigan, I was landed after dark at Simon's Station, supperless, without a house near, without a road to Gaylord, my destination. After camping out for the night, I started next morning through the wilderness. Having had the ague, my knees were very weak and my progress proportionately slow. I camped out another night, sleeping in a hollow log. The rain poured down heavily through

the night, but I slept until morning. Starting out, soaking wet through, I reached a house about six, A.M. I had been forty-two hours without food, and had a drink but once.

Arrived on the field, I find that I am the first minister that has been in several townships. The people hailed me as the herald of good things. One of my preaching points is Gaylord, the present terminus of the Jackson, Lansing and Saginaw Railroad. Soon after my arrival it was made the permanent county-seat of Otsego county. It consisted of a tavern, one store, five houses, and a rude frame school-house. This was unfit to hold meetings in, and I had some difficulty in making a start. At length, however, it is made comfortable, and we hold meetings. The population is increasing. Best of all, there is a growing interest in the work of the Lord. Next Sabbath we purpose organizing a Sabbath-school. Next spring it is intended to organize a church and make an effort to erect a small church edifice. The Clifford school-house is three miles east of Gaylord, the Van Wort school-house is nine miles north, and the Davis school-house six and a half miles north-west of Gaylord. I have preached at each of these upon alternate Sabbaths to interested congregations. About a month ago, Brother Gibson ceased to minister to the church at Roscommon, which is forty-three miles south-east of Gaylord, and I have commenced supplying them upon alternate Sabbaths. A new interest is awakened in the church, and there is a prospect of better things. My labors at Roscommon necessitate a curtailment at Clifford's and Davis's school-houses, where I shall preach only once a month during the winter. At the Van Wort school-house I can preach only occasionally, on week days.

This county is opening up and settling very rapidly. The settlers are poor people who have come out here to make a start for a home of their own. The land being heavily timbered, they make slow progress. But they are intelligent and plucky, and mean to succeed in spite of poverty and hard work.

ILLINOIS.

Rev. S. B. Goodenow, Chandlerville.

HOPEFULLY WORKING.

We are in a thickly settled portion of Central Illinois, and yet one Congregational church, eighteen miles away, is about all we have of our brotherhood for a region of say seventy miles square. Several whole counties seem to have no light from Plymouth Rock, save the glimmer from our little taper, and one or two other distant gleams. It is the very region of Abraham Lincoln's early toils, this Sangamon Valley. He "surveyed" here in our village, at its start, forty years ago. But it was largely settled by Southerners, and the tone of society to this day is not largely fitted for our New England type of life.

This village of 1,000 inhabitants has a Campbellite church of considerable numbers, and a little German church. That is about all there is of religion, besides our little Puritan fold, which has been struggling on its way for now just forty years, since 1836. "Forty years in the wilderness," one is led to say; and my thought has been, may this Centennial year give us a start towards getting "over Jordan."

We have one really encouraging thing. God sent a little season of reviving one year ago, and a few young men, real live Christian workers, are the result. They are wide awake for Christ; and have put a new aspect upon affairs. I thank God for the fresh baptism of the Holy Ghost, that is thus being felt all along through the months, and on, I trust, for the years to come. For such steady Christian zeal and growth of disciples, I have been pining—oh, how eagerly, for these long, long years! And here at last it is, in miniature! May it last and grow. These young men brought me here. This new life-blood, the glimmer of a hope for better days to Chandlerville, was what

fired my older heart for the onset, and set me on this hill-top of the town, overlooking the rich "Sangamon bottom." God grant that before very long a new edifice may be reared, new converts brought in, the town taken as if by storm for Jesus, and this weak child of the wilderness at last get into Canaan, and some time find strength to go alone.

WEST VIRGINIA.

Rev. A. Bowers, Huntington.

THE LINGERING CURSE.

"Lynch law" is resorted to, to an alarming extent; in this region. This year *seven* men have been hung, in places within easy communication with us: three at Charlestown, long our State capital, sixty miles by rail; one over the river, in Ohio, 100 miles by boat; and three for little Cabell county—two of them at the county-seat, and the other by Cabell county men, over the border in Putnam county. And, worst of all, two of these executions were effected (according to common belief) by masked men from Huntington itself. An attempt was made to hang one of the men here in town, as he was under arrest waiting for the train for the jail. A mob took him to an apple-tree on the block opposite our church, with the rope about his neck, and would probably have strung him up, but for two women who pleaded so justly, and so stirred the better class of citizens to reverence for law, that the culprit was spared. Only for two or three days, however, for men went secretly, in large force, masked and armed, took him from jail, and accomplished their end. A lingering curse marks a region once blighted with slavery. Lands that might bloom with beauty, and please with abundance, are like the sluggard's vineyard, and likely to remain so. But Northern immigration, allied with the best elements of Southern civilization, is slowly working a happy change all along the border. I believe Northern ideas and institutions, judiciously introduced and modified, will be welcomed in many parts of the South. Principle can win its way, without compromise, and thus command genuine respect.

Miscellaneous.

THE TREASURY.

THE tenth of January finds us in substantially the same condition as for the two months preceding. About $15,800 were received and paid in December, but the large number of reports that came in with the new year carried the unpaid claims fully up to the former figures, about $21,000. This amount is due, in sums varying from $25 to $150, to nearly 350 missionaries scattered all over the Interior and Western States. In view of the hard times, and the expected diminution of income, every effort has been made to keep down the amount of pledges. But the business depression over all the West, the fearful visitations of droughts and floods, of grasshoppers and other destroyers, have made dependent on the Society many churches that else had been self-supporting; have increased the demands of those already aided, and have brought back upon the treasury others that had undertaken to go alone. With all these classes of churches, the question was, Shall we have aid, or die? The Executive Committee have felt that, while the sum granted must be the least that would keep the church in vigorous life, aid ought to be withheld only in the last extremity, and the event has justified the wisdom of their action. The churches and individuals have so far responded to the calls, that the receipts for nine months closing Dec. 31, 1876, fell only $1,100 short of those for

the corresponding months of the previous year, that year of the largest receipts in the Society's history. For this, all praise to our Heavenly Father; all thanks to his children that so love his work as to pray for it and give for it, even in the hardest times. There is no reason for discouragement, but every grand motive urges God's people forward in the cause he has so wonderfully owned and blessed.

It will be seen that the indebtedness of the Society averages $60 to each unpaid missionary. Among all the churches and individuals acting through the Society, are there not 350 who can send $60 each to the Treasurer, or twice as many who can send one-half that sum? If every one who has enough and to spare would send even *a little* of his surplus, the debt would soon be canceled; hundreds of missionary homes would be made glad; the work would be pushed forward with fresh courage and zeal, and the name of our Redeemer would be magnified. Reader, has Christ's work in the destitute parts of our country any present claim on YOU?

THE SUNDAY-SCHOOL WORK.

THIS new department, as those who look over our acknowledgment of receipts will see, is *beginning* to be recognized and sustained. There is no doubt of its being warmly received among the churches and Sunday-schools and juvenile circles, as soon as it shall be thoroughly understood. The thousands and tens of thousands, who are having the priceless blessings of old, well-established Sunday-schools will not show any reluctance, when this matter is fairly presented to them, in giving those blessings to the other thousands and tens of thousands in the more destitute parts of the country. Every true touch of this divine charity, applied to churches or Sunday-schools, brings instant generous answer.

We want it clearly understood by every Sunday-school, and church, and person interested in Sunday-school work, that this Society stands ready and waiting, to-day, to apply their willing gifts in this direction, with the utmost dispatch, economy, directness and efficency. We have a full corps of devoted men and women so stationed as to enable us to do it. Letters from the field, sent direct to donors in response to gifts, can be relied on, to give more zest and satisfaction to both parties. As soon as things are ripe for it, we expect to issue a *Sunday-School Leaflet* for general distribution through all our Sunday-schools, containing that which will spread and deepen the interest. All money designed for this department should be so designated distinctly when sent to the Treasurer, Mr. WM. HENRY SMITH, Bible House, New York.

A PRECIOUS CONTRIBUTION.

[Those who watch the monthly record of our receipts will have noticed with great interest this item in our last month's issue: "Sandwich Islands: A Friend, $438.00." Could we give the name of that donor, which his strict injunction forbids, thousands of our readers would be touched by the self-denial that generous gift represents, and many, we doubt not, would be moved by his example to join in pushing on the work in a like spirit—with a giving that costs and is felt.

The value of the offering is greatly enhanced in our estimation by the note that came with it, and which we here share with our readers.]

"IT affords me unfeigned pleasure to inclose herewith a gold draft for the treasury of the noble Society you represent. My love for the Society has from early years been an abiding love, and never can I forget the glorious work it is doing for the dear fatherland.

"Would that your treasury were *full*, able to send forth a perennial stream of blessing ever broadening in its work and in its magnanimous catholicity as well, till the length and breadth of the continent might be refreshed thereby; and indeed, despite a treasury too often empty, in these "hard times," I bless God that this is just the work the

American Home Missionary Society is steadily doing. It is a glorious heritage, that for which the Society is laboring, and may the Master crown its efforts with abounding success! I thank you cordially for the constant monthly visits of *The Home Missionary*. That and *The Missionary Herald* ever lie side by side upon my table and in my inmost heart; a separation of the two would, for me, be most unnatural and unchristian.

"Ever yours in the master's work."

THE POSITION.

BY A FRONTIER MISSIONARY.

At the meeting of the State Association of Illinois, by the kindness of some of the friends, a steamer was chartered for us to visit the arsenal on Rock Island. When we arrived at the island the requisite order had not been obtained; so the sentinel could not permit us to land. There he stood—one man, not very powerful—and kept between 100 and 200 physically and mentally superior men from placing foot on that island. Why? Because, though he stood there alone, he was the representative of the military power of the United States, placed there by authority, and had but to give the signal, and all the forces on that island were at his call. Should not that suffice, the whole military, civil, and financial power of the Union were at his back to defend that position, because he was placed there by his officer, at the command of the sovereign people.

The poor, lone Home Missionary on the frontier, placed at the outpost by his God to plant his banner and hold the place for his Master, occupies just such a position as that sentinel. He seems to be alone, having nothing, insufficient for the work—the outside forces seem so much stronger than he; and if he be a man walking by sight, short-sighted, taking things as they appear, no wonder he is discouraged. But faith takes hold of the fact that he is not alone. He is one of God's vast army, and all the resources of intellect, sympathy, and finance in possession of God's people in the universe are at his call, if he needs them, for the work God gives him to do.

So there is no need to be discouraged or grow weak, even though changes in the affairs of men, and Centennial arrangements, have caused many to neglect their duty, and as a result the home missionary treasury is $20,000 in debt to its missionaries. No! the Lord will stir up the minds of others, and will change arrangements, so that every dollar needed for the work shall come.

Hold on, then, frontier brother; though your draft may be three months overdue, and it seems as if you could not possibly do without the money, deliverance will soon arrive. The Lord, through his people, will soon send you the needed help.

Hold not back, ye saints that are at ease, the reserve force of the Lord; your Lord calls for that $20,000. *How much ought you to send?* R. O. C.

NEBRASKA.

THE CHEST OF JEWELS.

"A POOR Home Missionary with a chest of jewels! I don't believe that." Nor did I, till I saw it opened the other night.

It was washing-day, and I was tired. Papa had gone to Yankton. Upon his return he said, "Mamma, I've been trying to sell the cow; for, with my salary reduced, how can I keep her, or replace the dead horse, or keep S. in college, or ever get a more comfortable home?" A lump came into my throat, tears into my eyes, and—how could I help it?—a little bitterness into my heart. My soliloquy—half thoughts, half words—was: "Oh, why must the good man suffer thus? the veteran missionary be so straitened?"

It is time for evening prayers. "Shall we repeat favorite verses to-night?" said the calm voice. His was, "The hope of the righteous shall be gladness, but the expectations of the wicked shall perish." Just like him—thought I. Hope and gratitude began to spring in my heart,

while I repeated "In my Father's house are many mansions. If it were not so, I would have told you." H.'s turn came next. "Let not your heart be troubled, neither let it be afraid." "Don't worry about the cow, or the horse, or the college boy—or anything," a voice whispered. E.'s verse: "Commit thy way unto the Lord, and he shall bring it to pass." Ah! here we were unlocking that golden chest, and how rich and sparkling those jewels looked on that dark evening, away out there in that poor little missionary hamlet? But M. had not taken her diamond out yet, and here it comes, brightest of all: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Was ever a prince with richer treasure? thought the tired, anxious one. But no; we hadn't struck bottom yet; so the praise-pearl rolled out, and C.'s voice mingled now while all sang:

"In the Christian's home in glory,
There *remains* a land of rest."

And have we indeed this jewelled chest, and does God give us the prayer-key?—Hope and gladness; a mansion; freedom from trouble and fear; rest for the weary. And all this remaineth forever.

Take up then your glass of faith, poor, weary pilgrim! Can you not see the towers, and even the golden gate? Can you not hear the songs of loved saints gone before, as you sing:

"Shout, oh, shout, ye heirs of glory,
Shout your triumphs as ye go;
Zion's gates will open for you,
You shall find an entrance there."

And you, and you, dear friends and helpers of the poor, self-sacrificing missionary—and you may possess a precious diamond from that golden chest.

MRS. H. M. S.

MISSOURI'S BANKS, NEB.

A HEALTH TRIP.

WHEN I last wrote I was hurrying off to Colorado, to cure, if I might, a strange pain in the head and a burning spine, which worried my kind people more than it did me. Many thanks for your generous promptness at that time. It was the beginning of a series of kindnesses which made our trip of nine weeks the most memorable of our lives so far. As I cannot report in form regarding my parish, permit me to tell you how your missionary tried not to forget that his field was the (Western) world. He held services on the Mississippi steamer, once for the colored crew, and two Sundays for the whites; preached once and gave an account of Minnesota to the Missourians at St. Charles, Mo.; attended the Kansas Convention with Moody and Sankey; preached four times at Fort Wallace, Kansas, and baptized all the babies at the post; preached once to rest tired Brother Sturtevant, at Denver; held the first service at Estes Park, Colorado; established a Sunday-school; caught trout; shot two wild mountain sheep; with a greyhound ran down another; helped eat two elks our comrades killed; missed a monstrous elk nearly a half-mile off; shot woodchucks and grouse; saw the guide knock down a "grizzly," weighing 1,200 pounds and, almost wept that the brute ran, instead of charging at the missionary; fought a black bear and a smaller grizzly for ten minutes, until both bears ran; came back to Denver, tough and hearty, from ten days' camping by Long's Peak, not having had a sign of headache after the second day in the mountains; then down to Pueblo; preached twice and tried to find them a minister—but the Lord had already found one for them; attended a missionary service in the Ute Pass, in the afternoon; turned our faces for home; stopped to visit the surgeon at Fort Larned, formerly Professor in Carlton College; there preached to the soldiers at their request, and baptized a sweet baby.

We came home, brown as berries, in fine flesh and health, happily meeting my dear old parents at St. Louis and bringing them up the great river with us. As we were to move at once into a cottage of our own, our health was good, and our people united and hopeful, we were

in that dangerous place for human souls, "perfectly happy." On our first ride, hurrying to meet a little group of our people, my wife fell from the carriage and broke her arm. From Colorado cloudland to earth, indeed. But she is nearly well again; and although the "midnight oil" has not all been burned for study, God has helped me to preach heartily, and the dear church seems in good courage. It is safe from storm. Thank God the neat buff bricks are on, and the old staging, swaying in the wind, surrounding what looked like forlorn barracks, is down. It gives promise of being a neat, pretty, *satisfactory* church—comely enough to give to God and not costly enough to frighten away his poorest child. Our prayer-meetings are refreshing; our Sunday-school alive; our audience fair. God help us to push on, till you are relieved of all care for our support!

MINNESOTA. E. S. W.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., Sec., 69 Bible House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Esq., Treas., 69 Bible House, New York.

The readers of our page in this magazine are aware that the trustees of the Union have found it necessary to withhold action on a large number of applications already in their hands, until the grants already voted and maturing should most of them be paid. The number of these grants to churches that have finished their houses and forwarded, or are soon to forward their papers, is steadily diminishing—much too slowly indeed—by payments made as fast as the funds come in; and if the remaining months of our working year, which closes May 1st, shall replenish the treasury, the Board will then go on to make other grants as fast as it may be deemed safe. These are commonly our best months for contributions, and we trust that, notwithstanding hard times, the gifts of the churches will be liberal in proportion as the need is great. The Board well understand the embarrassment and positive distress which the churches that are waiting for their money, and those also whose applications cannot yet be acted on, are suffering. They are doing all they can to call out the sympathy and to awaken the generosity of Christian hearts, by appeals made in all practicable ways. These efforts have not been without fruit, and it is hoped that with the return of prosperous business the present troubles will ere long disappear.

Meantime, it may be considered that the evils of the present state of things are not wholly unmixed with good. The truth is that, with the exception of the year after the Boston Council, when the enthusiasm connected with the close of the war wrought powerfully, the money given for the church-building work has never been great enough to meet the need, and the result has been an accumulation of applications in advance of resources. It is wonderful that so much has been accomplished with means so limited. The good done in planting so many churches on permanent foundations has been incalculable. But it was a burden and a source of embarrassment to the Union to have so much on its hands at once. At one time it stood pledged by grants voted to the amount of nearly twenty thousand dollars. It will be a great advantage to the cause in the long run to have worked down this list of pledges to moderate limits, and to be able, if favorable times return, to act with less delay from accumulated obligations. It is hoped that the waiting churches will ere very long all be relieved, and more cheerful skies be over us and them. That we have all suffered

together, has been the result of providential causes which human wisdom and power were wholly unable to control.

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.
Money may be sent either to the Treasurer, in Boston; or to Rev. CHARLES P. BUSH, D.D., 39 Bible House, New York.

THE INFANCY OF THE COLLEGE.—Every institution, like every individual, must of necessity pass through its periods of infancy and childhood, when it needs to be tenderly cared for and nurtured. Looking upon our older colleges, now moving in the full strength of maturity, it is easy to forget that they ever had this period of infancy. With their students reckoned by many hundreds, with their large and generous endowments, and their ample corps of teachers in every department, they have all, nevertheless, had their "day of small things," when life was only a struggle for existence, and when, for quite a course of years, the question was perpetually recurring, "Will it live or die?" It was eighteen or nineteen years after Yale College was founded, before it had any building whatever which it could call its own. It abode in tabernacles and dwelt in tents. For many years longer its whole teaching force consisted of a president and two, three, or four tutors. Now, at the end of 176 years from the beginning, it stands in such stately proportions that the days of its infancy seem an almost impossible contrast to its present condition.

The same was true, essentially, of the still earlier college at Cambridge. Pierce, in his History of Harvard University, says: "In looking over the list of early benefactions to the college, we are amused when we read of a number of sheep bequeathed by one man, a quantity of cotton cloth worth nine shillings presented by another, a pewter flagon worth ten shillings by a third, a fruit-dish, a sugar-spoon, a silver-tipt jug, one great salt, one small trencher-salt, by others; and of presents or legacies amounting severally to five shillings, one pound, two pounds, etc., all faithfully recorded with the names of their respective donors.

Look at Moore's Indian Charity School, going up from Lebanon, Ct., in 1769, to make a little clearing in the forests and plant itself at Hanover, N. H., from which feeble beginning has come to us Dartmouth College, with all its present dignities and records of usefulness.

It is well to keep these things firmly in mind, while we are laboring to plant kindred institutions in the shadows of the Western world. Those colleges must have their day of infancy. They must pass through all the conditions of a narrow existence, before they can come forth into the full vigor and strength of their maturity. But they mean the same thing for those newer portions of our common country, as did Harvard and Yale and Dartmouth for New England one hundred, and two hundred years ago.

He does well who helps to found a truly Christian college. Money thus invested will yield its fruits to unborn generations. Nothing can be absolutely sure in this world, but our experience for more than two hundred years shows that the man who helps to build one of our Christian colleges is a true and genuine benefactor to the race. He is a man of faith, and is content that the chief fruits of his offering shall be gathered after he himself is sleeping in the dust.

Help afforded at the present time to Drury College, Missouri, to Doane College, Nebraska, to Washburn College, Kansas, to Colorado College, Colorado, will be most timely, and will be most gratefully received. We might name yet other institutions which are on our list, but these are among the younger colleges, and are in pressing need of assistance.

Appointments in December, 1876.

Not in commission last year.

Rev. Jacob Winslow, Hastings, North Hastings and vicinity, Neb.
Rev. Charles A. Conant, Duluth and Brainerd, Minn.
Rev. Nelson Young, Scambler, Minn.
Rev. John C. Sherwin, Rice Lake, Wis.
Rev. Charles K. Gibson, Wayland, Mich.
Rev. Jonathan E. Higgins, Ithaca and Alma, Mich.
Rev. E. L. Hurd, D.D., Benton Harbor, Mich.
Rev. Edward A. Paddock, South Haven, Mich.
Rev. Hugh X. Hughes, Dawn, Mo.

Re-commissioned.

Rev. Hugh C. Walshe, Pescadero, Cal.
Rev. Allison D. Adams, Sioux Falls, Dak.
Rev. Emanuel José, Scott Precinct, Harvard, Turkey Creek and out-stations, Neb.
Rev. James W. Kidder, Norfolk, Stanton and Pleasant Valley, Neb.
Rev. Merritt F. Platt, Waverly and Greenwood, Neb.
Rev. Judson G. Spencer, Irvington and Liberty, Neb.
Rev. Hiram A. Brundidge, Rush Center, Bellfield, Rockcastle and Maherville, Kan.
Rev. Richard B. Foster, Osborne, Bethany and Rosevale, Kan.
Rev. Roswell D. Parker, Manhattan, Kan.
Rev. Horatio W. Shaw, Sabetha, Kan.
Rev. Franklin G. Sherrill, White City and Walker school-house, Kan.
Rev. Lucian W. Chaney, Mankato and South Bend, Minn.
Rev. Francis McCraken, Dodge Center, East Claremont, Wasioja and Cranston, Minn.
Rev. Leonard H. Moses, Walnut Station and Lamberton, Minn.
Rev. Alpheus J. Pike, Sauk Center, Minn.
Rev. John J. Powell, Medford, Minn.
Rev. Henry C. Simmons, Marshall, Minn.
Rev. Charles F. Dikeman, Nora Springs, Rock Falls and Plymouth, Iowa.
Rev. George Hindley, Avoca, Iowa.
Rev. David R. Anderson, Oak Creek, Wis.
Rev. Morgan L. Eastman, Royalton and Baldwin's Mills, Wis.
Rev. Robert Quaife, Elroy, Glendale and Union Center, Wis.
Rev. Lyman W. Winslow, Peshtigo, Wis.
Rev. James Campbell, Pinckney, Mich.
Rev. James Hall, Farwell and Sears, Mich.
Rev. Nathaniel D. Lanphear, Augusta and London, Mich.
Rev. Page F. McClelland, Northport and vicinity, Mich.
Rev. William H. Osborn, Hartland and Tyrone, Mich.
Rev. William H. Skeutelbury, Wacousta and Center, Mich.
Rev. Seneca S. Slyter, Smyrna, Mich.
Rev. J. Malcolm Smith, Cedar Springs, Mich.
Rev. Jesse A. S. Worden, Ada, Paris and North Ada, Mich.
Rev. Levi F. Waldo, Frankfort, Mich.
Rev. Alfred H. Missildine, Lebanon, Mo.
Rev. Asa E. Everest, Ludlow and vicinity, Ill.
Rev. William E. Lincoln, New Rutland and vicinity, Ill.
Rev. Charles A. Towle, Chicago, Ill.
Rev. Joseph B. Davison, Riceville, Townville, Little Cooley and several out-stations, Pa.
Rev. Samuel Manning, Mercer and Indian Run, Pa.
Rev. Charles Willey, Newfield, N. J.
Rev. Edward B. Bassett, Columbus, N. Y.

Receipts in December, 1876.

MAINE—$27.82.

Biddeford, W. N. Hill, by Rev. G. R. Merrill,	$2 00
Gorham, First, by J. C. Card,	20 82
Standish, by Rev. J. P. Trowbridge,	5 00

NEW HAMPSHIRE—$54.78.

Candia, by E. Hill,	6 00
Keene, E. H. C.,	2 00
Lebanon, by W. S. Carter,	26 78
Wakefield, L. D. Sawyer, by Rev. G. O. Jenness,	20 00

VERMONT—$285.32.

Barton, Ladies' Soc., of which $2.75 for freight, by Mrs. Dr. Pierce,	6 00
Brattleboro, H. Hadley, by C. F. Thompson,	20 00
Castleton, by W. C. Guernsey, freight,	1 00
Essex, Dea. A. Osgood, to const. Miss S. M. Osgood a L. M., $30; Mrs. Work, $1,	31 00
Georgia, On account of legacy of Mrs. S. G. Bliss, by H. M. Stevens, Trustee,	64 34
Orwell, by S. H. Bascom,	35 00
Pittsford, M. P. Humphrey and Wife, $10.03; M. Humphrey and Wife, $2,	12 03
Swanton, by O. Dorman, freight,	1 35
Woodstock, of which from F. Billings to const. him a L. D., $100, by Rev. Dr. G. H. Atkinson,	$114 60

MASSACHUSETTS—$8,431.81.

Mass. Home Missionary Soc., by C. Demond, Treas.,	6,055 96
Amherst, College Ch., by W. C. Esty,	164 00
Second, by S. Jewett,	5 00
Andover, Sem. Chapel Ch., add'l. by Prof. Mead,	2 50
Auburn, by H. Wells,	35 50
East Hampton, Payson, by Hon. E. H. Sawyer,	432 12
Florence, by A. L. Williston,	115 90
Mrs. A. L. Williston,	300 00
Granby, by A. Ferry,	148 12
Ipswich, A Friend.	100 00
Oxford, First, by E. S. Pease,	22 50
South Hadley, Teachers and Pupils of Mt. Holyoke Sem. add'l, by Miss J. E. Ward,	46 35
Springfield, "I love thy Kingdom, Lord,"	500 00
"A Thank-offering from a grandfather,"	300 00
Westfield, Mrs. M. A. Dickinson,	50 00
Worcester, Union, by P. L. Moen,	154 86
"December Gift,"	5 00

RHODE ISLAND—$10.00.

Little Compton, Rev. W. D. Hart,	10 00

CONNECTICUT—$2,507.64.

Received by F. T. Jarman
Madison, Ladies' Miss. Soc., to const. Mrs. P. P. Coe a L. M., $41 00
New Haven, North, add'l, 5 00
North Guilford, A Friend, 20 00 — $66 00

Bush, Mrs. F. Raymond, by Rev. N. S. Hunt, 100 00
Bradford, by H. G. Harrison, in full to const. him a L. M., 15 00
Columbia, by S. P. West, 20 25
Connecticut, A Friend, [redacted]
Cromwell, add'l, by G. H. Butler, 13 00
Danbury, First, by Miss M. E. Stone, freight, 3 00
Durham, First, by Rev. A. S. Chesebrough, 18 42
" Center, H. Newton, 5 00
East Haddam, First, of which from Mrs. E. T. Reed $50, by E. W. Chaffee, 103 45
Enfield, First, by J. W. Johnson, 56 00
Gaylordsville, Mrs. A. S. Elliott, $20; Mrs. R. Merwin, $2, [redacted]
Hanover, by Rev. L. H. Barber, to const. Miss R. E. Allen a L. M., 46 00
Hebron, J. Porter, freight, 2 00
Lebanon, First, by O. E. Pettis, of which $30 to const. Mrs. H. Race a L. M., and $20 from Mrs. M. L. Dutton, to const. Miss Mary H. Dutton a L. M., 88 69
Milford, Legacy of S. Buckingham, by Dr. L. N. Beardslee, Trustee, 250 00
New Haven, College Street, A Friend, 10 00
New London, "Peripatetics," 20 00
Newtown, E. Leavenworth, 5 00
North Granby, On account of legacy of Mrs. L. A. Bentley, by A. Cooley, Ex., 395 65
North Stonington, by D. R. Wheeler, 131 50
Norton, Mrs. G. W. Toms, 5 00
Norwich, Park, by F. Johnson, 669 47
Penny contributions of Scholars, Buckingham Chapel of Broadway Ch., by F. J. Leavens, 25 00
Plainville, by T. Darrow, to const. Mrs. E. L. Tinker and Mrs. J. E. Johnson L. Ms., 58 00
Putnam, Second, by C. N. Fenn, 69 30
Rocky Hill, Benev. Soc., by Rev. W. P. Fisher, Freight, 4 00
Salisbury, A Friend, 2 00
Sherman, by H. Gelston, to const. G. C. Giddings a L. M., 30 00
South Manchester, by Mrs. A. Hale, 1 40
Stonington, First, by Emma A. Smith, freight, 6 00
Taftville, Sabbath-school, by S. Prentice, 12 50
Talcottville, Ladies' Miss. Soc., by Mrs. S. A. Talcott, freight, 3 00
Terryville, by J. H. Stoughton, 174 00
West Cornwall, Benev. Assoc., by E. D. Pratt, 70 00
Woodbury, Mrs. E. M.'s Sabbath-school class, $6; C. J. Minor, $5, 11 00

NEW YORK—$1,106.74.

Received by Rev. Dr. J. C. Holbrook:
Danby, $6 30; Young Ladies' Bible class, $5 70, $12 00
Gaines, $18 76; Sabbath-school, $11 69, to const. Mrs. M. Knickerbocker a L. M., 30 45
Rushville, 10 00
Syracuse, Rev. J. C. Holbrook, D.D., 10 00
Triangle, 7 65 — 70 10

Angola, by W. M. Hammond, through Rev. G. W. Drake, 10 00
Aquebogue, by Rev. S. N. Benedict, to const. G. A. Terry a L. M., 30 00
Brockport, On account of legacy of Abel Gifford, by G. H. Norton, Ex., 125 00
Brooklyn, South, add'l, by J. Crowell, Rev. I. S. Davison, 25 00
Buffalo, R. W. B., 5 00
Canandaigua, Friends of the Cause, by Rev. F. T. Bayley, 50 00
Chenango Forks, by Rev. R. W. Root, 115 00
Crown Point, George Page, 25 25
Evans, First, by Rev. C. W. Drake, 25 00
Fairport, by W. W. Howard, 3 00
Gainesville, add'l, by Rev. D. Henderson, 75 00
Keene Flats, Upper Jay and Wilmington, by Rev. T. Watson, 2 00
Little Valley, First, by Rev. J. D. Stewart, 1 30
Lowville, Presb. Ch., by B. P. Wilbur, to const. A. G. Bonhart a L. M., 5 00
Maine, by Rev. W. O. Baldwin, [redacted]
New York City, Harlem, by W. W. Ferrier, 10 00
Mrs. E. P. Woolsey, $300 00
Henry T. Morgan, 100 00 — 400 00
Ogdensburg, Stephen Higbee, 71 00
Stockholm, First, by Rev. G. A. Flower, Jr., 3 00
Yonkers, Presb. Ch., by W. C. Foote, [redacted]
35 00

NEW JERSEY—$116.28.

Chester, First, by Rev. F. A. Johnson, 15 17
Montclair, First, by J. B. Beadle, to const. Rev. A. H. Bradford a L. D., 100 71
Newark, Cash, 40

PENNSYLVANIA—$17.00.

Ashton, A Friend, 5 00
Plymouth, Welsh, by Rev. D. E. Evans, 12 00

MARYLAND—$100.00.

Frederick City, E. H. Rockwell, 100 00

ALABAMA—$8 15.

Montgomery, by Rev. E. C. Stickel, 8 15

OHIO—$31.00.

Painesville, Young Ladies' Miss. Soc. of Lake Erie Sem., by Miss M. E. Wooden, 25 00
Warren, Miss Ellen A. Darling, 6 00

INDIANA—$10.90.

Franklin Township, by Rev. H. Burr, 2 50
Hart Township, Montgomery, and Oakland City, by Rev. L. Wilson, 8 40

ILLINOIS—$1,446.88.

Alton, Ch. of the Redeemer, by Rev. R. West, 35 06
Burlington, by Rev. S. E. Willing, 4 50
Chicago, Leavitt Street, 24 55
Crete, by Rev. S. R. Dole, 35 16
Dover, 33 06
Evanston, 76 08
Geneseo, 191 60
A Friend, 20 00
Legacy of R. Steel, by R. F. Steel, Ex., 100 00
Granville, Joel Hopkins, 92 00
Griggsville, 67 00
A Friend, 5 00
Oak Park, Cong. Ch., 22 52
Onarga, Mrs. L. Foster, 100 00
Ontario, by E. Shedd, 38 20
Payson, of which from J. K. Scarborough, $47, by D. E. Robbins, 110 00
Princeton, 67 45
Rockford, Second, by T. W. Robertson, 270 03
Roseville, First, by Rev. J. A. Gordon, 71 75
Sycamore, First, by A. C. Colton, 92 68

MISSOURI—$45.55.

Bevier, Welsh, by Rev. R. J. Mathews, 13 00
Cameron, by Rev. R. R. Davies, 15 00
Ellisardville, Plymouth, by Rev. J. E. Wheeler, 6 55
Palmyra, German, by Rev. J. F. Graf, 10 00
Philadelphia, Mrs. E. S. Key, 1 00

MICHIGAN—$243.75.

Received by Rev. L. Warren:		
Almira,	$5 00	
Grand Rapids,	2 00	
Greenville,	63 65	
		$70 65
Received by Rev. W. B. Williams:		
Almont,	$30 00	
Charlotte,	30 00	
East Saginaw, Mission Chapel,	10 00	
Rochester,	7 00	
Mrs. J. F. Boughton,	1 50	
South Haven,	10 00	
Vicksburg,	6 96	
		95 46
Carson City, by Rev. J. G. Freeborn,		12 50
East Johnston, by Rev. J. L. Crane,		14 80
Essex, add'l, 70c.; Fulton, $3; Maple Rapids, $8 90, in full to const. J. D. Covert a L. M., by Rev. W. Platt,		12 60
Hubbardston, First, by Rev. C. B. Ludwig,		6 00
Jackson, J. L. and A. H. Maile,		10 00
Orion, by Rev. J. Armstrong,		10 00
Vernon, First, by Rev. W. M. Kellogg,		12 94

WISCONSIN—$422.76.

Received by Rev. F. B. Doe:		
Depere,	$13 50	
Eau Claire,	50 00	
Hudson,	10 00	
Oshkosh,	45 65	
		119 15
Received by Rev. H. A. Miner:		
Madison,	$75 00	
Sun Prairie,	14 00	
Whitewater,	75 25	
Windsor,	11 30	
		175 55
Angelica and Seymour, First, $5.16; Appleton, Outagamie Miss. Soc., $50, by Rev. H. M. Corbie,		55 16
Arena, Rev. D. M. Jones,		5 00
Barnboo, add'l, by Rev. J. B. Bidwell,		50
Boscobel, by Rev. W. Stoddart,		25 00
Hancock, by Rev. J. W. Donaldson,		1 00
Milwaukee, Spy Street, by L. A. Warren,		4 00
Princeton, by Rev. W. M. Richards,		2 00
West Salem, in part, by Rev. A. Clark,		35 40

IOWA—$288.29.

Received by Rev. E. Adams:		
Cass,	$10 26	
Osage,	15 00	
Otho,	7 00	
Waterloo, Woman's Miss. Soc.,	12 00	
		44 26
Received by Rev. J. W. Pickett:		
College Springs,	$10 50	
Grinnell, A Friend,	10 00	
Georgetown, Welsh,	9 00	
		29 50
Aiden and Buckeye, by Rev. H. H. Robbins,		31 60
Charles City, First, by J. F. Smith,		53 37
Woman's Miss. Soc., by Mrs. L. S. Wadhams,		10 00
Cresco, by A. Kimball,		13 15
Grand River, First, by Rev. D. Knowles,		2 00
Iowa Falls, by R. Wright,		66 00
Monticello, by Rev. W. Leavitt,		20 00
New Hampton, Ladies' Miss. Soc.,		5 00
Strawberry Point, $6.35, Parker's School-House, $2.05, by Rev. C. Hancock,		8 40

MINNESOTA—$107.74.

Received by Rev. L. H. Cobb:		
Sauk Rapids, by Rev. S. Hall,	$7 00	
Zumbrota, in full to const. C. A. Ward and H. E. Scofield L. Ms.,	56 35	
		63 35
Brownsdale, by Rev. L. F. Tobey,		8 00
Minneapolis, Plymouth, by W. Cheney, Treas. Minn. H. M. S.,		28 29
Rushford, by Rev. W. W. Snell,		13 10

KANSAS—$95.42.

Alma, $2.75; Pleasant Ridge, $3; Wabaunsee, $14.31; Western Park, $5.60, by Rev. H. Jones,	$25 66
Arvonia, by Rev. W. P. Esler,	8 00
Highland and White Cloud, by Rev. G. J. Adams,	20 00
Kirwin, by Rev. E. M. Gerald,	4 00
McPherson, First, by Rev. H. Hoddle,	8 50
Phillips Co., Iowa Union, by Rev. G. O. Blake,	5 88
Spring Creek and Westmoreland, by Rev. M. D. Tenney,	11 00
Tonganoxie, First, by Rev. H. E. Woodcock,	12 50

NEBRASKA—$93.53.

Camp Creek, $15.23; Woman's Miss. Soc., $2.50, Arthur E. Lowes, contents of a miss. box, $6, by Rev. J. E. Lowes,	23 73
Columbus, by Rev. T. Bayne,	14 80
Fairfield, $10; Spring Ranch, $5, by Rev. T. Pugh,	15 00
Fairmont, First, by Rev. W. Cochran,	4 00
Fontenelle, by Rev. R. Gaylord,	16 50
Glencoe and Pebble, by Rev. L. E. Benton,	17 40

DAKOTA TERRITORY—$5.00.

Fort Berthold, Rev. Charles L. Hall,	5 00

COLORADO—$50.00.

Colorado Springs, by Rev. R. T. Cross,	50 00

CALIFORNIA—$46.55.

Hollister, by Rev. W. H. Cross,	3 00
Hydesville, $6.25; Rohnerville, $5, by Rev. T. Beasley,	11 25
Sonoma, by Rev. M. S. Croswell,	12 30
Weaverville, by Rev. A. T. Jackson,	20 00

WASHINGTON TERRITORY—$30.00.

Skokomish, Rev. C. Eells, to const. Mrs. M. F. Eells a L. M.,	30 00
HOME MISSIONARY,	37 10
	$15,700 07

FOR SUNDAY-SCHOOL WORK.

Lee, Mass., Young Ladies' Miss. Circle, by Miss M. E. Gibbs,	$20 00
Little Compton, R. I., Rev. W. D. Hart,	3 00
Bloomfield, Ct., Sabbath school, by Rev. W. A. Hallock,	15 00
Farmington, Ill., Sabbath-school,	5 00
Geneseo, Ill., Sabbath-school, by E. P. Van Valkenburg,	36 79
Davenport, Iowa, Sabbath-school, by Rev. F. W. Judkoch,	3 65
Kellogg, Iowa, Sabbath-school, by W. S. Pringle,	6 00
	$89 44
	$15,789 51

Donations of Clothing, etc.

Bethel, Ct., Ladies, by Mrs. F. W. Smith, bbl.,	$68 00
Birmingham, Ct., Ladies, by Mrs. C. F. Bradley, box.	
Bridgeport, Ct., Ladies of First Ch., by Mary L. Tomlinson, bbl.,	110 00
Brooklyn, N. Y., Ladies' Benev. Soc. of South Ch., by Mrs. J. H. Swift, box and cash,	135 00
Canandaigua, N. Y., Young Ladies' Aid Soc., box,	226 00
Castleton, Vt., W. C. Guernsey, bbl.,	57 76
Chester, Vt., Ladies, by Rev. John G. Hale, bbl.,	55 00

Fairport, N. Y., Ladies, by Mrs. J. E. Howard, box and cash. $70 40
Gaines, N. Y., Ladies, by E. S. Eggleston, bbl., 35 00
Guilford, Ct., Ladies' H. M. Soc. of First Ch., by Mrs. A. R. Griswold, box and freight, 80 00
Haverhill, Mass., Ladies' Sew. Soc. of North Ch., by Mrs. Wentworth, box.
Hebron, Ct., Jasper Porter, bbl., 52 50
Keene, N. H., Ladies, by Miss L. M. Boies, box. 80 00
Middletown, Ct., Ladies' H. M. Soc., and "Earnest Workers" of South Ch., by Mrs. C. J. Hill, box, 234 00
Ladies' H. M. Soc. of First Ch., by Miss C. M. Bacon, two bbls., 220 00
Nashua, N. H., Ladies, by Mrs. Dora E. Spalding, box, 185 00
New Britain, Ct., Ladies' Benev. Soc. of South Ch., by Ellen R. Camp, box and cash, 228 00
New Haven, Ct., Ladies of Third Ch., by Mrs. H. Beebe, box, 206 00
Ladies' H. M. Soc. of First Ch., by Mrs. S. L. French, two boxes, 576 74
Ladies' of Ch. of the Redeemer, by Miss Lilian E. Prudden, box, 175 00
Newport, N. H., Ladies, by Mrs. R. P. Claggett, bbl. and cash, 90 00
Norwalk, Ct., Ladies' Benev. Assoc. of First Ch., by Miss E. W. Brown, bbl. and freight, 155 00
Norwich, Ct., Ladies' H. M. Soc. of Park Ch., by Mrs. L. B. Young, box, 360 00
Omaha, Neb., Ladies, box, 61 25
Orwell, Vt., Ladies' Sew. Soc., by Mrs. Emily A. Severance, box, 66 81
Providence, R. I., Ladies, by Mrs. M. J. Fuller, box, 150 00
Rindge, N. H., Ladies' Sew. Circle, by Mrs. M. E. Converse, bbl., 46 45
Rocky Hill, Ct., Ladies' Benev. Soc., by Rev. W P. Fisher, bbl., 79 66
Royalston, Mass., Mrs. Emily B. Ripley, box, 100 00
St. Johnsbury, Vt., Ladies' Sew. Soc., by Mrs. C. M. Stone, box, 200 00
St. Louis, Mo., Ladies' Benev. Soc. of Pilgrim Ch., by Mrs. C. L. Goodell, two bbls., 227 15
Scarborough, N. Y., Mrs. J. W. Rogers, two bbls.
Sherman, Ct., Ladies, by Rev. E. P. Herrick, bbl and freight, 41 00
Simsbury, Ct., Ladies, by Mrs. H. M. Tomlinson, bbl. and cash, 70 00
Smyrna, N. Y., Herbert M. Dixon, box, 40 00
Springfield, O., Ladies' H. M. Soc., by Mrs. Wm. Conklin, bbl. and freight, 97 95
Stonington, Ct., Ladies of Second Ch., by Rev. H. B. Elliot, two bbls. and cash, 200 00
Ladies of First Ch., by Emma A. Smith, bbl., 80 00
Swanton, Vt., O. Dorman, box, 28 00
Talcottville, Ct., Ladies' Miss. Soc., by Mrs. S. A. Talcott, bbl., 95 00
Washington, D. C., Ladies, by M. S. Cook, box, 220 00
Waterbury, Ct., Dorcas Sew. Soc. of Second Ch., by Miss G. E. Cooke, box and freight, 205 50
Windsor, Ct., Ladies' H. M. Soc., by Martha C. Wilson, bbl., 60 00

Receipts of the Massachusetts Home Missionary Society, in December, CHARLES DEMOND, *Treas.*

Amherst, First, to const. J. A. Rawson a L. M., $124 25
South, by R. B. Bridgeman, 10 00
Amesbury and Salisbury, by E. A. Johnson, 10 00
Andover, South, by Edward Taylor, 250 00
Arlington, special collection, 45 70
Auburndale, A Friend, 50
Ayer, Class 14 in Sabbath-school, Mrs. J. Spaulding's, $5 00
Bedford, mon. con., by P. W. Chamberlin, 22 02
Belchertown, by C. L. Washburne, 105 00
Beverly, Dane St., to const., Miss Elizabeth Cressey a L. M., 30 00
Boston, Central, by T. H. Russell, 1267 54
A Friend. 2 00
Eliot, by L. H. Briggs, 144 79
Old South, by L. M. Child, 250 00
Park Street, interest on legacy, 24 00
Phillips, in part, by G. P. Smith, 703 50
Shawmut, John Gilbert, to const. Rev. John Adams a L. M., 50 00
Union, by A. Gay, 4 95
Vine Street, mon. con, 10 00
Braintree, by A. B. Keith, 21 00
Braintree, South, A Lady, 1 00
Brockton, Porter, 47 00
Brookline, Harvard, by B. Eager, 25 00
Charlestown, Alice Bernard, 1 00
Chelsea, First, 83 94
A Friend, 3 00
Miss M. E. Brooks, 3 00
Miss A. M. Dutch, 10 00
Cohasset, Second, 44 27
Concord, Trin., special collection, 56 00
Curtisville, special collection, 7 50
Deerfield, by D. L. Sammis, 15 00
Durham, N. H., A Lady, 5 00
Center, Ct., Dea. J. Parmlee, 1 00
Mrs. S. Newton, 1 00
E. W. Newton, 1 00
Geo. Tracy, 50
Evansport, Ohio, H. E. S., 5 00
Fall River, First, 82 46
Florence, "Little Willistons," 75 00
Freetown, 2 00
Hadley, Russell, L. W. G., 1 00
Hampden Ben. Asoc., by Charles Marsh, Tr.:
Agawam, $26 00
Blandford, 16 00
Chicopee, Second, for Sabbath-school work, 25 00
Chicopee, Third, 39 00
Feeding Hills, 8 54
Holyoke, Second, 74 46
Ludlow, 35 00
Monson, 60 04
Palmer, Second, 55 05
Springfield, First, 219 07
South, 442 00
Mrs. S. E. C., 25 00
West Springfield, 11 00
Wilbraham, to const. Dea. D. Adams a L. M., 30 00
——— 1,045 96
Hanover, Ct., David D. Allen, 25 00
Harwich, Miss Mary G. Underwood, 1 00
Haverhill, Center, by E. Kelly, 177 50
Hinsdale, add'l., 19 00
"A Widow in Israel," 60
K., 5 00
Huntington, Second, by Rev. J. H. Bisbee, 21 10
Lawrence, Central, by H. B. Doland, to const. E. H. Dickie and Geo. Wilson L. Ms., 83 00
M. Anderson, 5 00
Eliot, by C. D. Moore, 31 20
Lenox, Sabbath-school, by H. Sedgwick, Sup't., 10 00
Leominster, North, Sabbath-school, for Sabbath-school work, 8 00
Lowell, First, by J. S. Holt, to const. J. W. Griffin, H. F. Fletcher, O. A. Merrill, A. H. Wheeler, P. S. Styles and C. M. Gilman L. Ms., 200 00
Lynn, North, 12 26
Lynfield, Center, 6 91
Malden, mon. con., by H. M. Smith, 29 52
Mansfield, 20 00
Marshfield, First, to const. Mrs. R. P. Sampson and Miss Alice Shepard L. Ms., 76 58
Mason, N. H., Herman Whitaker, 3 00
Massachusetts, A Friend, 50 00
A Friend 2 00

A Friend,	$20 00
A Thank-offering,	100 00
Medford, Mystic, by D. W. Wilcox,	171 41
Sabbath-school,	2 00
Medway, West, by E. White, to const., with other conts., Mrs. C. A. Thayer, Mrs. A. B. Adams, Mrs. N. K. Brooks and Mrs. S. P. Clark L. Ms.,	25 75
Melrose,	44 21
Middleboro, First,	4 00
Middleton,	27 00
New Bedford, North, by E. S. Cannon,	128 25
A Friend,	10 00
Newbury, First, by J. Little,	24 00
Mon. con.,	19 33
Newburyport, Mrs. S. E. Bassett,	10 00
Newton, Eliot, by E. Woodward,	151 00
Mon. con.,	50 32
West, Second, by I. L. Clarke,	76 13
Mon. con.,	25 87
Norton, Trin., by J. H. Blandin,	29 00
Sabbath-school,	12 00
Norway, Me., Mary S. Holt,	50
Orange, by D. L. Sammis,	3 00
Orange, North,	6 70
Paxton, special collection by J. C. Keep,	10 00
Pittsfield, South, mon. con. by H. M. Pierson,	55 00
Plainfield, A Friend to the Cause,	1 00
Plymouth, Ladies' H. M. Soc. of Pilgrimage,	59 55
Plympton, Hannah S. Parker,	3 60
Princeton, special collection,	7 00
Randolph, S. S. of First,	10 00
A Friend,	20 00
Raynham,	56 57
Revere,	12 50
Rochester, North, by L. H. Gerrish,	10 00
Rockport, A Friend,	2 00
Royalston, Second, by J. M. Turner,	7 25
Salem, E. S. A.,	25 00
Saxonville, Edwards, special contribution,	16 50
Sabbath-school,	5 00
Shelburne, by D. L. Sammis,	13 58
Sudbury,	36 61
Taunton, Trinitarian,	55 00
Templeton, L. R. and E. C. D. Shattuck,	10 00
Townsend, A Friend,	1 00
Upton, by D. C. Buck,	21 73
Walpole, by J. N. Sherman,	33 80
Wareham, by E. N. Thompson,	55 00
Waverly,	26 66
Watertown, Phillips, by A. Abbott,	46 39
Wellfleet,	52 00
Wenham, by Rev. W. C. Wood,	15 00
Westboro, by W. J. Eaton,	150 00
E. T.,	10 00
West Stockbridge, by G. W. Kniffin,	23 28
Mrs. H. E. Pike,	50
Weymouth, First, by E. Humphrey,	72 00
East, to const. E. B. Powers and Mrs. Mary J. Blaney L. Ms.,	70 00
North, Pilgrim, to const. Rev. Geo. Dobson a L. M.,	39 25
Wilmington, by Levi F. Mann,	
Winchendon, North, by Luke Hale,	100 00
Winchester, by C. E. Conant,	184 71
A Friend,	20 00
Worcester, Plymouth, by J. White,	179 33
Henry E. Whitcomb,	1 00
Home Missionary,	5 60
	$7,806 98

Donations of clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Arlington, by Mrs. C. C. Swan, bundle,	$6 16
Attleboro, by Mary E. Barrows, barrel,	65 00
Boston, Eliot, by Mrs. A. C. Thompson, barrel,	110 00
Boston, Old South, by Miss A. Walley, barrel,	$153 00
Park Street, by Mrs. E. Farnsworth, box,	20 00
Phillips, by Mrs. C. W. Angier, two barrels,	251 18
Mrs. Farwell, barrel,	50 00
Joseph Johnson, books,	12 00
Bridgewater, Central Square, box and communion set,	125 00
Cambridge, Shepard, by Miss Ropes, barrel,	117 00
Charlestown, Winthrop, by Miss Tufts, two barrels,	185 20
Chelsea, C. A. R., bundle,	20 00
Cohasset, barrel,	72 50
Haverhill, by Mrs. A. Wentworth, barrel,	195 00
Holyoke, by Mrs. M. W. Prentiss, barrel,	75 00
Lawrence, by Miss Jane Tenney, box of books,	53 00
Leicester, by Miss E. E. Loring, barrel,	63 60
Longmeadow, by Miss C. A. Brown, barrel,	80 65
Maynard, barrel,	98 76
Medfield, by Mrs. E. A. Baker, barrel,	47 00
Medway, West, by M. H. Davis, barrel,	35 32
Newbury, First, barrel,	75 00
Newburyport, by Miss H. F. Tyler, barrel,	82 00
Norton, barrel,	59 45
Peabody, by Mrs. H. S. Robbins, barrel and box,	155 00
Raynham, Ladies' H. M. Soc., barrel,	71 00
Salem, Crombie St., by Miss A. B. Brown, barrel,	67 00
Southboro, by Mrs. H. M. Holmes, barrel,	74 48
Southbridge, by Mrs. M. F. Leonard, barrel,	107 95
Stockbridge Ladies' H. M. Soc., barrel,	90 00
Sunderland, by Mrs. M. A. Armstrong, two barrels,	250 00
Taunton, Trin., bundle,	16 25
Wakefield, by Mrs. C. R. Bliss, barrel,	75 00
Winchendon, by Mrs. Davis Foster, barrel	195 00
Worcester, by Mrs. G. H. Estabrook, barrel,	131 00

Receipts of the Connecticut Home Missionary Society, in December, JAMES L. CHAPMAN, *Treas.*

Black Rock, First, by Morris Gould,	$10 00
Bridgeport, Park St., by F. W. Storrs, to const. Theodore Quittmeyer and Mrs. Phebe Tracy L. Ms.,	57 26
Clinton, by Henry Stevens,	5 00
Sabbath-school,	15 00
Grassy Hill, by W. Hall,	27 00
Litchfield, add'l, by H. R. Coit,	19 50
Manchester, Mr. Bidwell,	10 00
Middletown, First, monthly, by H. E. Sawyer,	25 00
Milton, by H. R. Coit,	12 00
New Fairfield, by Rev. E. B. Claggett,	10 00
New Preston, Mrs. Stanley Williams,	2 00
North Greenwich, by F. D. Husted,	17 19
North Haven, Ladies' Benev. Soc., by Rev. W. T. Reynolds,	21 50
North Stamford, by Wm. Davenport,	25 00
Old Lyme, by Mrs. J. A. Rowland,	75 83
Prospect, add'l, by Rev. F. Countryman,	2 10
Salem, Rev. James Ordway,	10 00
Saybrook, Second, by Wm. Denison,	15 60
South Glastonbury, by H. D. Hale,	11 30
South Killingly, by Rev. W. H. Beard,	9 00
South Windsor, Second, by Dea. W. Vinton, to const. Henry Gillette a L. M.,	32 00
Stafford Springs, by F. N. Crane,	60 00
Thomaston, by P. Darrow,	55 88
Voluntown and Sterling, by S. B. Carter,	23 50
West Hartford, by A. F. Emmons,	136 00
Charles Boswell, to const. Mrs. Walter Cadwell, Miss Anna Thompson and Henry Tillotson L. Ms.,	100 00
Wethersfield, First, by M. S. Griswold,	7 77
Whitneyville, by J. M. Payne,	22 00
Windsor, by J. W. Baker,	13 00
	$830 48

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIX. MARCH, 1877. No. 11.

OUR MISSION TO THE BLACK HILLS.

[FROM the beginning of the rush to the Black Hills, the duty and practicability of providing for the spiritual care of the promiscuous crowd of gold-seekers was frequently considered by this Society. The unsettled state of the country, the expense of the mission, the personal danger to the missionary, and other considerations, prevented the early occupation of the field. But on the 10th of November, Rev. LANSON P. NORCROSS, then under the Society's commission in Colorado, was deputed to make the experiment. The results thus far seem to indicate that, though the mission will be an expensive one, it will probably be wise to continue it, especially as no other religious organization is represented there. We here present to our readers the record of Mr. NORCROSS's first impressions of the field and work.]

ROUTES TO THE HILLS.

THERE are two: by Sidney and by Cheyenne. That by Sidney is said to be the more tedious; I do not know that it is the more dangerous. The route *via* Cheyenne, by which I came, requires from four to six days, costs fifty dollars, and is probably the easiest to travel, though the stock used on the road is very poor. There are eating-houses along the line, at which meals may be had, usually for a dollar, sometimes for seventy-five cents. At some of these places the fare is good; at one of them, as good as one could find at a first-class Denver hotel. At one or two places the fare was miserable. Besides these stage-routes, people often come by the freight teams, of which we met many coming and going. At Indian Creek I should think fifty teams were encamped for the night. There is little danger now from the Indians. But one stage has been attacked on this route, and that was two months ago, or more. The Indians are mostly at the Agency.

THE COUNTRY.

I know of no map of the Black Hills that can be strictly relied on. We entered them at the mouth of Red Cañon, four miles from Cheyenne river, and about forty-five miles southwest from Custer City. I mean to be correct, though it is next to impossible to be sure as to distances in this country. Every teamster and stage-driver has his own estimate. It is rather amusing to ask the men you meet the distance to any given place, and to compare their answers.

The Hills are covered with pine timber, larger near Deadwood than at the south. Oak and white birch are also to be found at this end of the Hills. The soil in the valley, a rich black loam, looks as though it would be easily cultivated. The

ranch-men tell me that good potatoes and other vegetables, and wheat, would grow here, but I suspect it is too far north for corn. The streams are few and small. No snowy range, as in Colorado, furnishes melted snow to swell the creeks in summer time. This scarcity of water hinders mining operations in many parts of the Hills, as at Custer and Hill City. The peaks are not as high nor as rocky as the foothills of Colorado and the Rocky mountain range generally. There are many valleys where beautiful farms and homes might be made.

THE MINES.

All the mining which has yet been done is placer mining. Some very rich claims have been found. I will say little of their value, or of the sums said to have been taken from them, as miners' reports are proverbially doubtful, and I have been here too short a time to speak from actual knowledge. My limited experience in the mining districts of Colorado convinces me that a stranger cannot use too much caution in giving circulation to any reports whatever about the mines of a new country. It would be wrong to spread false reports of the richness of the mines, so drawing men here to their ruin; nor is it just to the mine-owners to disparage their claims. So I will say nothing till I know more definitely. I have talked with and listened to a good many miners, and find it a pretty generally received opinion of the best informed that there are rich quartz lodes here, but the formation is such that it is difficult to locate and trace the crevices. There must be quartz, or there could be no placer mining. On the whole, let me say that men who are doing at all well at home, or who even get enough to eat, had better stay there. Thousands sink all they have out here, and those who do make money often squander it. Deadwood is a poor place for a poor man, and a dangerous place for a suddenly rich one.

TOWNS AND SETTLEMENTS.

Red Cañon, at the mouth of the cañon of that name, where the Cheyenne travel enters the Black Hills, is simply a military station; a handful of soldiers are the only people there. Custer City is forty or forty-five miles north by east from Red Cañon. At present there are about 250 inhabitants, certainly not more than 300. Last winter there were 3,000 to 4,000 there, I am told. Some accounts place the number still higher. There are houses enough for 2,500 people, a nice location, on a broad plain, with gradually sloping hills rising on three sides of it. A little creek runs past the town, but it carries too little water for gulch mining, except for a month or two in the spring. A resident told me—I know not how truly—that there would be 2,000 miners there by that time to work the gulches. Hill City, twelve miles this side of Custer, has 200 log-houses—perhaps more—yet not a solitary family did we see. Rumor says one man lives there. If so, he must be own brother to Robinson Crusoe. At Rapid Creek and Box Elder, where the Black Hills and Cheyenne Stage Company own stations and keep fresh relays of horses, some little indications of mining appear—how valuable I do not know. Probably scarcity of water checks full developments. Seventy or seventy-five miles northwest of Custer City one first enters on Deadwood gulch. The valley, or gulch, as they call it here, is reached by descending a steep, winding hill. All the passengers dismounted, and the hind wheels of the coach were rough-locked, *i. e.*, a chain is so fastened that its hook ploughs a furrow in the frozen ground. A sick lady was aboard, but the driver insisted on her alighting, saying that if he must tip over, he wanted to tip over alone. Montana City, at the foot of this hill, is a small mining camp, with perhaps 500 miners.

Two miles higher up the gulch is Deadwood, the largest place in the Black Hills. To look down upon the town, one would not see how over 1,500 people could be

stowed away here; but there are, no doubt, fully 3,000 inhabitants. The throng around the stage, as we drove up to the hotel, to learn the result of the presidential election, would lead one to infer that the town swarmed with people. In and near Deadwood are two saw-mills, stores, saloons without number, dance-houses, gambling-dens, and places of vile repute. We have nearly everything which can be found in Cheyenne—hardware, wooden ware, tinware and tin-shops, furniture, groceries, clothing and dry-goods stores. I think there are not half-a-dozen houses in town where liquor is not sold. Everything is brought here by freight teams, of course, from Sidney or Cheyenne. Freights are from eight to ten dollars per hundred, so of course articles brought in must bring high prices—I think it would be safe to say just about double the prices in Cheyenne. Rents are simply "awful." Any kind of a room will readily command from $20 to $30 per month. I hear that money commands twenty-five to fifty per cent. interest *per month!* I do not vouch for this statement, but a lady just told me that her husband got fifty per cent. on his money for a single month, and I think she told the truth.

Crook City is ten miles below here, near the mouth of the gulch, and close to the plains. I hear there are good placer claims there. Goville, a small town about a mile and three-quarters up the Deadwood gulch, has perhaps 1,000 people. I have been there only once, but hear that the mines are better than here. The original discovery of gold was made there, I am told.

THE PEOPLE.

And now about the people and their moral condition. We staid at Custer City over night. I was fearfully tired, having slept only about six hours for nearly a week. (We traveled two nights nearly, and I did not sleep the night before leaving Cheyenne.) But I visited one or two families that night, one of which I found to be Congregationalists. The next morning I visited, before the stage left, four or five other families, in each of which were professors of religion. They were glad to see me, I assure you. I gave them the few tracts I had with me, and strove to encourage them all in my power; told them not to despise the day of small things, and above all to hold prayer-meetings. They said they were divided. Nor is it strange. No Sabbath, no church, no books or religious papers, no sweet sanctified homes; all seeking, not after God, but after gold. (What a vast change the letter *l* makes in that short word!) One would hardly expect it, yet these people gave me a hearty welcome, and were anxious I should stay over and preach for them. I shall try to establish regular services at Goville, and perhaps occasional meetings at Montana City. I hope also to be able to go down to Crook City and hold services before the winter is over.

Here at Deadwood, however, there is enough to do. I did not get here in time to select a place for worship on Sunday; but we had a prayer-meeting in the evening, with only three present besides myself. There is a fearful condition of things here, though not worse than is generally to be found in new camps. Two murders have occurred within a week—one in a theatre, the other in a saloon. Gambling prevails, though not as much as a month ago, it is said, because there is less gold taken out, and more of the miners are off on the hunt, or "stampede," for Wolf Mountain. I have seen only one drunken man on the streets, though drinking must be fearfully common.

There are a few Congregationalists, Baptists, and Episcopalians here. I find several *families*, here and all along the gulch; I will not attempt to say how many, nor how many children. A day-school has been established, and I hear that another is soon to be opened. We shall doubtless be able to start a Sunday-school, if we can get a permanent room. An Episcopalian family, half-way from here to

Goville, gave me a cordial reception, and promised to come out to church; indeed, they were eager to do so. I met on my way there a Massachusetts man, from Charlton, Worcester county, and when I asked him to come to church he seemed greatly pleased, and said, "That will seem like old times." I expect to find many backslidden church-members. It is a fearful place for weak-kneed and facile characters. We have one brother whose family live in Illinois, and who was a member of the Congregational church in Central, Colorado. He is a bright and shining light. An expression of peace, nobleness, and high resolve shines in his very countenance. He has often attended funerals and read the service for the dead, sometimes adding a remark or two of his own, appropriate to the occasion.

I hope shortly to report a favorable start, though there are difficulties innumerable. Brethren, pray for us, and ask the churches to do so. Pray that I may have wisdom, courage, discretion; for what can I do in this wicked place, unless God be with me?

A MONTH LATER.

This is my fifth week here, and I can speak with more accuracy about the place, the country, my own plans and work.

There is gold here—no doubt of that; but it is difficult at present to say where the central point will be. It may be Gayville, or Bear Butte, twelve miles southeast from here; but it looks now as if Deadwood would hold its own against all rivals, because of its location as a shipping and receiving point. The mines are none of them worked now, unless it be a few old and well-established gulch claims.

Everybody here—merchants, miners, business men and all—are awaiting developments in the spring. A great rush is expected then. Prospecting will then be resumed with vigor; old claims and located lodes will all be carried forward to something like definite results.

There are rumors of a railroad being started by spring. An old contractor and railroad builder told me that two, if not three railroads would be then commenced. Talk costs nothing; one is free to believe as much as he pleases. I think that a railroad will be projected and commenced as soon as the mines are on a sure footing and stamp and quartz mills are in operation. Where it will start from no one can guess. Perhaps from Yankton, *via* Fort Peirce, on the Missouri river. That is perhaps the best route to ship freight from now, while to a person going east it offers the quickest, as well as cheapest opportunities.

The weather here, so far this winter, has been mild and damp; only once has the mercury sunk as low as zero. Sunday night it must have been a little below zero, say four or five degrees. About three inches of snow is the most we have had at any one time. But it is not a healthy country. There is a good deal of malaria. The water is very bad. The doctors say, "Don't drink it." Mountain fever prevails, assuming very soon after its commencement a typhoid form. Several deaths have resulted. Patients, however, who have it are often unduly exposed, and lack proper medical attendance and nursing.

OUR CHURCH WORK.

This is the day of small things. We all feel it. We have the present use of the Inter-Ocean hotel, free of rent. It is a fearfully cold place, which the best efforts of a powerful stove cannot make comfortable on a moderately cold day, while on such a Sunday as the last I just abandoned the attempt to preach any regular sermon, and *talked* five or ten minutes. Even then half of my audience were shivering. One lady nearly froze her feet, not ten steps away from the stove. I had two invalids, under the doctor's care. I fixed a seat right by the stove, and with heavy overcoats and hats on they managed to keep warm. We began our first service

with five, closing with twenty-five. The next Sunday, which was unfavorable, we had twenty-eight: the third Sunday sixty—all our seats full. Last week we had five new seats put in, and had the Sunday been warm and pleasant, there is no doubt but we should have had from seventy-five to a hundred hearers.

I hear that the proprietors of the hotel, which now stands idle, expect to rent it; but the landlady of the Centennial hotel—a Christian lady—says we may have the use of her hall, after the supper is over, Sunday evening. If we can't do better, perhaps we shall avail ourselves of her offer. The room is nice and warm, and will seat seventy-five, I should think. Her son lies dangerously sick of fever, and I have visited him about twice every day.

We have the use of an organ—the only one in town, I believe. It does duty every night at a concert and faro hall. We go and get it Sunday morning, and carry it back before dark. Thus you see it does duty for God and Mammon both—not quite scriptural, I fear.

We have received the Sunday-school books and Gospel Songs. Our Sunday-school numbers about two-thirds as many as the audience at the morning services. I have charge of the Bible Class. We have had one "sociable," and expect another to-morrow night. I never greatly cared for or believed in what are called church sociables; but I think that here they are needed. Christian people here are afraid of each other. They don't know one another yet, and think everybody bad and not to be trusted. Especially is this true of the ladies. By getting them together in a social way, I hope to break up this state of things. It may form a nucleus by which to get hold of young men. Above all, it creates what is greatly needed in Deadwood—something like "society." We hope for help, too, from a gentleman and his wife now here, who expect to start a circulating library. They have some excellent books and pamphlets, and hope to open a reading-room free to all during the day and evening. I am saying all I can in favor of the enterprise. If they get it, some of the better class of young men will be kept out of the bad places. There are many here who have no homes, and so the beer saloon, the concert hall, the gambling den, and the "house of her whose steps take hold on hell" are the natural resorts. I understand that there are numbers of men, old and young, who have made nothing the past summer, and others who have just arrived and spent all in getting here. They have not even a blanket to cover themselves with, nor a shelter to lie down in, and so, finding these saloons and brothels light and warm, they drift into them, and sleep on the floor, or sit up all night.

I have visited a good many families; have called on the sick, and in three instances secured good medical attendance. In two cases death would have resulted had they not had it. All are doing well. I have been kindly received; in many cases, warmly. Remarks like this are common: "Well, I'm glad that a minister has come among us; it seems more like home now!"

FOREIGN MISSIONS AND HOME MISSIONS,

AS SEEN BY CANDIDATES FOR THE MINISTRY.

BY PROF. AUSTIN PHELPS, D.D.

[It is not often that a religious newspaper can enrich its columns with articles having the significance, interest, and value of the series on "Missionary Revivals in Andover Theological Seminary," by Professor Phelps, in *The Congregationalist*. The first article was published in the issue of Jan. 3, 1877, and successive numbers have appeared weekly, to the time of this writing. The cause of missions, home and foreign, has no

more earnest friend than Professor PHELPS. His strong, wise words have stirred the hearts and shaped the decisions of many a young student weighing the question of his life work, and have upheld him in the trials incident to its prosecution. How largely the "missionary revivals" of which he writes are due to his own personal influence, will be known only in the hereafter. This Society is already indebted to him for services that it cannot repay, but will never forget. Our readers will thank us for reprinting from *The Congregationalist* of January 24th those paragraphs of the Professor's fourth paper that most directly concern our work. We have no fears that they will not be read.]

. . . . WE find that the revivals of the foreign missionary spirit [in Andover Seminary] commonly alternate with similar *waves* of special interest in home missions, and in other departments of the home work. I mean by this, not merely the truism that when men do not go abroad they stay at home; but that in the intervals between the awakenings to the wants of the heathen world, have occurred *as* marked *revivals* of special prayer and solicitude and self-consecration for the salvation of this country. The evidences of such awakenings are such as in an ordinary church would prove the existence of a revival of interest in the conversion of the surrounding population. Call them what we may, they are upliftings of the level of Christian feeling to an unusual height, but specially concerned with the work at home more than with the work abroad. . . . .

Such in character are genuine revivals of missionary zeal in a seminary. They are one in spirit and in power; but sometimes they drift eastward and sometimes westward, and sometimes they do not drift at all. Now they concentrate attention upon China, India, Japan; and then upon Dakota, Oregon, California; and again, with every appearance of the same missionary consecration, the young men choose the little church in the Green Mountains, or the metropolitan pulpit, or the mission-church under its shadow.

WESTERN PIONEERS.

One illustration of the westward drifting of such a missionary revival is the formation at Andover of the well-known "Iowa Band." In that more than "Holy League," eleven men allied themselves to go to that then desolate Territory. Their success is some evidence that they were not mistaken in their choice. A very intelligent layman of that State has expressed the opinion that that "Band" from Andover, reduced to nine before reaching the field, have achieved more than any other human agency to save the whole State from Infidelity.

Later was formed the smaller but equally illustrious "Kansas Band." Its members went to that State when it was in the death struggle with slavery. Their usefulness in laying religious foundations deep and strong, is immeasurable. Not only churches and Sunday-schools and the establishment of a Sabbath, but colleges, libraries, the local press, the whole school system of the State, and the introduction of the same institutions into Nebraska and "the regions beyond," have felt the influence of their plastic hand. They have done their work, too, at the peril of limb and life. One of them narrowly escaped the infamous "Quantrell Massacre." Few clergymen live to-day who have so much to show for twenty years of work as those Kansas pioneers. And they have as many years more to labor before "the grasshopper" will "become a burden."

Both of those companies of Western Volunteers, and scores of others of the same guild, were the very men who, if the Lord had not directed them, as they believed, to the frontier of our own land, would have been very likely to be found to-day in the foreign service. When they went westward, great disappointment was felt that they did not go eastward. Yet who will now venture to say that they mis-heard the Master's voice? Would any one of us venture to *undo* all that they

have achieved, and veto all that they give promise of achieving in their chosen field, for the sake of even the magnificent work which they doubtless would have accomplished in India or Japan?

THE COUNTRY SINCE THE WAR.

It is also specially to be remembered that the relative claims of the home and the foreign fields have not been for the last fifteen years what they were before the War. The home work has expanded immeasurably in its practicable extent, and been intensified unspeakably in its urgency. Are we not all trembling before it to-day? Is not our priceless inheritance from our fathers trembling in the balance, for the want of a calm, scholarly, Christian leadership for the countless hosts of ignorance and depravity into whose hands we have put, not the spelling-book and the Testament, but ballots and muskets? Is not the weight of the destiny of this land often intolerable to those who feel called of God to stand under, and lift it? Do we not feel impelled to *hasten* the work of redemption? Can we afford *delay?*

When General Grant was before Petersburg, at a critical moment of the siege, his only word of command was: "Pour in the men; pour in the *men.*" So do we not all of us judge and feel, through all the broken deeps of our souls, that the only thing which can save this land for Christ, is to pour in the *men*, and to do it *now?* West, South, Northwest, Southwest, the whole frontier, and strategic keys from the Lakes to the Gulf, must be carried soon, or not at all, as it seems to all human foresight.

The protection of our Lord's day; the salvation of our youth from infidelity; the preservation of our school system; the planting of even the rudimental institutions of Christianity in the new States; the crushing of Mormonism; the uplifting of the negro from the awful slough of ignorance and corruption in which freedom has surprised him; the not less imperative need of the civilization of the Southern white man; the rescue of both races in the Southern half of the land from the clutch of Romanism; the recovery of the whole Southern conscience from the obtuseness which slavery has inflicted; the substitution of the civilization of the alphabet for that of the bowie-knife; and the Christianizing of the American Chinese—these are but the *pioneer* work of the gospel on this Continent. The maturity of Christian civilization lies far away beyond them.

WHAT IS THE TRUE POLICY?

Does not the exigency which is upon us fairly open the question, whether a far-seeing policy does not dictate a suspension of advance in the foreign work, allowing it simply to hold its own, *if this is necessary* to the speedy achievements of certain preliminary conquests in this country? Cannot the world, as a whole, better afford that China and Japan should wait twenty years longer for the gospel, than that Nebraska, Colorado, Texas, and the Carolinas should wait? Is it not a less evil that Africa in the East should wait, than that our own Africa in the South should?

. . . . The conflict is one; fought on one field, under One strategic Mind; for one grand conquest. While the loyal forces are so few, and relatively to the enemy so feeble, it may not be wise policy to "advance all along the line." Said the commander of the French forces, witnessing the famous "ride upon death" of the six hundred English cavalry at Balaclava: "It is magnificent; but it is not war." So, the resolve of the Christian Church to evangelize the world in this generation, might be the sublime of heroism, and yet not wise. If then there must be a halt anywhere, does not the millennial reign require that that halt should *not* be

on this Western Continent? Is there another country on the globe whose *immediate* evangelizing is so vital to the world's redemption as that of our own?

THE OUTLOOK UPON THE FUTURE.

Far be it from me to answer these questions authoritatively. None but an infinite mind can do that. Still less would I answer them, or ask them, to the discouragement of foreign missions. Nor is the necessity supposed, by any means, to be yet conceded. But my sole object in asking these questions is to state the case fairly, as it has stated *itself* to young candidates for the ministry, especially during the last fifteen years. The question of their life's work has come before them under an alternative so complicated as to perplex the wisest, and so fearful as to appall the boldest.

To them the cause of Christ in this land seems to be in an unprecedented strait. The element of *speed* appears to be a more potent factor in the problem of its salvation than in that of any other portion of the globe. Everything seems to depend on quick marches. The Napoleonic policy of rapid movement of great forces to great conquests appears to them the only one that promises ultimate success. If there is anywhere under Christian banners an "Imperial Guard," which "dies, but never surrenders," but whose presence ensures victory, they feel that its prestige and power are needed here. They explore the West and South, and come back awe-struck at the impending conflict. They listen to foreign missionaries and home missionaries, fresh from their fields of honor, side by side; and to the majority of them the home work appears to be in the most appalling danger from delay. Results good and evil, which elsewhere will accumulate arithmetically, must here accumulate geometrically. Though inferior vastly in present numbers, this land seems to them to be "the key of the position," which must command the field. The power which holds it makes conquest of the world. To the older continents it is what the chateau of Hougoumont and the farm of La Haye Sainte were to the field of Waterloo. It must be taken and held for Christ, or we must say as Napoleon did when the "Old Guard" broke: "All is lost!"

Such is the outlook upon that "field," which "is the world," as these young men see it, when they ponder the question *where* to take their places in the ranks. Yet, setting aside all these facts which plead so potently for advance quick and strong in the home work, the Secretaries of the American Home Missionary Society tell them that for the work of that organization alone, if it should make *no* advance, but simply hold its own for twenty years to come, not less than fifty new men must be furnished every year. If the young men see in this condition of things the call of God to them, who will venture to dispute their vision? Who of us, in the face of his own life's record, will take it upon himself to say that they are deciding the question of their life's work with either a blind or a self-indulgent judgment?

Missionary Intelligence.

WASHINGTON.

Rev. J. F. Ellis, Seattle.

FURTHER PROGRESS.

Our church building has been closed for repairs, consisting of a new ceiling, to obviate an unpleasant echo; a recess, pulpit and choir platform; a library room, a pastor's study, etc., all costing nearly $600. The ladies have also carpeted the floor, and now we have a really beautiful, comfortable, and homelike house of worship. Being something of a mechanic, I steadily worked with my own hands at the improvements, till the house was ready

for use, thus aiming to make the expenses as light as possible.

I can report no additions or conversions, but a steadily growing interest and congregation giving promise of such results ere long. It is my aim now to get our Christian people in dead earnest at the work of soul-saving by faith and love, prayer and labor, and a tender-hearted fellowship between brethren. I take great encouragement from the fact that here, where habits, associations, and tendencies are all away from church, and not towards it, more *men* are coming in regularly, and more *youth* of both sexes. I am trying to preach and teach with such power that they will be pushed on beyond myself, to our Lord and Savior.

CALIFORNIA.

Rev. J. H. Warren, Superintendent.

THAT TROUBLESOME "IF."

You are right in thinking that many of our towns could support the gospel without missionary help, and liberally, too, if they only *would*. But that "if" is the trouble, here and everywhere. There is gold in California, silver in Nevada, wheat and salmon in Oregon, enough to endow all our churches, colleges, seminaries and other Christian institutions, provided it were in right hands. But what do the rich Jews of California, like ——, the rich misers, like ——, the rich Catholics, like ——, care for anything that concerns our Christianity? In the Congregational churches of the Pacific coast *I do not know the first man who is rich.* One was *almost* rich, and his money was free. He helped almost everything and everybody. He is dead, and we miss him. California is spoken of as the favored State, where the "hard times" are little felt. "The times" have been hard, nevertheless. On my table are the printed "minutes" of several other denominations. The allusions in them to the stringency of the times during the past year, bringing hardship and suffering to the clergy and churches, are pitiful. I know it is not the policy of the Society to decline aid simply on the score of a count in dollars and cents of taxable property, of bank and railroad stock, of productive capital of any sort in a given place, the aggregate of which would make all its churches self-supporting. For you are well aware that in some of these wealthy, flourishing towns and cities, the gospel is the last thing cared for. Churches are allowed to go begging, when what is wasted by the rich would make them nearly independent.

Be assured that we appreciate the fact that you have a broad and extensive country to provide for; that your means of support are inadequate to your wants; that some sections are more burdened with poverty than we are; and for these reasons we desire to be as easy on the treasury as possible. This last year every self-supporting church has contributed to the Society's funds. Not ten out of our seventy-two churches but has done something, and, poor as they are, the percentage of their donations to the Society is greater than that of any other State in the Union; of course not including legacies. We are anxious that the Executive Committee should understand that it is not the intention of the California brethren to simply cry, "Give! give!" but with the aid received to turn out independent churches, more in proportion than any other home missionary district.

Rev. G. M. Dexter, Dixon.

OUTSIDE REVIVAL.

It is often said that a revival must begin in the hearts of the church-members; thence it will extend to the unconverted. While I believe this is the usual way, there are exceptions to the rule, and our church seems to be one. There has been a continued work of the Spirit upon the hearts of some of the youth since I came here, last July, and nine persons have united on profession of their faith. Yet the majority of the church-members have been spiritually dead, having only a name to live. Prayer-meetings have been

but thinly attended. Of eight men connected with the church, only one has ever been present. It should be said, however, that the most of these members live from a mile to three miles distant. Yet as they get out occasionally to other meetings, the inference is that they might do as much for the Master.

We have a few faithful ones, and in answer to their prayers the Lord is blessing us. In union with the Methodist minister here, who is a true yoke-fellow, we are holding a series of meetings, and from the attendance we feel encouraged to believe that still greater blessings are in store for us.

COLORADO.

Rev. R. T. Cross, Colorado Springs.

A SAD JOURNEY.

Our journey from New York State to Colorado was a very sad one. In addition to parting with many warm-hearted Christian friends in our former field, and leaving behind an aged father and other near friends, we were called on our journey to stand around the open graves of two children and a mother. Our eldest child, a little boy, died last winter. We brought his remains with us as far as Oberlin, our old home, where we buried them. Coming on to Dakota to visit my wife's parents (Rev. Lewis Bridgman and wife), we found Mrs. Bridgman dangerously sick. She died on the night of our arrival, unable to give us any token of recognition. In a few days our little girl was prostrated. While waiting for her to recover, our baby, who a few weeks before had been baptized and named Charles Finney, was also taken down. Not supposing him dangerously sick, we started, but after reaching the cars he suddenly became worse, and died in about an hour. We took him back and buried him by the side of his grandmother, and were enabled, by the grace of God, to submit without a murmur to our Father's will. The next Monday morning we took a new start for the remaining 800 miles of our journey, fearing lest we should have to give up our only remaining child. When on Thursday night we stepped from the cars, tired and travel-worn, with the little girl sick in our arms, we certainly stood in need of a cordial reception from the people; and we received it. We had come to them at a costly sacrifice, and their homes were open to receive and their hearts to sympathize with us.

THE NEW HOME.

I find this a place of about 3,000 inhabitants, with a very large though thinly-settled region tributary to it. The surrounding scenery, as you know, is magnificent; Pike's Peak, Cheyenne Mountain, Cheyenne Cañon, Garden of the Gods, Glen Eyrie, Monument Park, Ute Pass, Manitou, etc., all being within ten or twelve miles. The climate is delightful; the people are mostly very moral and intelligent; but there is plenty of work to do for Christ—so much that I can find little or no time to visit the many objects of interest around us. The town is five years old, and had a wonderful growth for three years. For the last two it has felt severely the hard times. The prospect now, however, is for a steady growth, for this place must be the grand resort for seekers of health and pleasure who come to Colorado.

There are six churches in active operation. Their pastors have a delightful meeting every week, and are well united. They are earnestly praying for and confidently expecting a revival of religion. Some drops of the coming shower have already fallen upon us.

The Congregational church has been organized two years. They had not before had a regular pastor, and for nearly a year had not had steady preaching; yet they had faithfully kept up morning service, Sabbath-school, prayer-meeting, ladies' missionary society, and children's mission band. This shows that there is good material in the church. Forty-four persons had united with the church. Nine united in November by letter, and as many more will come in next month. The outlook is more encouraging than it has ever been for this church.

DAKOTA.

Rev. J. Oakey, Elk Point.

STRAITENED, BUT ENCOURAGED.

The financial distress seems to increase with us. Many, however willing, are unable to fulfill the pledges made for the missionary's support. And yet I am glad to report that, chiefly by the efforts of the ladies of the church, we have lately been able to purchase two lots for building purposes. How soon we can put a church upon them it is hard to say.

There is encouragement in a slightly increased attendance on our prayer-meetings. Always small in numbers, the gain of a few is cheering. There has also been a slight increase in the Sabbath-school. The lack of a library weakens our hold on the new scholars who come in from time to time.

The influence of the revival meetings in Chicago has extended in some measure even to us. A gentleman of rather skeptical turn told me that he had been reading the reports of Mr. Moody's sermons, and had been much affected by them Seeing Mr. Moody's statement that one could not read the New Testament through carefully without becoming a Christian, he remarked that he was going to try it, for he wanted to believe those teachings.

THE OLD STORY.

We find here, what is so common in new communities, a great difficulty in inducing professed Christians having church-membership at the East to confess Christ once more before men, and to take on them the full responsibilities of discipleship. So far as I know, the characters of these persons appear unexceptionable, but their lack of interest in the church surprises non-professors, when informed that these were church-members at the East.

Rev. R. Kirk, Springfield.

JOYFUL IN HIS WORK.

For your sakes, as well as for my own and my fellow-workers on the far frontier, I wish there was no $20,000 debt. Yet perhaps it is a discipline we weaklings need to pass through, that we may be strong. If so, then welcome cold, hunger, and disappointment! Like Paul, we will "count all things but loss for the excellency of the knowledge of Christ."

I become more and more impressed with the vastness and importance of the field. Only a few more years, and these ocean-like prairies will be teeming with thousands of precious souls. How important that in the meantime the foundations be laid deep and strong, so that on them walls of magnificent proportions may rise to the glory and honor of Christ! I beg an interest in the prayers of all who love to pray for this important work.

There is talk of erecting a church building here in the coming summer. I trust it may not end in talk, for there never was a place more in need of a house of worship. We have had to move *twice* during the past month; once on account of an increase of rent, and again on account of cold.

NEBRASKA.

Rev. B. G. Fage, Friend.

OUR FATHER'S CARE.

Your draft, received ten days ago, was very welcome. Could you have foretold that it would be so long delayed, I should have seen all kinds of difficulties therefrom; but a kind Providence has provided for all our pressing wants; and as I know you regret this delay more than we do, I want to give you a few instances of very unexpected favors.

One Thursday evening's mail, last month, brought an imperative demand for over twenty dollars. I had but six. When my people are doing all that is reasonable to expect, I avoid telling them my wants. A minister that is always murmuring over his destitute condition, should be a terror to any people. Without making known the facts, I started next morning for my former people, where money had been long due and frequently promised. I was unsuccessful that day, and started the next morning before

either the sun or my kind hosts were up, with the thermometer only three degrees above zero. But I received nothing except more promises. I turned toward home, hoping that your draft had arrived the night before. To my hasty inquiry, wife answered: "No; there is only one letter, and that is from ———. On opening it I found a draft for thirty dollars, to be endorsed on a note more than five years old, and which business men would have said, long ago, "was not worth the paper it was written on."

The old harness, which commenced its active duties down in Maine, ten years ago, had become very much worn in missionary service. Its breaking had several times frightened my horse, endangering the missionary's safety. Your drafts are usually eaten up before they arrive, and one cannot purchase a harness and leave his grocery bill unpaid. This condition of things came to the ears of the Black Rock Sunday-school in Bridgeport, Conn.; God touched their hearts, and never came a more welcome or unexpected gift than was that new harness. May God's blessing rest upon that Sunday-school!

I promptly receive money from the church at Exeter, semi-monthly. This is not a *special* providence, but a *stated* providential arrangement. They have adopted the system of weekly gatherings of previous pledges for the year, and say that they never paid so easily before. The church at Friend have been equally thoughtful of our wants in these hard times: money has often been left here just when it was most needed, notwithstanding the "grasshopper raids." They do not say to me as a church once said to its minister: "You must depend upon Providence, and not exact pledges from us." To whom the brother replied, "I don't know as Providence *owes me anything.*"

We have also to acknowledge the receipt of a barrel of very valuable clothing and books, besides the annual payment of our bill at the office of *The Congregationalist*, for all which we are profoundly grateful.

KANSAS.

Rev. L. E. Sikes, Vienna.

BEREAVED.

I have to close this report with the sad intelligence of the death of our only daughter, aged twenty years. We have watched over her with a good deal of solicitude, interest and hope. She was married in October last, only eight weeks before her burial. Her disease was diphtheria. For parts of the last four years she had been attending school in Manhattan, where her progress in study was good, equal to the best in the college. She excelled in vocal and instrumental music, and was a general favorite. Her prospect in life was good. Her husband, the only son of Prof. Gale, is a Christian and an honorable man. The blow is a heavy one to both families. Last year, about this time, she had a new inspiration in religious things. There was a revival in the college prayer-meeting, that reached her husband also, and they walked together in the Christian hope. A dark day to us was the day of her burial. My wife lay sick of the same disease, at the house of Prof. Gale, where our daughter's husband was sick also. We were full of fears, but Christ came to our aid and strengthened us. So we are mourning, not without hope, and are taking up again the work of life, looking unto Jesus the author and finisher of our faith.

Rev. W. M. Wellman, Smith Center.

JOY OVER SAVED SOULS.

When I first attempted to preach "the unsearchable riches," after having communicated my intentions to a dearly beloved, though rather skeptical father (who has since been converted), I reasoned that I was now in the desired place, when I could better assist my "neighbor," and thought I was happy. When I had evidence that a soul had been actually converted under my ministrations, I

thought my cup was full. But how could I have been satisfied so easily? Thank God, I have since seen many scores find peace in Jesus, and I find that my cup, instead of being full, has hardly begun to fill. O Lord, for more! There are very many privations on these Western fields, but this preaching Christ is a blessed work, notwithstanding those, and *because* of them.

This winter our living has been unusually hard. Part of the time we have had nothing in the house to eat, but bread, milk and beans. But we thanked God for that,and ate it with a relish. Our people are very kind, but poor as we are. I have often thought of the Moravian missionary who sold himself as a slave, to a cruel overseer, and willingly endured the same hardships and toil, ate the same crust, slept on the same straw, that he might lead them to Jesus.

MINNESOTA.

Rev. F. L. Fuller, Hamilton.

CHRISTIAN UNION.

As I am the only minister of the gospel residing on this field, and other denominations seem unable to do much, some of their people come to our church and give toward my support. While I would by all means endeavor to avoid the work of proselyting, yet when those of other churches become virtually regular members of my congregation, I feel that I should be to them a pastor as well as a preacher, and I am received with kindness by all. There is material to build up one good, strong, self-supporting church. But to divide up under half a dozen names, would issue only in uncomfortable jealousies and feebleness for all. It seems to me that our Lord Jesus cannot be honored or his work properly cared for, while presenting to the world's view such a spectacle of division. The longer I live the stronger is my conviction that a Congregational church, in its divine simplicity, develops the best type of Christian responsibility, and has little about it that should be objectionable to any hearty Christian, whatever may have been his denominational education. And if in the quiet progress of things here, we shall at length witness a consolidation of the Christian elements in one self-supporting, aggressive, energetic church, Christ will be honored. We think there is now an unusual tenderness and interest on the part of Christians here, and we are looking forward with hope. We ask your prayers, that God will visit us with a deep and extensive work of his grace.

Rev. L. H. Moses, Walnut Station.

REVIVED.

I am glad to tell you of a precious work of grace in Lamberton. We had been holding special meetings there for a week, and some thirty-five persons have decided to seek the Lord. Many have found peace in believing, and I am hoping that every person in the place will be savingly reached. It is in direct answer to prayer, and I praise God for his wonderful work. Pray that with renewed faithfulness I may address myself to the care of souls.

IOWA.

Rev. J. W. Horner, Bloomfield.

GOOD NEWS.

We are having a precious revival here and nine persons have been hopefully converted. A deep interest in the meetings is felt throughout the whole community. About twenty-five have risen for the prayers of the church. The interest is increasing and we are expecting many more conversions. Several have told me that they were waiting the opportunity to join the church. At Belknap, we received three by profession, last Sunday.

WISCONSIN.

Rev. J. W. Donaldson, Hancock.

AWAKENING.

The first quarter of my eighteenth year of home missionary work is ended. If

toil, suffering, and self-denial were sure tests of discipleship, I might feel well assured. But when I know that only a humble spirit and child-like trust can bring a sure response to the question, "Lovest thou me?" I look within, and say, "Lord, thou knowest." Committing ourselves, and our interests anew to him, we will go forward, as well in dark days as when the sun shines. "The Lord is my light and my salvation; of whom shall I be afraid?"

Soon after the General Convention at Oshkosh, I exchanged with brother Eastman, of Royalton. He came (fifty miles), stayed over three Sabbaths, and preached faithfully. It was hard for me to ride 300 miles to fill his appointments.

The Lord blessed his Word to the quickening of this people, so far as they were permitted to attend the meetings. For you bear in mind that the members of this church reside in five towns. The Spirit of the Lord is moving upon the minds of nearly this whole population, so that I can converse with almost any one, and gain attention to religion. The tone of voice and manner of even the most unbelieving is greatly softened. Brother E. had to return home, and I know not what will be the result; but I shall try to be faithful to these souls.

MICHIGAN.

Rev. H. M. Holiday, Millbrook.

"ISMS."

As is usually the case in the new pioneer settlements, all sorts of *isms* creep in, in advance of the missionary. In and around Millbrook we have Mormons, two classes of Adventists, Campbellites, a sect calling themselves "The Church of God," Lutherans, Methodists, Wesleyan Methodists, Baptists, Presbyterians, and Congregationalists. These are so near a dozen that I presume, with a little search, I could make up the deficiency. It is like the pass at Thermopylæ, one missionary has to face an army. There are some, however, whom we do not have to resist very much. They are good brethren. They have found the truth and love it. Yet it is my experience here that the missionary feels the need of a more thorough preparation, to meet the wants of these unsettled masses, than is ordinarily demanded of New England pastors. I often feel rebuked that I do not know more. I find the necessity of more study, harder work, with increased facilities for a better preparation.

CAGED LITERATURE.

Since I have been in Michigan, I have often felt that it would be a most valuable help to the missionary, as well as service to the Master, if some of the deserted and caged literature lying comparatively idle in New England, in the shape of valuable commentaries and cyclopedias, and other helps to the teacher and minister, now hopelessly beyond his reach, could be boxed up and dispatched to his aid. When I look upon this boiling, surging mass of chaotic ideas, the wreck of error and of darkness, and see how the missionary is cut off from fresh supplies deemed essential in the East, I look forward to the not distant future with an uncomfortable dread to the consequences of working at so great disadvantage.

OHIO.

Rev. J. G. Fraser, East Toledo.

ENTERED INTO REST.

Of the thirty-nine sermons preached this quarter, one was a memorial of a beloved friend whom God took very unexpectedly to himself. He was a young man, of thirty years, with a strangely checkered life; a soldier of his country before he was sixteen; at the close of the war, sent to fight Indians on the plains; afterward, for the sheer love of it, traveling until he had seen every State but three east of the Rocky mountains. He then went to school at Olivet, where a naturally skeptical mind did not yield to the influences which lead most men to Christ, and being censoriously dealt with, he was driven into

an open antagonism which made him the center of a circle of infidels. Coming here two years ago, to teach school, he was so moved by the quiet power of the Divine Spirit, that he began a very earnest and devoted Christian life, entering the service of God with little feeling, but under a deep sense of duty. Afterward he was filled with the joy of the Lord to overflowing, and testified to a conscious knowledge of the love and helpfulness of God. He was visibly wearing down through the fall, in the vain attempt to teach school, but none knew his danger until a medical examination, *two days before death*, pronounced a disease, never before suspected, to be in its last stages. Then he peacefully sank to rest. Such is the precious legacy left to us the last month of this quarter. It repays us for more than our year's toil, and seems to hallow our church and its work.

Miscellaneous.

THE TREASURY.

Our hearts overflow with thanks to God, and to the people of God, that we are enabled to report a very material reduction of the amount due to the faithful brethren at the front. The receipts in January ($25,100) were such as could scarcely have been looked for in times like these. They serve to show how deep a hold this great Home Missionary work has on our Christian men and women: how warm and true their hearts beat toward it and the Society which is identified with it. We look forward with delightful hope that we shall be able—as certainly we shall be, if the present rate of receipts be sustained—to report, *before the winter is over and gone*, every claim met, every missionary paid, and the Society standing, where it always desires and means to stand, square with the world. But, even amidst this quickened joy and hope, we beg our friends to remember that each mail brings fresh reports of labor performed, and, unless receipts are so sustained, we shall soon fall back again to the former painful figures. The number of the disciples out of the three hundred and fifty last month, "being about one hundred and twenty" yet unpaid, and waiting with patient but often suffering hearts, is still too large to let us sleep.

The next issue closes this forty-ninth volume of *The Home Missionary*. Help us to close it announcing that *the Society owes no man anything*—more than that, and more inspiring! that it need no longer turn a deaf ear to every one of the more than one hundred new and important points in regions beyond, asking for men and help.

THE SUNDAY-SCHOOL WORK.

The friends of this department will be glad to know that one result of the late Conference at New York between the Secretaries of this Society and of its chief Auxiliaries, was a most encouraging unanimity of sentiment upon the different points involved, and a cordial pledge of thorough co-operation in the work to be done, on the part of all who were present. We trust, therefore, to press forward and realize the hopes of every considerate friend of this Society and the Sunday-school work.

The suggestions and recommendations of the Conference, so happily and unanimously adopted, will be laid before the Executive Committee at its meeting, Feb. 12th (it is now the 7th), and, immediately upon its action, we shall doubtless be able to publish a fuller statement of details in method and measures necessary to carry the work on with greater breadth and vigor.

Meanwhile, however, we beseech our

friends to remember that this craft is already launched, the work already begun, and that we are prosecuting it with whatever help we have thus far been able to receive. The stream is monthly deepening. It is hardly ankle deep yet —how long before it shall be such that a man may swim in it? All necessary preliminary steps have been taken. The Society is *more than ready* to administer all that is likely to be consecrated to this part of its great and blessed work. Who will respond? What Sunday-school, *what friends of the children*, East or West, will be *among the first* to place their names on the great roll that is now commencing to be made?

As noted in our last issue, whatever is intended for this Sunday-school work, on the broad, national missionary field, should be *so designated*, and sent direct to WM. H. SMITH, Treasurer, Bible House, New York. A beginning has already been made, as will be seen under the appropriate head in "Acknowledgment of Receipts."

MORE MISSIONARY FRUIT.

BY REV. STEWART SHELDON.

FOR want of a better place, the missionary commenced his meetings in a private dwelling. Going from that into an apology for a school-house, and thence into several miserable shells hardly worth the nails that kept them together, he took refuge at length in a large dry-goods store, reversing the process of olden times, and turning a house of merchandise into the house of the Lord.

Room was made between the counters, and with seats arranged for the services on the Lord's day, the organ brought from an adjoining house by the choir, hymn-books by the chorister, Sabbath-school library by the superintendent, and beaten oil by the preacher, nearly a year passed before a better place was obtained. Though not what was needed, it was so much better than anything before enjoyed, that the feeling was, "It is pretty good! Why did we not think of it sooner?" Here the little church continued till they built a house of worship. When they had got so far in their work as to see the frame up, imagine their feelings as the next morning they saw it leveled to the ground, a heap of splintered timbers! A fearful wind during the night had blown it down. The question had already been asked, "Will it be large enough?" Now as it lay in the dust, the brethren said, "Had we not better make larger plans?" It was proposed to add ten feet to the length.

Who ever heard of enlarging a church as soon as this? And what a fortunate circumstance that old Æolus let loose his forces that night, else the church would not for a long time have received this needed addition. As it was, a better and more commodious house was built, which is now only sufficient to accommodate the stated worshipers. An installed pastor, a popular preacher, a Sabbath-school of over 100 members, and all the machinery of church organization in good running order, now cheer the little band who began under so many adverse influences! What large results from small beginnings! What a productive seed from the great home missionary tree, whose fruit is enriching our whole broad land!

DAKOTA.

HOME MISSIONARY HYMN.

BY REV. ALEXANDER J. SESSIONS.

O SPIRIT! breathe on men of God,
O'er all our land, in mission field;
The prophets rouse, hold shepherd's rod,
Both take thy sword, and be his shield.
In straits of mind, in trials dire,
When fails his loaf of daily bread,
Baptize thou him with thine own fire,
To Jesus bind his heart and head.

As goes he forth on mount or plain,
May breast the sleet, or sudden stream,
As bends he there o'er couch of pain,
Or sees here fade fond life's last beam,
Or speaks to throng with burdens bent,
Of rest to come, beyond compare,
Of house on high, in change for tent—
Be thou, O Christ, beside him there!

That flock, exposed in fields apart,
On jagged cliff, in rift below,
To wolf, and thief, and robber's dart,
To southern sun, and northern snow;
In darksome glen, savannas large,
Far, far astray at latest hour,
The lambs nigh lost to shepherd's charge—
Oh, fend the fold, thou God of power!
For hardened men, so soon to die,
In heart and soul already dead—
Descend, O Dove, from out the sky,
And crown in sight the Savior's head!
In wild, in shop, at desk, in mine,
Fair home disowned for festive hall,
Here lured by gold, there crazed by wine,
Oh save, now save, if canst not all!

We haste, O Lord, with work and prayer,
Give thee our land, for good of earth;
On child so born, so strong, so fair,
Full grace bestow, and second birth.
Speed, speed the Word on swiftest wing,
New manna send for richest feast,
And all our tribes to that now bring,
In Western world, as once in East.
The nation groans! be cry upsent:—
"To thee, O Lamb! domain be won!"
The stars o'erhead are brightly bent,
Oh bring the day, nor set that sun!
All things make new, foreshown so long,
Give oil of joy for sighs and tears;
All praise, all thanks, and shout of song,
The song that rings through all the years!

BEVERLY, MASS.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., Sec., 69 Bible House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Esq., Treas., 69 Bible House, New York.

COURAGE AND PERSISTENCE.—The readers of this page are well aware of the difficulties with which the work of the Union, in common with other departments of Christian work, has been for the last three or four years, and is still contending. A single year of financial straitness, in a case where the work to be done is greater than the resources readily at command for doing it, is sufficiently embarrassing. Three or four such years in succession must of course put courage, patience, and even faith, severely to the test. The period, unparalleled perhaps, during which the commercial interests of the country have suffered, has necessarily brought much of perplexity and anxious care to the trustees of the Union, and not a little of discouragement at times to those churches that have asked and have been waiting for assistance. Probably some of these churches have even felt that "hope deferred that maketh the heart sick," till they have been ready to ask despondingly—"Shall the work cease?"

We do not hesitate to say—No, the work is not going to cease. The demand for the erection of new houses of worship at important points was never greater than it is to-day. The relation of the church-building work to the entire Home Missionary enterprise was never more clearly seen by our ministers and churches. That the aid granted in church-erection has been money well-bestowed, and has contributed largely to that progressive movement by which the number of Congregational churches has been more than doubled within the last twenty-five years, was never more widely understood and felt. That the building of sanctuaries must go on *pari passu* with the sending of Home Mis-

sionaries and as the necessary condition of their success in planting churches, was never more profoundly believed by all the intelligent part of our communion. The call of duty in the matter then is plain, and cannot be unheeded, we are sure.

Courage and persistence, then, must be our watchwords. There are several grounds of encouragement which ought not to be overlooked—such as the following, for instance:

1. The low condition of the treasury is not owing to a falling off in the *number of churches contributing*. The number of these during the last three trying years has been an advance on the three years preceding. But the contributions from each church have *necessarily* been smaller. Not the *interest*, but the *ability* has diminished.

2. There seems good reason to hope that an era of prosperity has dawned; and that better times, and larger incomes, and, more encouraging still, warmer Christian hearts as the fruit of wide revivals, are to combine to give new impulse to all our benevolent work.

3. The operations of the Union have steadily gone on, notwithstanding the difficulties. It is doing a good work; and especially since the beginning of this year contributions have increased in number and amount.

Is not the voice of God earnestly commanding—"Speak unto the children of Israel, *that they go forward!*"

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.
Money may be sent either to the Treasurer, in Boston; or to Rev. CHARLES P. BUSH, D.D., 39 Bible House, New York.

CHURCHES THAT PRODUCE MINISTERS.—To one who has never given specific attention to the subject, it would be a matter of surprise, to learn how very greatly churches differ in the matter of setting forward young men to the Christian ministry. From the beginning of our New England history down to the present time, this law of difference may be plainly observed and traced. We say *New England;* for this is the old home of the Congregational churches, and through all the periods of our history, this portion of our country has been especially active in the department of ministerial education, furnishing men for its own use, and largely also for the great world outside. And yet, here in New England, there are many churches that have never raised up half so many ministers as they have themselves used. Yea, there is many an old church here, reaching back two hundred years, and more, that has had a goodly number of ministers for its own supply and edification, but of which, when tracing ministers to their origin, you cannot say, "This and that man was born in her."

In respect to this matter, some general facts may be noticed. The towns along the sea-shore, whose business connections are largely with the sea, are far more unproductive in this respect, than the towns of the interior. Again, the commercial centers produce a far smaller number of ministers, in proportion to their population, than the farming towns; and the ministers that start out of these commercial centers are, to a considerable extent, young men who have first come in from the farming towns. Hill-towns, rough and rocky, are more apt to send out ministers, than towns planted on the rich alluvium along our larger rivers. But passing by all these distinctions, there are still vast disparities, which can be accounted for by none of these general laws. There are single country towns in New England, from which have come twenty, thirty, forty, fifty, and even sixty and more ministers, which in outward surroundings and conditions are not materially unlike other towns, from which have come almost no ministers. In such cases, this

large production may usually be explained by an impulse in the right direction, early imparted, sometimes by a single individual, sometimes by the prevailing spirit and tone of the church as a whole; and when the process was once fairly under way, influences were all the while passing over from one young man to another, to continue and prolong it.

It is a mistake often made, that the ministers in the olden days of New England came from the wealthy families. It never has been true that the ministers reared in New England came, to any large extent, from families of wealth. In early times, the sons of ministers, it is true, were far more likely to become ministers than now. Rev. Richard Mather, of Dorchester, gave four sons to the ministry. Rev. John Eliot, of Roxbury, also gave four sons to the same calling, and any number of cases of this kind could be brought up by way of illustration. But aside from these, it has always been true, in our New England history, that the majority of the ministers have come from the middle class, and from plain, honest Christian households.

But it is a most fit and proper question for every church to consider, whether it is fulfilling all the purposes of a church, if it rears no ministers. To supply its own wants, there should be some activities of this kind. But no church should live simply for itself in this or in any other respect. A great world lies without in the darkness of sin, and the voice of the Master is heard continually, "Go ye into all the world." But beyond all other considerations, that state or condition of a church, out of which a Christian minister is naturally born, is healthiest for its own spiritual well-being in all other respects.

Appointments in January, 1877.

Not in commission last year.

Rev. Edward C. Evans, Fort Scott, Kan.
Rev. R. T. Osborne, Corinth and Pittsburg, Kan.
Rev. John M. Cummings, Exira, Iowa.
Rev. John A. Ball, Rio and Wyocena, Wis.
Rev. Daniel M. Woolley, Palmyra, Wis.
Rev. Darius Bettes, Croton, Mich.
Rev. James P. Field, Amity, Mo.
Rev. S. S. Grinnell, Sandoval, Ill.
Rev. W. S. McKelar, Spartansburg and Centerville, Pa.

Re-commissioned.

Rev. F. H. Wales, Riverside, Cal.
Rev. Martin K. Holbrook, Longmont, Col.
Rev. Simon Barrows, Osceola, Pleasant Prairie and out-station, Neb.
Rev. John Gray, Wahoo, Cedar Bluffs and out-stations, Neb.
Rev. Chester C. Humphrey, Albion, Boone, Orford, Waterville and Voorhes Valley Station, Neb.
Rev. Leavitt Bartlett, Olathe, Kan.
Rev. James K. Eckman, Bloomington, Stockton, Bull City and Lowell, Kan.
Rev. William P. Esler, Reading and Arvonia, Kan.
Rev. Walter Radford, Fredonia, Kan.
Rev. Harry E. Woodcock, Tonganoxie, Kan.
Rev. Nelson Clark, Clearwater and Lyndon, Minn.
Rev. George A. Hood, Fergus Falls, Minn.
Rev. Alfred Morse, Rose Creek, Minn.
Rev. Samuel J. Beach, Corning and Mercer Center, Iowa.
Rev. Edward C. Downs, Farmersburg, Garnavillo and National, Iowa.
Rev. Daniel D. Frost, Fairfax, Iowa.
Rev. Charles Little, Lewis and Bear Grove, Iowa.
Rev. Palmer Litts, Lansing and Milton, Iowa.
Rev. George Sterling, Burr Oak, Iowa, and Lenora, Minn.
Rev. A. E. Todd, Stuart, Iowa.
Rev. John R. Upton, Spirit Lake, Iowa.
Rev. Sidney B. Demarest, Dartford and Bluffton Wis.
Rev. Edward N. Ruddock, Auroraville and Pine River, Wis.
Rev. Abishai Scofield, Hartford and Sayles' Mills, Wis.
Rev. Peter Valentine, Seneca, Mt. Sterling and Gay's Mills, Wis.
Rev. Leander Curtis, Chase, Weldon Creek and out-station, Mich.
Rev. Joseph C. Plumb, Joplin, Mo.
Rev. Austin N. McConoughey, West Point and Bowensburg, Ill.
Rev. Guy C. Strong, Chebanse, Ill.
Rev. S. E. Willing, Hampshire and Burlington, Ill.
Rev. Lysander T. Burbank, Herndon, Va.
Rev. David Henderson, Gainesville, N. Y.

Receipts in January, 1877.

NEW HAMPSHIRE—$2,608.00.

Campton, Ladies, by Rev. Q. Blakely,	$3 00
Henniker, On account of Legacy of Horace Gibson, by Rev. E. H. Greeley,	2,440 00
Keene, First, by Mrs. L. M. Boles,	10 00
Keene, A Friend,	100 00
Milford, Mr. and Mrs. Lovell Harris,	$25 00
Portsmouth, J. B.,	25 00
Thornton's Ferry, W. J. Rockwood,	5 00

VERMONT—$394.15.

Bradford, by G. L. Butler,	20 00

Brattleboro, Mrs. L., $25; T., $25, $50 00
Burlington, Ladies of College Street, by Mrs. S. Marsh, freight, 3 00
Dummerston. L. G. Chase, 10 00
Manchester, A. Hemenway, 10 00
Newbury, Ladies' Benev. Soc., by Miss L. E. Dame, freight, 4 00
Springfield, 192 15
A. Woolson, 100 00
Thetford, Rev. C. F. Morse, 5 00

MASSACHUSETTS—$12,644.08.

Mass. Home Miss. Soc., by C. Demond, Treas., 8,515 00
Amherst, C., 15 00
Auburn, Sabbath-school, by Ellen R. Bancroft, 12 00
Dalton, Mrs. Z. M. Crane, 100 00
Dudley, Legacy of Abigail Marsh, by T. Marsh, Ex., 50 00
East Hampton, C. D. Fish, $3; Harriet A. Rice, $5, 8 00
Hadley, First, by J. L. Warriner, 90 85
Haverhill, Caroline M. Smith, freight, 4 00
Leicester, On account of Legacy of R. Merriam, by G. C. Denny, Ex., 584 50
Lenox, G. W. Ford, 26 00
Lenox Furnace, Mrs. R. Washburn, 3 00
Longmeadow, On account of Legacy of Ethan Ely, by E. C. Ely, Ex., 1,000 00
Lowell, Mrs. Abby G. Stevens, to const. R. Stevens a L. M., 30 00
Newburyport, A Friend, 10 00
Newton, Mrs. C. J. Cooley, 10 00
Northampton, First, $280.88; Sabbath-school, $37, by J. L. Warriner, 317 38
Oxford, by E. L. Pease, 47 37
Quincy, B. C. H., 1,000 00
Salem, South, $608.11; Sabbath-school, $38.32, by S. H. Nichols, 646 43
South Egremont, by D. Dalzell, 9 55
Springfield, "H. M.," 50 00
Westfield, Mrs. M. E. Richardson, 5 00
Whitinsville, A Friend, 5 00
Worcester, "January Gift," 2 00
W. C. Thompson, 100 00

RHODE ISLAND—$54.00.

Coventry, O. Spencer, $2; Mrs. S. L. Spencer, $2, 4 00
Providence, A. B. Arnold, 50 00

CONNECTICUT—$4,390.05.

Received by F. T. Jarman:
New Haven, Third, $7 00
J. A. D., 100 00
L. Osborn, 10 00
117 00
Bethel, by G. A. Hickok, 87 00
Bridgeport, Sabbath-school of Second, by E. Sterling, Supt., 75 00
Bristol, A Friend, 5 00
Connecticut, S. S., 200 00
Cromwell, mon. con., by R. B. Savage, 6 75
Danbury, First, $125.07; Sabbath-school, $30, by L. P. Treadwell, 155 07
Darien, Mrs. T. F. Austin, $10; Sabbath-school, $8, by J. C. Mather, 18 00
East Hampton, by Rev. J. L. Ives, 103 75
East River, H. R. Washburn, 100 00
Guilford, G. W. Banks, 10 00
Guilford, Mrs. Lucy E. Tuttle, 100 00
Hadlyme, by Rev. M. J. Callan, 6 00
Hartford, J. E. Cushman, 50 00
Mrs. H. A. Perkins, 1,000 00
Mrs. M. C. Bemis, 100 00
Hebron, First, by H. G. Porter, 18 46
Kensington, by T. Upson, 36 73
Litchfield, Legacy of A. Buell, by W. H. Brooks, Adm., 500 00
Mansfield, Second, by E. P. Conant, 4 80
Middle Haddam, Second, by H. Brainard, 22 60
Middletown, W. M. Dean, 5 00
Milford, Legacy of Mrs. W. M. Miles (C. W. Miles, Ex.), by E. B. Platt, 50 00
New Haven, A Friend in College Street Ch., $10 00
Legacy of Miss Sarah J. Thompson, by J. W. Mansfield, Ex., 300 00
New Preston, by S. J. Averill, 21 00
Northfield, by J. H. Hopkins, 50 00
Plainville, A Friend, 2 00
Plantville, T. Higgins, to const. E. A. Higgins a L. M., 50 00
Riverton, by E. Carrington, 6 00
Rockville, Second, by S. T. Nobles, to const. C. Fitton, J. O. Burnell and S. T. Noble L. Ms., 93 65
Round Hill, Isaac Knapp, 5 00
Rowayton, W. J. Craw, 10 00
Roxbury, Mrs. Fanny Perry, 10 00
Salisbury, by M. L. Graham, 51 74
Sharon, Mrs. Ann M. E. Cowles, 10 00
South Norwalk, Ladies Miss. Soc., by Miss E. G. Platt, 130 00
Rev. D. Platt, 10 00
Southport, A Friend, through M. F. W., 120 00
Stanwich, W. Brush, 50 00
Stonington, "A Lover of the Cause," 5 00
Thompson, An Aged Friend, 5 00
Union, Rev. S. F. Curtiss, 3 00
West Hartford, On account of Legacy of George A. Brace, by E. Selden, Ex., 706 25
West Killingly, J. D. Bigelow, 20 00
West Winsted, J. T. Rockwell and family, to const. Theron Rockwell a L. M., 30 00
Windsor, Ladies' H. M. Soc., by Mrs. M. C. Wilson, freight, 5 00
Winthrop, Mrs. A. Jones, 2 00
Woodbury, South, Friends, 18 25
Woodbury, Mrs. C. P. C., 5 00
Woodstock, First, by H. T. Childs, to const. Miss Mary E. Carroll a L. M., 30 00

NEW YORK—$456.98.

Received by Rev. J. C. Holbrook, D.D.:
Groton, to const. Dea. J. Vantine a L. M., $32 85
Newark Valley, 10 50
North Lawrence, Mrs. A. Barnes, 5 00
48 35
Albany, First, Hattie and Markie, 7 00
Arkport, J. P. Case, 2 00
Ashville, by Rev. S. F. Porter, 3 00
Brooklyn, Ch. of the Pilgrims, mon. con. by S. F. Phelps, 23 49
Canandaigua, adv'l, by Rev. F. F. Bayley, 5 00
Franklin, First, S. Smith, 5 00
LaFayette, Mrs. P. Baker, 2 00
Middletown, S. Ayres, 2 00
Mt. Morris, Mrs. Lydia Hinman, 10 00
New Lebanon, by E. F. Hull, $8.33; S. Churchill, $4, 12 33
New York City, W. E., $25; L. A. Bradley, $5, 30 00
North Walton, $25.75; West Brook, $11.13, by Rev. W. W. Curtis, 36 88
Orleans, A. H. Parmelee, 2 00
Parkville, Rev. G. M. McEckron, 12 50
Perry Center, by J. M. Butler, to const. Wilder Silver a L. M., $36; A. Sheldon, $5, 41 00
Potsdam, Mrs. M. P. Clark, 15 00
Poughkeepsie, First, by A. Wiltsie, 29 00
Smyrna, Sabbath-school Miss. Soc., by Rev. C. C. Johnson, to const. him a L. M., 30 00
Troy, Mary F. Cushman, 6 years old, 10c.; and Margaret, 10 c., a New Year's gift, 20
Turin, Welsh, by Rev. T. M. Griffith, 2 50
Wadham's Mills, by Rev. D. K. Pangborn, 5 00
Walton, G. W. Fitch, 5 00
Warsaw, $105.47; Sabbath-school, $19.26, by H. A. Metcalf, 124 73
Watertown, Miss P. F. Hubbard, 1 00
Willsborough, Miss H. C. Lynde and Mother, 2 00

NEW JERSEY—$68.50.

Bloomfield, M. E. C., $5; Miss F. Ufford, $1, 6 00
Boundbrook, Ladies' Aid Soc., by Miss M. H. Roundy, freight, 3 50

Chester, H. Cramer, to const. him a L. M., $50 00
Newark, Bellevue Avenue Ladies' Soc., by Mrs. Ray Palmer, freight, 4 00
Newfield, M. C. E., 5 00

PENNSYLVANIA—$10.80.

Bristol, Mrs. C. Magoffin, 3 80
Corry, First, $5. A Missionary, $5, by Rev. J. Adams, 10 00
Conneaut, First, by Rev. H. D. Lowing, 6 00

VIRGINIA.—$20.00.

Herndon, by Rev. L. T. Burbank, 20 00

WEST VIRGINIA.—$10.00.

Ceredo, by Rev. J. McKean, 10 00

TEXAS.—$5.30.

Dallas, First, by Rev. H. M. Daniels, 5 30

KENTUCKY.—$3.76.

Boreo, by C. Lester, 3 76

OHIO—$757.32.

Burton, On account of Legacy of Mrs. L. Beach, by P. Hitchcock, Ex., 570 00
Cleveland, On account of Legacy of Elisha Taylor, by J. W. Taylor, Ex., 179 22
Hudson, Western Reserve, College Ch., add'l, by Rev. J. S. Potwin, 4 00
Rochester, Mrs. L. Hayman, 5 00
Steubenville, First, by C. H. Spaulding, 50 00
Warren, Ellen A. Darling, 5 00
Wellington, Melissa Webster, $1; H. B. Hamlin, $2; Mary R. Hamlin, $4; H. Perry, $5; R. B. Webster and wife, $5, 18 00
Windham, T. Wales, 5 00

INDIANA—$97.60.

Crawfordsville, C. Mills, 10 00
Indianapolis, Mayflower, by Rev. N. A. Hyde, D.D., 20 00
Terre Haute, Plymouth, 14 60
S. A. Potter, $50; Mrs. Mary H. Ross, $5, 53 00

ILLINOIS—$791.12.

Received by Rev. M. K. Whittlesey:

Aledo,	$5 00	
Lincoln,	5 00	
Mendon,	20 30	
Metamora,	3 30	
Newtown,	1 60	
New Windsor,	24 20	
Rock Falls,	10 00	
Tonlon,	43 50	
Union,	3 80	
		$117 65

Albion, Mrs. M. Skeavington, by O. T. Macomber, 5 00
Aurora, First, by Rev. N. A. Prentiss, 24 15
" New England, 26 00
Big Rock, Sabbath-school of First, by Libbie M. Williams, 3 60
Champaign, by B. C. Beach, 50 57
Chesterfield, add'l, by Rev. E. Loomis, 12 00
Chicago, First, add'l, 7 20
Forty-Seventh Street, 20 83
New England, mon. con., 28 06
Plymouth, 31 10
Danvers, by Rev. H. D. Platt, 24 00
Downer's Grove, 18 76
Elmwood, by H. C. Smith, 22 55
Genesco, add'l, by R. T. Van Valkenburg, 36 75
C. Perry, 10 00
Grand Detour, Esther G. Sawyer, 5 00
Gridley, $91, Nebraska, $22.75, by Rev. H. G. Pendleton, 43 75
Illini, by G. Gilman, 15 50
Joliet, J. H. Baldwin, 10 00
LaHarpe, A. W. M. and L. S. M., 2 00
Lanark, by Rev. R. Apthorp, 10 00
Lisbon, by S. Kendall, $17 26
Malden, 20 00
Marshall, Ladies' Miss. Soc., by Mrs. S. W. Whitlock, 5 00
Millburn, 13 50
Moline, First, by Rev. C. E. Barnard, to const. A. Williams a L. M., 30 00
Mrs. Amy Gordon, 5 00
Oak Park, 25 92
Ottawa, First, 15 85
Rev. F. Bascom, 10 00
Peru, Church and Sabbath-school, 29 78
Pittsfield, Mrs. E. Carter, 15 00
Port Byron, by Rev. A. Harper, 8 00
Rock Falls, First, by Rev. S. D. Belt, 2 00
St. Charles, 17 50
Summer Hill, by Rev. C. E. Marsh, 10 50
Viola, by Rev. B. F. Haskins, 7 00
Wilmette, First, by Rev. E. P. Wheeler, 95 00

MISSOURI—$404.10.

Barton, $20; Dublin, $5; Lamar, $15; North-Fork, $6, by Rev. H. G. Murch, 46 00
Calimo, Rev. G. M. Jones, "A Wedding fee," $3, New Cambria, $5; Valley, $6, by Rev. G. M. Jones, 14 00
Marionville, by Rev. S. G. Elliott, 5 00
Pierce City, by Rev. T. A. Wickes, $25 00. [Erroneously acknowledged in January.]
St. Joseph, Tabernacle, by Rev. F. L. Kenyon, 35 00
St. Louis, First, by C. H. Davis, 122 10
St. Louis, Pilgrim, by J. M. Chestbrough, 182 00
Windsor, Rev. J. G. Bailey, 10 00

MICHIGAN—$706.55.

Alamo, First, by Rev. E. Dyer, 12 00
Bensonia, First, by Rev. A. L. Gridley, 18 27
Detroit, First, by G. M. Lane, 553 00
Dorr, First, by Rev. N. K. Evarts, 8 00
Eastmanville, by Rev. J. J. Bunnell, 10 00
Glen Arbor and Solon, add'l, by Rev. S. S. Haines, 50
Grand Haven, First, by Rev. J. V. Hickmott, 20 00
Manrelona, add'l, by Rev. S. O. Bryant, 1 50
Port Sanilac, First, by S. Coppernoll, 5 00
Ransom, by Rev. K. H. Crane, 17 18
Rockford, by Rev. E. W. Miller, 15 00
Romeo, A Friend, 10 00
St. Clair, by Rev. G. H. Grannis, 25 00
Sherman, by Rev. R. Redeoff, 10 00

WISCONSIN—$165.44.

Received by Rev. H. A. Miner:

Elk Grove,	$13 35	
Elkhorn,	3 75	
Fort Atkinson, add'l,	50	
Genesee, add'l,	1 00	
Koshkonong, Sabbath-school,	10 00	
Magnolia,	5 00	
		33 60

Appleton, Ann S. Kimball, 24 40
Beloit, A. Bushnell, 5 00
Bird's Creek, $4; Pleasant Hill, Presb. Ch., $10, by Rev. A. Pinkerton, 14 00
Blake's Prairie, by O. W. Graves, 15 20
Desoto, $1; Sterling, $3.72, Wheatland and Sterling $2.72, by Rev. S. H. Thompson, 7 44
Milwaukee, Spring Street, by L. A. Warren, 25 00
New London, by Rev. F. B. Doe, 15 00
Plymouth, by Rev. L. Wolfsen, 5 80
Spring Green, First, by Rev. O. S. Smith, 10 00
West Salem, add'l, by Rev. A. Clark, 7 50

IOWA—$489.09.

Received by Rev. J. W. Pickett:

Chester,	$40 00	
Grand View,	7 80	
Pine Creek,	4 85	
Wilton Junction, Mrs. S. B. B.,	10 00	
		62 65

Ames, by J. J. Bousquet,		$22 62
Belle Plaine, by Rev. D. Lane,		20 00
Black Hawk, by J. Davies,		2 15
Brighton, by C. K. Brown,		6 50
Charles City, Rev. J. Wadhams,		10 00
Clay, $7.40; Mrs. Meacham's class, $1; Williams Miss. Soc., $1.35, by D. E. Draper,		9 75
Decorah, by N. H. Adams, to const. E. I. Weiser and Mrs. L. A. Lawrence L. Ms.,		76 25
Dubuque, by W. C. Chamberlain,		40 00
Durant, by Rev. A. B. Robbins, D.D.,		15 00
Eldora, Woman's Cent. Soc.,		5 50
Fairfax, $31.50; Ladies' Miss. Soc., $6.50, by Rev. D. D. Frost,		38 00
Rev. A. S. Wells,		1 00
Hampton, add'l, by Rev. W. H. Barrows,		3 77
Hazard, by Rev. F. Hurd,		8 85
Independence, New England, by S. W. Noyes,		13 25
Lansing Ridge, German, by Rev. P. Weidmann,		6 75
Magnolia, by Rev. G. T. Tompkins,		12 00
Manchester, by Rev. E. R. Stiles, to const. M. H. Williston a L. M.,		41 25
Monticello, by Rev. W. Leavitt, in full to const. Dea. H. F. Pierce a L. M.,		15 00
Oskaloosa, Rev. Asa Turner,		10 00
Postville, First, by Rev. L. P. Mathews,		25 00
Quasqueton, $10.26; Rev. A. Manson, $14.74,		25 00
Sheldon, First, by Rev. J. A. Palmer,		2 00
Sherrill's Mount, German, by Rev. J. Reuth,		7 00
Waterloo, Rev. M. K. Cross,		10 00
MINNESOTA—$356.51.		
Received by W. Cheney, Treas. Minn. H. M. Soc.:		
Minneapolis, Friends,	$150 00	
Plymouth,	26 18	
Excelsior,	4 50	
		180 68
Belgrade, Union, $2.15; Nicollet Station, $1.70; Providence, $4.40; Swan Lake, $1; Rev. D. B. Eells, $4.75; J. W. Eells, $1, by Rev. D. B. Eells,		15 00
Elk River, Union, by Rev. J. F. Guyton,		6 75
Faribault, by H. Wilson,		41 88
Glyndon, Union, by Rev. P. W. Howe,		15 00
Hamilton, by Rev. F. L. Fuller,		25 25
Hancock, First, by Rev. J. L. Fonda,		4 70
Minneapolis, Second, by Rev. E. S. Williams,		11 50
Northfield, by G. M. Phillips,		55 75
KANSAS—$66.43.		
Bala, First, Welsh, by Rev. H. Davies,		2 50
Cedarville, $1.70; Cora, $4.60; Smith Center, $4.30, by Rev. W. M. Wellman,		10 60
Centralia, by Rev. C. S. Irwin,		4 78
Clear Creek and Pleasant Hill, by Rev. L. E. Sikes,		6 25
Fairview and Hamlin, by Rev. J. M. Checsman,		25 00
Junction City, First, by Rev. I. Jacobus,		15 80
White City, by Rev. F. G. Sherrill,		1 50
NEBRASKA—$102.38.		
Aurora, Mrs. Woolman, $3; College Corners, $1.45; West Hamilton, $1.65, by Rev. W. Woolman,		6 10
Buda Flat, German, $3.70; Crete, Mrs. C. Süss, $1.90, by Rev. W. Süss,		5 60
Blue River, $5.80; Council, $4.20, by Rev. W. S. Hills,		10 00
Butler Co., $8; David City, $7; Iowa Ridge, $6; Summit, $12, by Rev. A. Dresser,		33 00
Creighton, by Rev. C H. Emerson,		50
Exeter and Friendville, $5.15; Rev. B. G. Page, $5,		10 15
Plymouth, Ladies' Board of Missions, by Rev. H. Bates,		5 03
Scott Precinct, German, by Rev. E. José,		32 00
DAKOTA TERRITORY—$27.17.		
Yankton, by J. Bremner,		$27 17
COLORADO—$5.00.		
Boulder, by Rev. J. A. Crittenden,		5 00
CALIFORNIA—$204.25.		
Oakland, S. Richards, to const. Rev. H. Bross and W. S. Richards L. Ds., and with prev. don. to const. G. W. Hale and C. W. Cowles, M.D., L. Ds.,		200 00
Tulare City, Mrs. Bittis, by Rev. A. L. Rankin,		4 25
OREGON.—$30.00.		
Astoria, First, by Rev. F. Crang,		30 00
WASHINGTON TERRITORY—$5.55.		
Seattle, Plymouth, by Rev. J. F. Ellis,		5 55
HOME MISSIONARY,		76 70
		$24,959 73

FOR SUNDAY-SCHOOL WORK.

Lakeville, Mass., Sabbath-school, by J. W. Paull,	$16 00
Bridgeport, Conn., Infant Class in Sabbath-school of First, by Mrs. C. R. Palmer,	25 00
Sabbath-school of Second, by E. Sterling, Supt.,	50 00
Waterbury, Conn., First, by F. B. Hoadley,	25 96
Smyrna, N. Y., Sabbath-school Miss. Soc., by Rev. C. C. Johnson,	10 00
Burton, O., Sabbath-school, by E. S. Dayton,	5 00
Neosho, Mo., Sabbath-school, by Rev. A. J. Smith,	5 00
Grand Haven, Mich., Sabbath-school of First, by Rev. J. V. Hickmott,	2 50
	$142 46
	$25,102 19

Donations of Clothing, etc.

Bennington Center, Vt., Ladies' Sew. Soc. of First Ch., by Miss K. J. Hubbell, box,	$25 00
Boundbrook, N. J., Ladies' Aid Soc., by Miss M. H. Roundy, box and cash,	118 00
Burlington, Vt., Ladies of College St. Ch., by Mrs. S. Marsh, bbl.,	50 00
Campton, N. H., Ladies, by Rev. Q. Blakeley, bbl.,	41 47
Cleveland, Ohio, Euclid Ave. Ch., by Mrs. A. J. Smith, two bbls.,	96 23
Cuyahoga Falls, Ohio, by Miss Maria B. Clark, box,	39 09
Farmington, Ct., Ladies' Sew. Soc., by Mrs. S. W. Cowles, bbl. and package,	100 00
Gaines, N. Y., Ladies' Benev. Soc., by Mrs. L. H. Sanford, bbl. and freight,	35 00
Groton, Ct., Ladies' Benev. Soc., by Mrs. J. A. Woodhull, bbl. and freight,	52 00
Haverhill, Mass., Caroline M. Smith, bbl.,	46 61
Huntsburgh, Ohio, by Mrs. Lucy Strong, box,	35 57
Keene, N. H., Ladies' Soc. of First Ch., by L. M. Boies, bbl. and freight,	94 00
Lakeville, Ct., Ladies, by Mrs. George B. Burrall, bbl. and half-bbl. and cash,	112 54
Mt. Carmel, Ct., Ladies, by Mrs. C. P. Benedict, bbl. and cash,	50 00
Newark, N. J., Belleville Ave. Ch., Ladies' Soc., by Mrs. Dr. Palmer, box.	
Newbury, Vt., Ladies' Benev. Soc., by Miss L. E. Dame, bbl.,	64 00
Newburyport, Mass., Mrs. J. C. Cleaveland, cask.	
New Haven, Ct., Ladies of First Ch., by Mrs. S. L. French, three boxes,	602 50
New York City, State Charities Aid Assoc., by Miss H. S. Robbins, bundle of books.	

Norwich, Ct., Ladies of Second Ch., by Mrs. Elizabeth P. Campbell, box,	$119 00
Pawtucket, R. I., Ladies' Home Miss. Soc., by Mrs. L. B. Goff, bbl. and freight,	110 00
Quincy, Ill., Ladies of First Ch., by Mrs. John Wood, Sr., two bbls.	[illegible]
Salisbury, Ct., Ladies' Sew. Soc., by Mrs. Belle R. Thompson, bbl.,	
Saybrook, Ct., Ladies, by Mrs. Giles A. Bushnell, bbl. and freight,	79 58
Simsbury, Ct., Ladies' Soc., by Miss H. M. Tomlinson, bbl. and cash,	72 00
Wapping, Ct., Ladies, by Mrs. Sarah Dewey, bbl.	
Wilton, Ct., Ladies, by Mrs. A. E. Merwin, bbl.,	101 55
Winsted, Ct., Ladies of First Ch., by Miss Lucy C. Alvord, box,	60 00

Receipts of the New Hampshire Missionary Society, in January, L. D. STEVENS, *Treas.*

Bristol,	$11 11
Campton,	11 18
Claremont, $32.11; Mrs. Eliza Derwing, $5; Cong. Sabbath-school, for S. S. Work, $25; A Lady, $10,	72 11
Concord, South Church,	94 12
Franklin,	25 00
Gilsum, Rev. S. Heywood,	5 00
Kingston, Rev. J. Chapman,	5 00
Langdon,	12 22
Lyme,	66 53
Meriden,	26 50
N. H. Cent Institution,	51 46
North Hampton,	18 40
Pelham, Mrs. H. C. Wyman, for A. H. M. Soc.,	10 00
Piermont, Mrs. E. Rogers,	1 00
Plaistow and No. Haverhill, Mass., to const. Wm. Hasseltine, Joseph Kimball and Saml. P. Foote L. Ms. of A. H. M. Soc.,	117 00
	$512 72

Receipts of the Massachusetts Home Missionary Society, in January, CHARLES DEMOND, *Treas.*

Abington, First,	$21 94
Adams, North, by J. Whiting,	46 98
Amherst, First, by J. A. Rawson,	46 45
C.,	50
Andover, Chapel, by W. F. Draper, to const., with prior conts., Miss E. A. Woods, Miss E. Clough, Rev. I. Pierson, F. B. Denio and H. Chandler L. Ms.,	85 00
Peter Smith,	600 00
Baltimore, Md., J. H. Stickney,	5 00
Belchertown, by C. L. Washburn, to const., with prior conts., Jesse M. Williams, Ely W. Stebbins and Mrs. C. W. Sykes L. Ms.,	6 57
Boston, Dorchester, Second,	615 80
Eliot, by L. H. Briggs,	23 00
S. S., for S. S. work, by W. Ireson, Supt.,	15 00
Holland,	9 00
Jamaica Plain, by H. T. Hogan,	3 50
Old South, by L. M. Child,	400 00
Park Street, by N. W. Farley,	84 00
Phillips, by G. P. Smith,	355 00
Shawmut, by L. F. Hovey,	2,143 91
Union, by A. Gay,	5 53
Vine Street, $100 mon. con., $10,	110 00
Walnut Avenue, by C. T. Barry,	152 48
Rev. P. B. Abbe, $50; Mrs. C. E. Ford, $50,	100 00
J. W. Foster, $5; Mrs. Fuller, $20,	25 00
Miss Sarah Wheeler,	5 00
Mrs. J. K. Wiggin,	25 00
M. W. Wilkinson,	200 00
A Friend, $50; M. S. B., $50,	100 00
Bridgewater, Hannah P. Hayward,	5 00
Brockton, First, $250; Joseph Hewitt, $15,	265 00
Brookline, S. A. and E. H. C.,	30 00
Cambridge, A. E. Hildreth,	$100 00
Canton,	11 00
Chelmsford, Ladies of Central, by A. P. Stevens,	5 50
Chelsea, Chestnut Street S. S.,	14 00
Dalton, Mrs. Z. M. Crane,	100 00
Dunstable,	10 00
Duxbury,	5 48
East Hampton, S. S. of First, by W. W. Wright,	20 00
Enfield, by R. D. Woods,	59 72
Georgetown, Memorial, to const. E. S. Daniell a L. M.,	43 03
Gloucester, West,	24 00
Hampden Ben. Asso., by Charles Marsh, Tr.:	
Longmeadow, Ladies' Ben. Soc., $43 05	
" Gentlemen's " 72 25	
" East, 9 00	
Monson, Fourth, Ladies' Praying Circle, to const. Mrs. C. O. Chapin and Mrs. Chas. Carpenter L. Ms., 54 00	
Mrs. C. O. Chapin's S. S. Class, 16 00	
N. M. Field's S. S. Class, for S. S. work, 5 00	
Springfield, South, 62 32	
West Springfield, Park Street, 18 00	
	279 62
Haverhill, North, by A. Wentworth,	528 20
Hawley, East, A Friend,	2 00
West, S. Williams,	5 00
Haydenville, by C. D. Waite,	20 85
Hyde Park, by Z. Allen,	78 72
Hingham,	9 22
Holliston, Estate of Charlotte C. Adams, by M. A. Adams, Ex.,	100 00
Ipswich S. S. of First,	15 00
Lee, by W. J. Barnett,	653 00
Leominster, North, by Mrs. J. A. Fiske,	6 53
Leverett, Mission S. S., by Mrs. R. A. Field,	1 51
Lowell, High Street, by F. N. Chase,	125 07
Kirk Street, by F. Burnham, to const. Mrs. E. A. Whitmore a L. M.,	844 06
John Street, by G. G. Arms,	17 97
Maplewood,	6 82
Massachusetts, A Friend,	2 50
J.,	50
Medford, McCollum Mission Circle,	10 00
Mystic S. S., for S. S. work, by J. A. Chapin, Supt.,	23 59
Medford, West,	25 00
Medway East, First,	30 55
Merrimac, by A. E. Gordon, to const. Rev. W. H. Hubbard a L. D.,	179 00
Middlesex, A Friend,	2 00
Natick, Mrs. S. E. Hammond, to const. herself a L. M.,	50 00
New Bedford, Pacific Union S. S., by J. C. Macomber,	12 94
New Salem,	8 70
Newton Highlands,	75 00
Newton West, Mary B. Herring,	10 00
Northbridge, A Friend,	2 00
Northboro (of which $60 from C. H. Winn, to const. Mrs. H. W. Farwell and Mrs. C. M. Bigelow L. Ms.), to const. E. W. Chapin a L. M.,	151 00
North Brookfield, First, by J. E. Porter,	24 88
Northampton, Edwards, by E. E. Wakefield,	86 30
North Reading, by D. N. Gallonpe,	18 21
Oakham, by J. Allen,	43 57
Orange, North,	5 00
Orleans,	50 00
Peabody, South, by W. Wolcott,	280 16
Pittsfield, Rev. C. V. Spear, to const. his wife a L. M.	50 00
Quincy, Wollaston,	12 00
Raynham North,	26 00
Royalston, First,	110 06
Sab. School,	25 00
Sandisfield, New Boston,	15 00
Seekonk and E. Providence, by J. Brown,	29 73
Franklin Street, by E. D. Conant,	110 18
Somerville, E. E. Stone,	26 00
South Hampton, by F. P. Bates,	83 00

Southboro, Pilgrim,	$5 00
Lucy Newton,	5 00
Stockbridge, by D. B. Williams,	38 18
Taunton, Trinitarian,	45 00
Templeton, A Friend,	2 00
Troy East, Wis., Mrs. A. W. Curtis,	1 00
Tyngsboro,	11 78
Wakefield, Addison Hubbard,	25 00
Walpole,	16 20
Waltham, Trinitarian, by I. Warren,	46 22
Wellfleet, First, Ladies' Mission Circle,	5 00
Westboro,	16 69
Westbrook, Me., by H. R. Meech,	12 50
West Hampton, by W. I. Edwards,	21 00
Weymouth South, Second, Female Praying Circle, to const. Miss L. F. Bailey, Mrs. M. P. Ewell and Mrs. A. F. Nash L. Ms.,	77 00
Whitinsville, Estate of E. W. Fletcher, by C. P. Witin, Ex.,	650 00
Williamstown, by J. Hosford, to const. Rev. A. C. Sewall a L. D.,	91 79
Wilmington, by Levi F. Mann,	54 00
Winchester,	200 00
Worcester, Central S. S.,	25 00
A Friend,	100 00
Home Missionary,	8 20
	$12,034 19

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Attleboro, by Mrs. A. P. Tucker, barrel,	$57 80
Barre, by Mrs. O. Clark, barrel,	77 00
Boston, Mt. Vernon, three barrels,	250 00
Old South, by Mrs. A. Woolley, barrel,	134 00
South, Phillips, by Mrs. C. W. Angier, barrel,	100 75
Shawmut, Ch. and Soc., barrel,	350 00
Bradford, by Mrs. L. M. Kingsbury, barrel,	69 17
Cambridge, Shepard, by Mrs. H. Thayer, barrel,	160 00
Chicopee Falls, by Miss E. V. Chapin, barrel,	35 50
Danvers Center, by Mrs. P. J. Mudge, barrel,	51 00
Dedham, Mrs. M. C. Bullard, two barrels,	200 00
Detroit, Mich., Sabbath-school of First, two boxes,	153 42
Falmouth, North, by Mrs. J. M. Withrell, barrel,	43 00
Great Barrington, barrel,	78 05
Holyoke, by Mrs. M. W. Prentiss, barrel,	75 00
Jamaica Plain, by Mrs. R. W. Wood, barrel,	140 00
Lancaster, by J. C. Whitney, barrel,	[illegible]
Lawrence, by C. S. Harmon, three barrels,	330 16
Lowell, First, by Mr. G. L. Huntoon, barrel,	78 60
Medford, West, by Mrs. C. R. Smith, barrel,	65 00
Merrimac, by Mrs. D. F. Seavey, barrel,	70 00
Newton, by Mrs. F. Murdock, barrel,	168 98
Center, by Mrs. H. S. Conens, two barrels,	111 50
West, by Mrs. D. W. Childs, two barrels,	128 91
Northampton, First, by Mrs. W. S. Leavitt, barrel,	300 00
No. Reading, by Mrs. J. M. Flint, barrel,	88 00
Pittsfield, Freewill Soc., by Mrs. E. Taylor, two barrels,	195 75
Randolph, by Mrs. L. F. Wilkins, barrel,	61 00
Saxonville, box,	110 25
Southampton, Miss S. Bridges, barrel,	55 50
Springfield, by Miss Florence E. Carr, barrel and box,	185 77
By Mrs. R. R. B. McClean, barrel and box,	395 00
Townsend, by Harriet N. Spaulding, barrel,	42 00
Watertown, Ch., and Soc., barrel,	150 00
Worcester, Plymouth, by Mrs. C. M. Draper, barrel,	114 50
Wrentham, by Mrs. S. M. Gerould, barrel,	150 00

Receipts of the Connecticut Home Missionary Society, in January, JAMES L. CHAPMAN, *Treas.*

Ashford, A Friend,	$10 00
Berlin, Second, by A. North, to const. Miss Olive Hovey, Miss Julia Hovey and Mrs. Clarissa H. Wilcox L. Ms.,	108 94
Brookfield, by A. C. Pierce,	18 00
Chester, by Rev. W. D. Morton,	10 88
East Hartford, by E. A. Williams,	47 00
Ellington, by R. C. Chapman,	$6 00
Granby, South, by C. P. Loomis,	7 45
Guilford, First, by F. T. Jarman,	27 00
Hartford, Park Church, by L. M. Hotchkiss,	131 42
Pearl Street, by J. D. Eldridge,	50 00
South, by W. L. Squire,	198 60
Windsor Ave., by M. D. Edgarton,	44 10
Huntington, by Rev. L. H. Higgins, to const. Mrs. Edward S. Hawley a L. M.,	30 00
Interest on George Langdon Legacy,	35 00
Middletown, First, monthly, by H. E. Sawyer,	21 50
New Britain, South, semi-annual, by W. H. Hall,	242 01
New Haven, Church in Yale College, by H. C. Kingsley,	428 53
New London, First, by L. C. Learned,	908 44
Portland, First, by Rev. J. I. Bayne,	12 00
Somers, by E. C. Chapman,	35 00
Thomaston, monthly by P. Darrow,	4 16
Unionville, by J. P. Chamberlin,	25 00
Waterbury, First, add'l, by F. B. Hoadley,	201 04
West Hartland, by Rev. R. G. Bugbee,	18 00
West Suffield, by Benj. Sheldon,	5 00
	$2,579 79

Receipts of the Ohio Home Missionary Society in December and January, F. C. SESSIONS, *Treas.*

December:

Lowell, by R. G. Toothaker,	$2 00
Newbury, South, by Rev. E. D. Taylor,	5 00
Oberlin, Second, add'l, by E. Regal,	15 39
Parkman, by Rev. E. D. Taylor,	5 00
Ruggles, add'l, by W. C. Gault,	23 30
Windham, by W. A. Perkins,	15 50
Received by Rev. Dr. Wolcott, Sec.:	
Amherst, South, add'l, by J. W. Humphrey,	10 00
Cleveland, Mt. Zion, by Rev. O. E. Buddick,	9 90
Litchfield (S. S., $5.00), by Rev. H. Thrall,	30 00
Little Muskingum, by Rev. E. B. Read,	9 00
Marietta, Second, by Rev. E. B. Read,	13 13
Morgan, by Rev. T. Chafer,	4 00
Providence, by J. R. Hutchinson,	5 00
	$163 22

January:

Bellevue, add'l, by Rev. J. W. White,	20 27
Cleveland, Euclid Ave., add'l,	45 21
Cuyahoga Falls, by M. A. Comstock,	18 06
Hudson, by M. Messer,	30 00
Kent, by J. S. Cooke,	20 59
Lodi, by Rev. A. H. Robbins,	10 00
Marietta, First, add'l, by M. F. Follett,	41 39
Medina, by W. P. Clara,	35 00
Painesville, add'l, by J. Everett,	35 95
Springfield, add'l, by T. E. Leland,	13 00
Williamsfield, West, by R. T. Wilcox,	4 00
York, by A. O. Bower,	6 00
Received by Rev. Dr. Wolcott, Sec.:	
Andover, West, by Rev. J. E. Smith,	16 85
Berlin Heights, by Rev. A. D. Hall,	14 00
Burton, Mrs. A. S. Hotchkiss,	16 00
Jefferson, by A. R. Houghton,	21 30
Paddy's Run, by James Scott,	31 50
Rollsville, by Rev. A. J. Hadley,	5 00
Wakeman, to const. Rev. C. C. Creegan a L. M.,	30 00
	$409 14

Receipts in coin, of California Agency, by J. W. CLARK, *Financial Agent.*

Oakland, First,	$196 21
Plymouth Avenue,	20 00
San Francisco, First,	554 35
Third,	34 00
Plymouth,	370 10
Santa Barbara,	40 00
San Mateo,	5 40
Stockton,	94 78
	$1,365 13

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIX. APRIL, 1877. No. 12.

THE NEW SUNDAY-SCHOOL WORK.

THE AMERICAN HOME MISSIONARY SOCIETY, as is well known to its friends, acting in accord with the advice of the National Council at New Haven, has of late been organizing a new department. This statement is sent forth to secure more unity and efficiency in the further prosecution of the work, by the explanations and the information which it contains. We ask for it a thoughtful reading.

THE WORK—WHAT IS IT?

This has been tersely stated thus: "To promote the establishment and maintenance of Sunday-schools in home missionary fields, and to aid them, when necessary, with Sunday-school literature."

Church-planting and church-aiding, Sunday-school planting and Sunday-school aiding—these are the two great recognized branches of the ONE work of the Society. The second is to be John the Baptist to the first—its forerunner, preparing its way in the wilderness. The Society has always indeed been planting Sunday-schools, and it may henceforth push that work, with even more energy, out in wider circles, but it will now add something else which it has not hitherto been responsible for doing, viz.: it will aid these schools with such gifts of books, papers, etc., as are necessary to their existence and working power.

THE PROPER FIELD—WHERE IS IT?

This is found chiefly at the West and South. Most, if not all of the funds for it will be expended there—at least for the present. It is *missionary* Sunday-school work that has been under discussion, and the main field for that at this time is not at the East, but along the lines and in the regions of that vast immigration, which, as yet, has few religious institutions, or none. Parts of New England, New York, or the older West, may need some help; but the great mass of what is given ought to be expended on those receding and widening frontiers, in laying foundations.

DISTRIBUTION OF RESPONSIBILITY.

Upon the basis of mutual agreement between this Society and its chief Auxiliaries, recently adopted, the management of affairs for the new department, in their several States, is left with them precisely and to the same extent of responsibility as is that for the old. On the other hand, the National Society is to be responsible for conducting the work and administering the funds on the broad home missionary field not so occupied, and for publishing whatever may be desirable and nec-

essary in order to bring all parts of the country into common sympathy and united work for this cause. The Executive Committee at New York will bring the same thought and care, and apply the same general principles to this new trust, that it has to the old.

PUBLICATIONS.

We shall issue a monthly Leaflet of several pages, with its own vignette and title, devoted to this missionary Sunday-school work, bound in with *The Home Missionary*, yet detachable from that and complete in itself. So detached, it will be sent for the time gratuitously, upon request, for general distribution in Sunday-schools, churches, juvenile circles, etc. It will be designed chiefly for the older members of Sunday-schools, teachers, superintendents, and parents. Their help we shall need first of all; and on them we must largely rely, not only to secure for this Leaflet the desired circulation, but at every step in the work.

In view of the large number of expensive illustrated papers already circulating in Sunday-schools, it may be well for us to seek alliance with one of them, and use its already established columns in reaching the younger children, rather than to push another, at great expense, into this field of sharp competition. No arrangement has yet been secured, but the Society will aim to find some way shortly of bringing this matter home to the youngest also.

THE BUSINESS AGENCY.

The Society has agreed to use the "*Congregational Publishing Society*" as its business agent, in the purchase of literature for the aided schools. This agreement stands on two express stipulations: (1), that the Publishing Society shall fill our orders as sent, though the publications required should not be its own issues; and (2), that it shall fill them at rates as low as this Society can obtain elsewhere.

Obviously, it is better and more convenient, on many accounts, that this Society should thus have one purchasing agency than many, when these two stipulations exist. While we are in no degree restricted in the range of selection, we gain the advantage of using a recognized, reputable House, widely known to "the trade," in making our purchases.

APPLICATIONS FOR AID.

The Executive Committee will expect from the superintendents, missionaries, and others conducting this missionary Sunday-school work, or applying for this aid, properly certified *applications*, setting forth the *name of the place* (State, county, and district) where aid is asked; the *number, condition, and religious destitution of the people;* the *amount that they will themselves raise for the Sunday-school;* the *probable or actual size of* the school; *the person or persons* who are to be responsible for it; and the *kind of help*, as well as the *amount* of it desired. These applications should be indorsed by the Society's Superintendent for that district and then sent to New York. The Executive Committee at New York will then act on them, as on applications for church aid, and make such appropriations as the wants of the whole field and the *Sunday-school department of the treasury* shall justify.

ROOM FOR FUNDS.

The Society will keep separate accounts, and devote to this new Sunday-school work that amount which shall be specifically so designated by the contributors. Should that amount be largely increased, beyond what has ever been raised for this work, it could at once be absorbed in wise expenditures towards meeting a want that has never been at all adequately supplied. Hundreds, not to say thousands, of schools already at work, under charge of our missionaries, do their work at extreme disadvantage, because of great poverty of supplies. Other hundreds, not to

say thousands again, might be set at work in most importunately destitute regions, could we now furnish this inciting encouragement. Should the amount ever increase beyond this point, it will be open to the Society to press the work onward continually into regions yet beyond, till the whole land be covered with a close network of salvation through Sunday-school organization and labor.

RAISING FUNDS.

This work will be prosecuted in the States occupied by our Auxiliaries, under the general direction and responsibility of their several Executive Committees, as already stated. In other States and Territories the Society's Superintendents and missionaries, general and local, will be directly responsible to the Executive Committee at New York, for taking all proper measures to draw out the full contribution of their several districts. From churches where the "collection" system is followed and the National Council's advice has weight, we shall look for a "second collection" yearly to this object, according to that advice; and where the "weekly offering" system, with a pro-rata division is followed, we earnestly ask that this Sunday-school department be annually remembered.

Our yet larger hope and expectation rest on *Sunday-schools themselves.* What can be more natural, or fitting, or inspiring, than this object for their consecrated gifts? What will more surely touch and attract the hearts of children and youth, than to help in giving what makes their own Sunday-school so delightful, to the multitudes of other children who have no such enjoyments and blessings? Why then should we not look for a weekly, monthly, quarterly, or annual offering to this end, from every school, from every member of every school connected with our churches, self-supporting or missionary, in the whole land? And why should they not begin this work at once? We bring this question to pastors, superintendents, teachers, who so largely determine the direction of Sunday-school contributions. Even now the field is white to harvest, and the Society stands waiting. Juvenile Circles, Mothers, and Women's Associations will find a tender and powerful appeal meeting them from this side; they will hear in the cries and voices of thousands and tens of thousands of neglected little ones who can be saved, and who will be saved only by some such instrumentality, that which will bring Christ himself before them saying, "Suffer the little children to come unto me!"

SENDING THE MONEY.

Funds for this object, *so designated*, should be sent in the form of bank check, draft, or postal order, to WM. H. SMITH, Esq., Treasurer of the A. H. M. Soc., Bible House, New York, made payable to him; and the *postal orders should be drawn on Station D*, New York City. So received, they will be "acknowledged" in their place, every month, in *The Home Missionary;* and when requested, the Executive Committee will aim, so far as practicable, to assign them to special localities and secure letters from the recipients which shall awaken yet deeper interest in the hearts of the givers.

The Secretaries at New York will seek to conduct this new work in all its details so as to bring the giving regions into the closest and happiest relations of acquaintance with the great receiving field; the churches and the children of each being helped to feel more tenderly in the other that one blessed Love which the Spirit of Christ gives to them that work for him.

TO THE FRIENDS OF SUNDAY-SCHOOL WORK.

May we not ask your hearty co-operation? Will you not secure for this object a proper place in any new schedule of offerings from your church or Sunday-school? To guard against all misunderstandings we desire distinctly to repeat:

1. That this Society has undertaken the Missionary Sunday-school work, described above, and desires to do it on a scale to satisfy its friends.

2. That its missionaries have never found themselves hindered, but helped rather, as to organizing churches and Sunday-schools of the broad unsectarian type, by the fact of bearing its commission.

3. That they occupy those very frontiers and labor in those very districts where such schools are needed; and that they can do this work without the extra expense involved in a separate Society and a separate set of men on the field.

4. That experience shows that schools are likely to be most wisely placed and more carefully nurtured when organized by permanent missionaries having special care of a limited district.

We submit these facts to your consideration.

Very truly Yours,

DAVID B. COE,
ALEX. H. CLAPP,
HENRY M. STORRS, } Secretaries of A. H. M. S.

NEW YORK, *March* 1, 1877.

HARRIET A. TUCKER.

BY "HER OLD PASTOR," REV. LEONARD BACON, D.D.

I HAVE turned to an obituary notice of the Rev. JAMES W. TUCKER, who died in the thirty-second year of his age, pastor of the Presbyterian church at Springfield, N. J., Feb. 11, 1819, fifty-eight years ago.—(*Christian Spectator*, 1819, *pp.* 106–108.)

He had preached to his people once on Saturday (the day having been devoted to fasting and prayer), and twice on the Sabbath, besides speaking with great animation to a crowded audience in the evening. He had filled up Monday with labor from house to house, and in the evening he began to prepare for two funeral services that were at hand, but soon desisted in pain which drove him to his bed. At midnight a physician was summoned, and there followed two days of alternate hope and fear. Wednesday evening, at ten o'clock, he was informed that his death was, at the farthest, only a few hours distant. "He then expressed a desire to see his children. He addressed them in an affectionate and solemn manner, and bade them farewell without the least agitation; commending them and his dear companion to God." Proceeding in the narrative from which these words are quoted, I find the old, old story—old as the bringing of life and immortality to light, by him who is the resurrection and the life—the story, old yet ever fresh, of the believer's victory over death. I transcribe one sentence more: "Looking earnestly at his wife, he called her to him, raised over her head his trembling hand, dripping with the cold sweat of death, and, with a voice and look which we will not attempt to describe, pronounced the apostolic benediction, 'Grace, mercy, and peace, from God the Father, and Jesus Christ our Lord, be with you.'" So he died.

Eight years later, in the second year of my pastorate, the widow of Rev. James W. Tucker, having in the meantime passed through some very painful trials, returned, with her little flock, four daughters and a son, to her native place, New Haven, and to the church of her childhood and youth. Thus the family came under my pastoral care. The elder daughters first, and then the younger, assisted their mother in a boarding-school, and the family remained unbroken till the son (now these many

years an American banker in Paris), had graduated from Yale College, from which his father had graduated, twenty-nine years before him.

The name of HARRIET A. TUCKER has become, since 1872, well known and dear to those families far away, to whose support and comfort "the Ladies' Home Missionary Society of the First Church in New Haven," has been ministering, and it is for their sake, as well as for the sake of her associates in that good work, that I gather up a few reminiscences of her, and ask a place for them on the pages of *The Home Missionary*. She was the third of the five little ones whom the dying father so long ago commended to God. Thoroughly educated under the eye of her mother (whose name, "Harriet Atwater," was given to her in baptism), her Christian character, marked with a rare combination of transparent simplicity and indefatigable diligence in all good works, was, by the grace of God, the result and reward of Christian nurture. I find, by reference to the record, that the eldest daughter, who died full thirty years ago, having filled up her short life with diligent service, was already a communicant at the return of the mother to New Haven. The second daughter (afterwards the wife of Rev. L. L. Langstroth), was received to communion, on the profession of her faith, the next year. Two years and a half later, Harriet, the next in age, made her vows in the house of the Lord, and at the close of that year (1831) the mother had the joy of seeing her only son profess his faith in Christ. In 1834, the youngest of the children whom the widowed mother had "brought up," instilling into them the faith that dwelt in her (and this, let me say, is the true "Christian work" of a Christian mother—1 Tim., v. 10; 2 Tim., i. 5), gave herself, publicly, to her Savior. It was in such a household that the character of Harriet A. Tucker was formed.

I happen to remember a sermon, in the ordinary course of pastoral duty, from the text, "I must work the works of him who sent me, while it is day"—a sermon in which the proposition was maintained that every one whom God sends into the world has work to do for him; and that all honest work—one man's ploughing and reaping, another's bricklaying, another's hammering at his anvil—if done for God under the arrangements of his providence, and in devout communion with his beneficence, is holy, and may be as acceptable to him as any work which we call more distinctively religious. One lesson from the sermon was, for substance: "Be contented to do the work which God has given you to do. Let your daily tasks be hallowed and glorified by the thought that these are the tasks which God has assigned to you. Do not complain that this secular work, as you call it, is too secular for your growth in grace. Do it heartily, as to the Lord; do it in his service and as his child; do it in a filial spirit toward him and in communion with his love; and all your work shall be worship." Mrs. Tucker afterwards told me what Harriet said at her return from church that day. "Now I can teach these girls their lessons, and can spend weary hours with pupils at the piano, without feeling that it is drudgery, for this is my task appointed by our Father in heaven." Such, I think, was the character of her life. Dedicating herself to do God's will, she made it her aim, and it was her joy, to do with her might whatsoever her hand found to do, as appointed in his providence. Thus she could walk with God, humbly, but in an exalting companionship.

In 1839, the family, by removal from New Haven, was taken from under my care, and not long afterwards, by the law which inevitably disperses and dissolves all our households, it was gradually broken up. Harriet was often a visitor among friends and kindred in New Haven; she resided at times with one and the other of her married sisters; she was some years with her brother in Paris, and wherever she abode she was happy in ministering, as she had opportunity, to the wants or welfare of others. At last, in 1870, she came to make her home with an aged relative

in New Haven, who had known and loved her from her infancy, and whose evening of life might be brightened by her cheerful and helpful presence. She enjoyed the return to the church of her early vows—her mother's church and that of her ancestors through many generations. There were many of her once young friends (now young no longer) to welcome her, and to cherish with her the memory of other friends who had passed away. Entering promptly into the work of doing good, as she had opportunity, she soon became—unconsciously as it were, without ordination or election, and certainly without any obtrusiveness or ambitious aspiration, one of our deaconesses—"a servant of the church" which is in "the First Ecclesiastical Society of New Haven," as truly, and very much in the same way, as Phebe, of old, was "a servant of the church which was at Cenchrea," and as the Apostle said of Phebe, so it may be said of her, "she hath been a succorer of many,"—to which voices of Christ's ministers, far away, might respond, one after another, "And of me also."

At her return to the church, she found that one of the most useful of its auxiliary institutions was its "Ladies' Home Missionary Society." Her domestic duties being such as permitted her to give much of her time and care to that beneficent activity, much work naturally devolved upon her, and at the decease of Miss Eliza North, who had been the efficient secretary of the association from its beginning (and whose interest in the American Home Missionary Society was testified by her legacy of $7,000 to its treasury), she consented to perform that service. From that time, 1872, till she was prostrated by her last illness, much of the well known usefulness of that association has been the result of her diligence and zeal.

After a severe illness, about a year ago, she became only able to endure the journey from New Haven to the home of her youngest and only surviving sister, Mrs. Hull, at Morristown, New Jersey, where she lingered in patience and hope till her death, on the second of December last.

HELP YOUR MOTHER.

[OUTLINES of a sermon by Rev. C. M. SANDERS, of Cheyenne, Wyo., from Philippians, iv. 3—"And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life."]

"Those women" made themselves useful; they were not so absorbed in selfish indulgences as to forget the world about them and their responsibility to it. They helped advance the gospel. There has always been a place for woman to exercise her gifts in the interest of the kingdom of Christ. She is the strength and heart of the churches to-day, composing two-thirds of their membership. Paul makes mention of others who helped him. I am impressed by the passage with this thought—Into what intimacy does Christian association and work link human hearts! Only those know who have had experience. Paul's thought and heart goes out to these from whom he is now separated. Some of us can appreciate something of Paul's mind and heart at this time, as memory brings before us the past, laden with precious experiences.

Not long ago I received a letter from an old friend, asking that I would specially remember, by a letter, the eighteenth anniversary of a mission-school I had helped to organize, and of which I was one of the first superintendents. I call to mind many of its earlier pupils, some of whom there found the Savior; Sabbaths of special interest, and scenes of peculiar pleasure; but especially do I remember *the*

teachers—that band of young disciples from the same church,* organized for Christian work. For eighteen years that little candle has been flaming on, and more than one soul, we trust, has by its light found Christ.

"But what of the *teachers*—scattered?" Yes, but not forgotten. One or two of that early band are still associated with the school; two are in the ministry; one entered the Boston City Mission work; another † associated herself with the American Board, and died at Harpoot, Turkey.

I have something of this thought and feeling with regard to the American Home Missionary Society, the institution that commends itself to our heartiest interest. The Apostle's words regarding *those helpers* express my own wish as regards this "Mother of Churches." I entreat you, help this noble mother.

1. Because of her mission.

It is twofold: "to assist congregations that are unable to support the gospel, and to send the gospel to the destitute within the United States." These new communities need and must have the gospel; but it is usually the few who care enough for the church and its ordinances to help support them. These "few," usually men of small means, with all the claims of a new community resting upon them for schools, for public and private improvement, could not support the gospel unaided. In the outset they must be helped. It is *right* that they should be; and it is the purpose of this Society that they shall be. Thus she is doing her part in fulfilling Christ's command in Matthew xxviii. 19.

2. Because of what she has accomplished in her fifty years' history. These have been years of effective service. The Society has been "a giver of life" to the American people, and "a glory in the midst of them." She has dotted the East, the North, the Interior, and the great West with gospel gardens. She has found her way over hills, through forests and valleys, and along these broad plains the ringing towers wake the echoes of her benefactions.

3. Because of what she has been to this church. We have illustrated here the work of the Society. She has been, indeed, your good mother. When you organized, and when you have sought the continued, regular services of a pastor, she has always listened to your appeals for help, and has given you the help that has enabled you to go forward. Reciprocate that benefaction. Let her know that you appreciate her aid, by giving her your substantial sympathy.

4. Because of the demands made upon her. The calls upon this mother are greater than her means. Help her to lengthen her cords and strengthen her stakes.

In two ways, at least, we may help this aiding mother:

1. By striking for independence at the very earliest possible moment. I have known churches thus helped, *some of whose members seemed to feel that the Society was obligated to help them so long as they chose to be helped;* and that they were really under no obligation to look for, or to attempt, the bringing about the declaration of their independence. Let *us* be careful to cultivate the manly spirit, doing with all our might for ourselves, aiming for the earliest moment when we may celebrate the "Fourth of July" of this church.

2. By giving to her of our means, as the Lord has prospered us.

This church has an important mission before it. I trust that it will be a liberal church, remembering that it is said, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." And so do good men.

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* South Congregational, Concord, N. H. † Miss Mary Warfield.

Missionary Intelligence.

WASHINGTON.

Rev. P. Harrison, Sehome.

FAR AWAY, BUT UNFORGOTTEN.

The Lord put it into the heart of a Christian woman, God bless her! to send me last year *The Congregationalist*, bringing us intelligence of what was passing in the world and churches, from which I seem banished. It is consoling to remember, away in this extreme northwest corner of the great Republic, only thirty miles from the British line, that the Chief Shepherd knows where we are, in the seat where Satan dwelleth, and that our claim to his atoning blood and tender care is as good as that of the rich and fashionable in the great centers.

When my best and truest friend said this morning, "The coffee and sugar are out, and you had better get some tea, as it will not cost so much as coffee," my lean purse and a store bill of ninety dollars answered with forcible emphasis, "you can have no luxuries this quarter." Water is, thank God, abundant, full and free, with no indication at present that greed and lust, and worldliness, and wickedness will levy a tax on this merciful gift to the common people.

We are earnestly praying for richer supplies of the bread of which if a man eats he shall never hunger, and the water of which if a man drinks he shall never thirst. Pray for us.

CALIFORNIA.

Rev. E. B. Payne, Berkeley.

SELF-SUPPORTING.

It gives me pleasure to say that we look for no help from the Society for the coming year. The people have quietly put their names to a subscription paper, promising me an amount equal to their own and the Society's pledges of last year. I rejoice in this because of the pressure upon your treasury and because I feel that the church will profit by their independence of outside aid. We shall of course keep the Society first upon our list for benevolent contributions, with many thanks for your kind sympathy and aid.

Rev. R. Graves, Mount Shasta.

SUCCESSES.

I will venture to speak of the successes of the year. When I commenced pastoral labor at Fort Jones, I found a weak church, for some time without a pastor, and greatly discouraged.

But God's blessing has been on our labors from the first. Twenty-five in all have united with the churches under my care, and two of the three churches have been organized during the year. At Little Shasta, where I reside, a Congregational house of worship will be built, the coming season, to cost about $3,000. I report a collection for the A. H. M. S., of $18.25. If any of the brethren are worse off than I am, send to them first.

WYOMING.

Rev. C. M. Sanders, Cheyenne.

THE BLACK HILLS.

I am asked, "Can you, will you, give the facts, or your opinion, as formed at your stand-point?" I do not wish to excite undue interest in this matter of emigrating to the Hills, for many will go that had better stay at home, who are bound to be disappointed in any event. Let no man go because of what I write; but I am willing to give any information in my power. An officer of our First National Bank assures me that they have bought, at the least calculation, $175,000 since June last. Another banking firm here has received as much more, and now averages $500 a day. This is but a small part of the gold that has been brought from the Hills. I am informed that the Denver banks have received $185,000; Omaha, $600,000; Philadelphia mint, $435,000. (The Denver mint not reported.) I do not know that these last figures are correct, but I think they are;

and any one anxious to be *sure*, can write to Omaha, Denver, or Philadelphia.

As regards emigration, parties are continually going into the Hills from here. Since Dec. 1st, 1876, [now Jan. 29th,] 500,000 lbs. of merchandise have gone in from here. About $500,000 are invested here in freight teams, etc. A tri-weekly stage runs from Cheyenne to Deadwood for $50 during the winter, and less in the summer. The indications are that many, from all parts of the country, will turn their steps that way the coming season.

All hail to the Congregationalists, the first to organize a church of Christ there! Had it not been for the prompt and liberal action of your Society, the thousands in that vicinity would have been deprived of the ministration of the gospel this winter. I don't like to see our polity lagging behind. Her place is "at the front." Our brother is doing a good work there in laying foundations; a work that never makes much show, but is all important to the superstructure.

DAKOTA.

Rev. L. P. Norcross, Deadwood.

CHURCH OF THE BLACK HILLS.

We have organized a Congregational church, and I am glad of it. The organization will unite us more firmly in a fresh and strong bond of brotherhood. With the Congregationalists we have one Episcopalian and several Methodists, and shall have more. Our polity is one in which a candid and large-hearted Christian can act so wisely and magnanimously that they seem pleased and delighted with it. We had a Methodist brother on the committee to prepare creed, covenant, and constitution, and shall recognize other denominations in our choice of officers. The evening we organized, I had a fifteen minutes' talk on the essential unity of the Christian church. I hope all will flow on smoothly. Pray for us that it may, for of all things I most deprecate a schism.

I have talked with several who think they will unite with us. Amongst them are five or six Congregationalists who could not be with us on account of the terribly stormy weather that has hindered our organizing. I think now that we must make a move to secure a lot on which to build a little house of worship. We hold our services in a carpenter's shop in South Deadwood—an out-of-the-way place. The owner kindly fixes it up as well as he can, but tools, chests, work-benches, the dust and shavings, make a strong contrast with the nice church edifices we have met in, in days "lang syne." The Deadwood theater building stands unoccupied, and probably will till May or June. Its owner has, with much cordiality, offered us the use of it. I favor the idea, for it has plenty of good seats, and four stoves; is central, easy of access, warm and comfortable. I wish I had a good supply of interesting papers and magazines.

Rev. A. D. Adams, Sioux Falls.

ENCOURAGED.

In things spiritual we have a much brighter prospect. One looking on from the outside would not see any great change, but there has been one. We and others have been praying for a revival here. We looked for it during the week of prayer, but it did not come as we hoped, in the conversion of souls. Yet I think God heard and answered us. Providentially, the old post-office room became vacant just in time for us, and we were given the use of it during the week. Chairs enough were loaned to us; we moved in our organ, and with the aid of "Gospel Hymns," had some very interesting meetings. The week was very stormy, but the attendance was greater than I expected. Many members were much quickened, and committed themselves anew by taking part with the rest of us in the meetings; while I am sure that the impenitent who attended were made to see Christian things as never before. Perhaps that which gives us most gratification is the growth of

our Sunday-school. This is in point for your new departure. I think we are accomplishing fully as much in this work as in any other. Last winter people thought that we could not support a Sunday-school during the cold months. But we did, and it grew. This year the winter was very severe, and still the school grows, and of late has taken on new life and interest. In one word, "things are growing." Our success is a steady and, we trust, permanent "advance all along the line." Deeper consecration, more unselfish devotion, a more correct idea of real Christian work, a more prayerful spirit; these and kindred graces are those which, with God's blessing, are crowning our efforts.

I must not fail to mention that we have now a new hall to worship in. It is owned by one of our wealthiest members, and is to be fitted up in good style. The ladies are proposing to secure a new pulpit and otherwise decorate the room. It will be a great help to our work.

NEBRASKA.

Rev. A. Dresser, Schuyler.

BLESSED MINISTRIES.

Soon after my last report, giving an account of the first death in my little flock, I was called to help the widowed father say "good-bye" to the little one left behind by its devoted mother, thus leaving the stricken one alone and childless. About three weeks ago I had two funerals in one day, some twelve or fifteen miles apart. One was held in a school-house where I never before had preached, and some were there who seldom hear the gospel. This funeral was of a husband and father, leaving the wife a widow, and the children fatherless. The other was the funeral of a wife and mother, who left to the sole care of the broken-hearted husband three little children, one a babe only four hours old.

Among the families visited the last quarter was an old pilgrim of eighty-three years, very deaf and nearly blind. His wife, aged seventy-six, is very active, and maintains herself and husband by weaving rag-carpets, *when she can get them to weave.* I found them in a sod-house, without a floor, on a bitter cold day. The old lady was at her loom, and the old gentleman wadded the long slough-grass—*their only fuel*—into small bundles for the stove. I called it "a new kind of fuel." The old lady replied that she thought it was "real old-fashioned," and quoted in proof Matt. vi. 30. But probably, in that climate, where the grass which to-day is, to-morrow is cast into the oven, the mercury does not fall to twenty degrees below zero! Still he who clothes the grass of the field is felt to be the faithful, covenant-keeping God of these aged ones. Notwithstanding their home seemed so desolate, they were cheerful and happy; the old lady affirming that probably very few, if any, homes were blessed with richer joy than theirs. One thing is certain: I always find them hungry for the gospel, and blessed in being fed. (Matt. v: 6). I have to speak very loud and very distinctly to make the old gentleman understand me; and if, at any time, I speak in my usual voice to the old lady, she instantly requests me to "speak so that *he* can understand." The loaf has to be *shared* to be fully enjoyed. I would that the dear ones whose almoner I am could share my joy in being permitted to impart the food so richly provided by the Good Shepherd.

KANSAS.

Rev. J. G. Dougherty, Ottawa.

REVIVED.

At the beginning of the quarter, we appointed committees to visit every family in town, and invite to church those who did not attend, and to Sunday-school those who would come. Sixty families were found without a settled place of worship, and forty children were gathered into the school. I was to follow up this work with pastoral visits, but a fever held me in the house two

weeks, and left me feeble for several more. All the churches united in meetings during the week of prayer. We pastors undertook the publication of a daily paper, obtained advertisements enough to pay the expenses, and furnished six columns of reading matter daily. This involved a good deal of extra work, but the Lord blessed it. A general religious interest in the city was awakened, and we have been holding two meetings a day. On Sunday evenings we have had audiences of between 800 and 900, packed in the largest church building in the city, while the Baptists at the same time had an audience of more than 200. We have had a service in the street, at which some persons were present who had not heard a sermon for from three to fifteen years. The meetings, quiet and free from violent excitement, have all been conducted by resident pastors, with only such outside help as comes direct from the heavens. That gracious help we are having.

MINNESOTA.

Rev. F. McCraken, Dodge Center.

SPIRITUAL REFRESHING.

We have experienced a season of refreshing in Claremont Street Church, "such as has never before been known in this place." I had the valued help of brother Gill, of Mantorville, gentle and winning as he is, and part of the time that of a Baptist brother. The marked feature is that the Spirit was poured out almost exclusively upon the young, the children and youth of the Sunday-school, from ten to twenty years of age. One faithful teacher had her heart made glad by the conversion of *her entire class*, composed of six or seven young ladies. Another noticeable fact was the quietness and solemnity of our meetings, save one momentary outburst from a lady whose daughter was the first convert, a child of many prayers. That mother's heart was too full; her joy *must* have vent.

The solemnities of the eternal world seemed to rest upon the assemblies gathered evening after evening, composed in great measure of young people. Their attitude was that of intense interest in the subjects presented.

IOWA.

Rev. G. R. Ransom, Waverly.

IN GOOD HEART.

Our Sabbath-school has increased largely. Last Sabbath we had 108, and the interest, I am told, was never better in the church. Though there has been no special outpouring of the Spirit in the conversion of sinners, there is a revived feeling, and a tender growing interest in all departments. For two or three weeks we have been holding a few special services, and members of our congregation are unusually attentive to the Word, and show an encouraging thoughtfulness. Every service increases the interest. Every blow sends the stakes down a little. We feel that we are rebuilding from the bottom and making a steady gain. I am trying, by God's blessing, to build up a society of believers in Christ, that had been scattered, discouraged, disheartened, and am glad to say that we have succeeded beyond our most sanguine expectations. God has blessed, and is blessing. To him be all the glory!

WISCONSIN.

Rev. F. J. Douglass, Genoa.

REVIVAL.

We have had a series of special religious meetings at Genoa through six successive weeks. The means used were prayer, preaching, fasting, sacred song, and personal effort. Baptists, Methodists, and Congregationalists, labored in the most delightful harmony. The place has not for years before been so profoundly moved by the truth and Spirit of God. Upwards of seventy have, by some mode of expression, requested the prayers of God's people, and over thirty give evidence of conversion to Christ, including some who had be-

fore hesitatingly cherished a hope, and who are now brought to a firmer decision and into clearer light. Among the converts are eleven heads of families; in three cases both the husband and wife. Four or five business men are among the number. Most of the converts are young people. There are happier families and many happier hearts in Genoa than there were before this blessed work of grace.

The meetings have not been characterized by what is commonly termed "excitement." Truth has been earnestly but calmly preached. The measures used, and the prayers, while fervent, have been free from extravagance, giving ample room for the exercise of a candid judgment and conscience, as well as play of emotion. The meetings, especially during the latter part of the series, have been delightfully, though quietly, joyous and gladsome.

MICHIGAN.

Rev. J. H. Williams, Mattawan.

WORK OF GRACE.

We have been holding a series of union meetings, commencing with the week of prayer, and continuing now for almost four weeks, resulting in the conversion and reclaiming of ten or twelve, perhaps more. I cannot yet tell how many. The community has been greatly improved, and Christians encouraged and refreshed. One of the old residents said to me that there has not been such a religious interest here in twenty years.

Praise the Lord for his goodness to us!

MISSOURI.

Rev. J. F. Graf, Palmyra.

IN PATIENT HOPE.

My labors are yet a breaking up of fallow ground, that the seed may not fall among thorns. In my addresses, sermons, and pastoral visitations, I have had and have still only one object in view: to show the people that Christ's image in the soul, wrought there by God's Spirit, and the fruit thereof seen in their lives, is all that is wanted of them. But it takes all the power of persuasion to show our German people that the mere attendance on religious duties is not sufficient, as they were formerly taught to believe. I see already that my teachings are not in vain, but that an inward separation is going on. One part of the members like my earnest preaching more and more, while others, who do not like to quit their sinful ways, try to evade the appeals of the gospel. As long as no earnest appeal was made for conversion, they felt quiet, but now there seems to be a warfare in their hearts and there is hope that the Spirit will win.

NEW YORK.

Rev. J. Clements, East Pharsalia.

POWERFUL REVIVAL.

The most remarkable revival ever witnessed here is now in progress. Two Baptist laymen from a neighboring town asked permission to hold prayer-meetings. The Baptist church and ours, with their two pastors, took hold in earnest. I endeavored to preach so as to arouse my people to labor. We appointed cottage prayer-meetings, and the farmers got out their teams, and carried people to meetings, held at eleven and two o'clock, and in the evening.

The Spirit of the Lord was poured out. At every prayer-meeting one or more were awakened and asked our prayers. Night after night the people came, filling the house to twice its seating capacity. As many as 400 have been packed into a house seating only half that number. Eighty persons, at least, have been converted and reclaimed from backsliding; about fifty are regular members of my congregation.

I baptized fourteen, last Sunday, and received sixteen on profession of faith, with three by letter. Many others are studying our articles of faith, etc. It is a wonderful display of grace.

Miscellaneous.

THE TREASURY.

In *The Home Missionary* for March, we expressed the hope that this volume might close with the announcement that this Society owes no man anything. Our friends will join us in devout thanksgiving that that hope is fulfilled. The receipts in February were about $28,850, and as we write, (March 8th) drafts are going out for all missionary labor reported to date.

This fact brings a sense of relief, unfelt for months. Yet we hardly dare to indulge our joy, or even to make known the condition of the treasury, lest some shall feel that the Society has all it needs, and may be dismissed from further present care.

On the contrary, the work now in hand, with that which is pressing, calls for not less than about $30,000 monthly income, and the withholding of contributions will inevitably compel the curtailment of that work or the falling again into arrears in payment of the missionaries. Either of these is too serious a calamity to be calmly thought of. Shall not the improved condition of the treasury, then, rather quicken our friends to more earnest effort?

The Executive Committee have felt for months that save in exceptional cases of rare promise, they must restrict appropriations to fields already occupied. Now, with a treasury free from debt, the Presidential question settled at last, and hope of prosperous times in the near future raising the courage of business men, the Committee are anxious to press forward into those "new and important points in regions beyond, asking for men and help," of which we wrote a month ago. But soon will come the yearly dreaded summer drought; we cannot rely on the uncertain income from legacies, which have contributed so much to the last month's resources; and only the vigorous, persistent, liberal supply of our treasury by living contributors can warrant such advance. Nothing but this early, systematic, generous giving can prevent another speedy accumulation of "claims overdue," of which the Treasurer's table has just been cleared.

Shall we go forward? or shall we merely hold our own? Reader: a share of the responsibility for answering this question rests on you. What is your response? He waits to hear it, who sits over against the treasury.

DECEASE OF MISS H. A. TUCKER.

Many a Home Missionary's heart will thrill with tender and grateful memory as he reads the truthful sketch of Miss Tucker's life and work, with which Dr. Bacon has kindly enriched the earlier pages of this issue. How many hearts and homes she has made glad—not more with the gifts she had a part in sending, than with her letters of Christian sympathy and cheer—is known only to him who takes note of every kindness shown to his brethren. While she was deeply interested in every good work of the churches, Home Missions held perhaps the chief place in her thought and care. She carried the home missionary families on her heart by day and by night, and had no higher joy than in work for them.

We shall never forget the touching letter—too sacred in its personal revealings for the publicity of print—in which she laid down that work at last, when it was plain that her feeble hands could do no more. It was not easy, of course, for a spirit so ardent to submit at once "to be idle and useless" even at the word of one loved and trusted as her Savior was. Yet for His sake it could be done, and it was done. "The work of striving to regain lost health, and to be restored to an active life, is over. I am 'laid on the shelf,' called to a patient waiting

and loving submission to my Father's will. . . . . Quietly to take my place on 'the retired list,' to be as ready and as thankful to be and to suffer, as I have been to do, that is my calling now. All I ask for myself, all I want my friends to ask for me, is unshaken faith in the promise, 'Lo, I am with you *alway;*' and grace to know Jesus in weakness and suffering." To a friend she wrote, "I hope some one will readily take up the work that has fallen from my weak hands. It is a blessed work. I found it a labor of love, and it brought a precious reward: a hundred-fold in *this* world. What rich gains, what fruitful harvests, from such scanty sowing!"

But though her hands were still, her heart did not slacken its interest in her dear home missionary families, till it ceased to beat. And who shall say that her last months of physical weakness, but of spiritual strength—months of such prayer as the dying Christian offers when prayer is the *only* avenue by which love can go out toward others—may not have done as much for the cause she loved, as did all the busy years that went before?

As might have been expected, her end was peace. "Jesus is ever near me, and my faith in his love for me is boundless. This thought fills me with peace and joy. I dread nothing, fear nothing. His sweet words, 'Let not your heart be troubled,' are a never-failing solace to me." . . . . "To be with Jesus, to see him face to face, is my one hope, my one anticipation. I walk with him now by faith; the change will be from faith to sight. It is Jesus now, it will be Jesus then." When the end was very near, she wrote: "I wait for 'the glorious appearing,' when I shall be like him, with a glorified body, that will never grow old and decay."

And so she went peacefully over the river to meet HIM for whose "coming" she had watched so long, and whom she had served so well. In the green pastures and by the still waters, at last she rests from her labors, and her works do follow her. It is pleasant to know that the influence of this beautiful example of consecration to Christ, and of devotion to the missionary cause, is not lost. It never can be lost, while they live who have been relieved of earthly cares by her ministries of love; not while that noble band of Christian women, in the First Church of New Haven, live to carry on the blessed work which for years she shared with them. Nay, not while He lives who has said, "Precious in the sight of the Lord is the death of his saints."

A BAND OF SEVEN.

OUT towards the frontier, seventy miles west of the Mississippi River, in Minnesota, nearly seven years ago, a little band of Christians was organized into a church. They were in the midst of men whose attitude towards religion ranged all the way from devout piety to open infidelity. The prayer-meetings, Sabbath-school, and such preaching as they could secure, were held as a means of grace to them, and with the hope that they might be blest to the salvation of all around. But men of the world there, as everywhere, were much like Gallio: they cared for none of these things. The little church, seeing this, fell into the snare which has caught many in similar circumstances—they must have "a great preacher." One or two trials of this sort reminded the little band that it is "not by might nor by power" that God's work is done.

They then set themselves at work to get a "man of God," great, or not great. God heard their prayers, blessed their efforts, and sent them one. Two years passed. The "man of God" had won the confidence of all, and gathered a few into the fold of Christ. Praying souls were ill at ease. "Why is his chariot so long in coming?" was the frequent inquiry.

As a last resort, seven godly women formed themselves into a praying band. They prayed earnestly at home. Once a week they came *together* to pray. It was

no unmeaning act. There was nothing vague about it. Their souls were burdened, each for some one soul: one for a brother; others for husbands; others for near kindred, and *all* for the village of H———. They longed for the salvation of God to come out of Zion. They *must see* souls converted. They pleaded the promises. They believed the word which our Lord himself had spoken (Math. 18: 19): "Again, if two of you shall agree," etc., and waited before God for its fulfillment.

Presently a little cloud was seen on the spiritual horizon; then a larger one. The "man of God" preached as never before. Men listened unwontedly. Audiences grew large and still. Backsliders began to confess. A few sought the Lord anew. Help was called in—not Moody nor Sankey, but such as could be obtained. The Lord used it. A few found peace. The helpers called in were busy men, one of them a business man. They left, with benedictions on the workers and the work. Days passed on; the work spread and deepened; strong men bowed; the place was shaken. The helpers were recalled and tarried five days, seeing from fifty to seventy-five redeemed from a life of sin, and still at this writing the work goes on. If faith falters not the whole town will surrender to Christ.

Now what is the secret? Our answer is: that "band of seven," that praying band. God uses Moody, Sankey, Whittle, and Bliss, who, though dead, yet singeth. God uses great preachers, like Finney. But such men are not numerous; nor need they be. Seven women, or men, in any frontier church, surrounded by spiritual icebergs, amid skepticism of the rankest kind, who will *band together* (Acts. 2: 1.) and call mightily on God (Ps. 34: 4), will assuredly see his salvation. (Psalm. 50: 23.) Then when helpers come, their work will be like that of the harvester, only to gather the ripened sheaves.

May the Lord of the harvest multiply *praying bands!* Such indeed ought every church to be, and every Christian household. Cover the land with clouds of ascending prayer, and those clouds will return to distil revival rain. L. H. C.

MINNESOTA.

ONE SEED,

AND WHAT CAME OF IT.

IN 1874, in Northern Wisconsin, a German domestic, sixteen years old, was converted to Christ. Her parents were infidels, and lived in a community of infidels. No Bible, no Sabbath, no Temperance, no Christ. This young girl went out to earn her living, and found employment in a Christian family. She was soon gathered into the Sunday-school and became much interested in her class. In about two years, in a revival, she was one of the first to take her stand on the Lord's side, and became an earnest worker for her new Master, bringing her companions into the meetings and inquiry room. In a few weeks, she walked fourteen miles through the woods, to tell her parents of Jesus and his love, asking her friends to pray for her that she might be true and faithful in that ungodly neighborhood. In hearing her simple story, her father became enraged and threatened her life, but she knelt down by the old stove in the log-house and pleaded with the dear Savior to forgive her father, and bring all the family into his fold. The father soon became sorry for what he had done, and his daughter led him to the Friend of sinners, and then came all the family; and soon she held a prayer-meeting in the very room where she had been so abused. She continued her missionary work for three weeks, till nearly the whole neighborhood was converted, and in a few months they had a Christian church of more than fifty members. The young missionary returned to the place of her spiritual birth and told the news of her trials and success in the converts' meeting, and they all praised the Lord for what he had wrought. She continued faithful and happy in her housework, and abounding in the work of the

Lord, for one year, when she walked fourteen miles again to visit her friends and see the fruits of her revival labors, but became sick, suffered a few days, and passed away. Her father came to her pastor and said: "You know all about it; how Alvina went into your Sunday-school and revival meetings, and became a Christian; how we abused her; how she brought us to Christ, and all that has come since. Dear girl! She died last night, singing some of those Sunday-school hymns. Can you come over and preach her funeral sermon to-morrow?" Yes, she was dead; but she still lives, in her faith, her love, her example and her deeds.

In about two years after, this same father was preaching the good news of salvation to the perishing, and gathered a church of his own nationality in the city where his daughter was converted. Though uncultured, he became an earnest and successful missionary of the cross in all that region, and there are now several active Christian churches, the monuments of his loving work for his Master and heroic devotion to the welfare of his countrymen. All this from one seed. If Alvina had not been gathered into the Sunday-school, how different might have been the result! how different the harvest!

"Sowing the seed with an aching heart,
Sowing the seed while the tear-drops start,
Sowing in hope till the reapers come,
Gladly to gather the harvest home:
Oh, what shall the harvest be?"

Here was one precious coin brought to light from the dust and rubbish of the world, made to reflect the image of Christ and restored to the heavenly owner. Are there not vast numbers thus lost, and should we not light the candle, and sweep the house, and seek diligently till we find them? And then what joy there will be on earth and in heaven! F. B. D.

WISCONSIN.

IT ACCUMULATES.

"IT accumulates." He repeated the words, with a tap of his finger on the table. "Had I seen him when he made his will, I should have solicited a bequest for our college. If not able to do just what he would choose, I should have said, 'Have it put at interest for ten years; it will then make a handsome sum; it accumulates.' Such a consideration has weight." He did not "see him." The bequest was not made. Ten years soon go by, and money well invested at ten per cent. accumulates.

So, if invested in education, in character, for a soul's salvation, for our country, or for Christ. In its power to do, it accumulates. Good influences are something for which money may be profitably exchanged. The investment in mission-work tells on the wealth of nations in security of life and property, in an accruing interest that perpetuates the good deed of the donor to future years. The five thousand souls added to our churches on profession of faith the last year, should be worth more to the kingdom of God here below, than the $300,000 received to our treasury could have been, put at interest and expended in any future.

A bridge spans the Mississippi at St. Louis, costing, it may be, $9,000,000; a sum greater by a million and a quarter than that spent in home evangelization by the A. H. M. Society in fifty years. We may well believe it a good investment. Untold wealth in merchandise and money each day rolls over it. It is an important factor in national development, and worth all its cost in money and in the lives of men. But the seven and one-half millions employed in a fifty years' evangelizing work in this land of ours, is a more productive investment. It has already brought a great return in money, in institutions, in national character, in regenerated men. It still accumulates.

The $200 given to ——— church in 1875 secured $400 more for pastor's salary. A young man then converted, and now in a special course of study for the ministry, taking part in evangelizing work, is one item of accruing gain from that investment. So $500 proffered in

missionary aid (of which, however, $200 only was needed) in December, 1875, secured in twelve months a church edifice (a property worth $3,000), payment of a pastor's salary, about twenty conversions, and an addition of forty in all to the original twenty, an organizing element of saving power which may grow and work on, and be more and more beneficent for an hundred years.

Yes, it accumulates! a good deed, a generous gift, a self-denying sacrifice for man! It helps, towards all coming millennial glories, that consummation when the kingdom shall be Christ's alone, in bringing in that glad hour for the marriage supper of the Lamb.

Come then, givers of gifts, small and great, "and he that hath no money." Here you may invest for yourselves, for family, for God. "It accumulates"—"such consideration has weight." Invest in manhood, and in men, and in institutions. It is also "a treasure in the heavens that fadeth not." That bank never breaks. M. K. W.

ILLINOIS.

HOME MISSIONARY SERMON.

[WE give below the text of a sermon on Home Missions, preached to his people by Rev. J. G. MERRILL, of Davenport, Iowa. The immediate effect was a collection of $186, the largest benevolent contribution yet made by this energetic and growing church. Our readers will recognize in the text a liberal translation—adapted to the times—of a part of II. Cor., ix.]

1. For as touching the support of the frontier missionaries, it is superfluous for me to speak to you. 2. For I know the forwardness of your mind, for which I boast of you to them of Iowa, that Davenport did well a year ago, and your liberality hath provoked many. 3. Yet have I come now, brethren, lest my boasting of you should be in vain in this behalf: that, as I said, ye may be ready; 4. Lest haply if I meet them of Iowa, and ye do less than last year, I—not to say ye—should be ashamed in this same confident boasting. 5. Therefore make up your bounty as a matter of bounty, and not of covetousness. 6. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 8. And God is able to make you prosperous, that ye may have sufficient to help every good work. . . . 12. For this giving of yours not only supplies the wants of the frontier missionaries, but also awakens thanksgiving to God on their part. 13. Who, by this evidence of your liberality, glorify God on account of your obedience to your confession that you are what you profess to be. 14. And they pray for you, longing after you because of the exceeding grace of God in you. 15. Thanks be unto God for his unspeakable gift!

"MY HEART IS FULL."

A SUPERINTENDENT received and transmits the following letter:

"Since January, 1876, we have not had a minister once in six weeks, on the average. Yet our little church has kept along with our services, not missing a Sabbath morning or evening. My husband has done most of the reading of the sermons, other brethren assisting. The result has been the calling out of hidden talents of our members. Mr. and Mrs. R——, converts of last year, are earnestly at work. He read both sermons one Sabbath, and is our assistant superintendent in the Sabbath-school, which has an average attendance of fifty-five members. Our prayer-meeting missed only one evening this year. We never have less than fifteen, often over forty. Two united with us on profession at our last communion, and ten at the previous one. The friends find it hard to meet their pecuniary obligations, as there has been a partial failure of crops for three years, and low prices for what they have.

"We are not discouraged, though it

looks dark. My husband put up his sorghum-mill here, and Eddie and Nellie have run it, while he went to ——, twenty miles, and worked another at half profits. He will be absent two months, to make our interest money, if possible, this year. Could we not have some one to preach for us regularly? I am sure our people would do something to pay the way. We need counsel and encouragement. I fear I do wrong writing so much, but my heart is full."

The Superintendent adds:

"I sent them a theological student, working in his vacation to earn money to complete his last year of study. Can Christian love not furnish the means to help those 'not discouraged, though it looks dark'?"

TRUST THE LORD.

A STUDENT in Oberlin Theological Seminary, being desirous of earning something to enable him to complete his last year of study, applied for home missionary work during his three or four months of vacation. He was directed to a small church in the northern part of the State of New York, but the compensation offered seemed very meager, and the depleted state of the treasury forbade the Society's augmenting much what was pledged by the people. But the Secretary urged him to go and trust in the Lord, and was seconded by one of the Professors, who told the young man to "draw on the Lord's treasury" to supply his need. He hesitated, but finally accepted the call and started on his long and expensive journey. Being short of funds, he was obliged to fast much on the way, and when he reached his field of labor he had but a few cents left in his pocket. On the way, however, he had been presented with a pair of arctic overshoes as the first installment of hoped-for help, and had been entertained gratuitously in a kind Christian family where he was compelled to spend a night. The second installment of aid came soon in the shape of a draft for $20, a Christmas gift from the Young Ladies' Aid Society of one of the wealthy interior churches of the State, with the promise of a nice box of clothing, in addition, for himself and wife and two little children. The church where he was laboring also assumed the expense of his journey, in addition to their pledge of salary, and he is now assured that his compensation will fully equal, if not exceed, his first expectations, so that he will go back to his studies, having done a good missionary work, and "rich in faith," with the means of support to the completion of his course. He says he can now sing with new emphasis:

"In some way or other the Lord will provide;
It may not be *my* way, it may not be *thy* way,
But in his own way the Lord will provide.
Then we'll trust in the Lord, and he will provide.

J. C. H.

NEW YORK.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., Sec., 69 Bible House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Esq., Treas., 69 Bible House, New York.

No period within the memory of the present generation has more severely tried the faith, and patience, and courage of those who desire and strive to promote the rapid progress of Christ's kingdom in the world, than this period of financial distress which has covered the last three or four years. The churches that have been used in past years to give most liberally for Christian work have felt the pressure. The pas-

tors who have been most intent on bringing up their flocks to a high standard of Christian liberality, have felt it greatly —have been, perhaps often, at a loss to know how far it was proper to go in urging the duty of making sacrifices in order to sustain the benevolent operations of the time. The stress has been so long continued that there has undoubtedly been a material diminution of ability to give, even where there was a hearty desire to do so. Most of all, it may probably be said with truth, that those who bear the great responsibility of administering the charities of the churches, have sorely felt the burden. They have been obliged to stand between those painfully needing assistance, and those who have found it more difficult to give than ever before.

We have had our share of this sort of trial. It is a great satisfaction, however, to be able to say that the last two or three months have brought us some measure of encouragement and relief. It has been encouraging to find that the work of the Union has not been forgotten by the churches that have heretofore contributed. They are quite generally sending their contributions, only that, necessarily in many cases no doubt, they are much smaller than the average. With the improved prospects for business, there is good reason to hope that the work of aiding the church-building movement will receive a new impulse.

Nor has this trying season of straitened resources been wholly without advantages. The necessity, on the part of the Union, of withholding aid from churches that have been asking urgently for help, has (1) made more apparent the value—the absolute indispensableness—of the assistance which it is the special business of the Union to afford. It has (2) enabled the Union to reduce its pledges from an amount too much beyond the resources actually in hand, to a comparatively low figure; so that it is ready, with better times, to work to greater advantage. It has (3) had the effect of checking a tendency among the churches needing houses of worship, to attempt to build *before they were able* to do it with such help as the Union could give, and so involving themselves in distress and sometimes serious loss. We are confident that in all these ways the providence of God has been bringing good out of serious trials.

Let all concerned, then, thank God and take fresh courage. Let every pastor, who can move his church to help the Union, do it *with a will.* If any churches have made their collections, and have not forwarded them, it will be a great favor if they will send them to the treasurer at once. As fast as funds are received the money is paid over to the churches whose houses are finished. Nothing is needed but the generous and hearty co-operation of all concerned to cause the work of planting churches on permanent foundations to go prosperously forward.

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.

Office, No. 32 Cong. House, Boston.

Money may be sent either to the Treasurer, in Boston; or to Rev. CHARLES P. BUSH, D.D., 39 Bible House, New York.

In reply to our article, published some months since in *The Home Missionary*, relating to the small income reaching our Treasury from the Western States, we have received a letter from a friend in the West, in whose knowledge and Christian candor we have the utmost confidence, and who very fully presents the other side of the subject. We certainly have no wish to do injustice to any one, in our treatment of this topic, and we will therefore give the remainder of our page to our friend in the West.

"In *The Home Missionary* for December, you speak kindly of Wisconsin, but as it seems to me, do our neighbor and true yoke-fellow, Illinois, a little injustice, which your kind recognition of us may make it my privilege to suggest to

you; and I am sure that you will be glad to do and to think what is fair. . . . .

"Illinois has 242 Congregational churches; Connecticut has 295. Illinois churches average 93 members; Connecticut churches average 197 members; that is, as a rule, Connecticut churches can *give help* and Illinois churches *need help*. . . . Now are these Illinois churches doing less than their part for Christian education? They have to provide for the present and the future of a great State. They have entered upon the work with an enthusiasm of which such a man as Mr. Moody is an example. They have laid some broad foundations, not broader, I think, than the prospect of their field justifies, or than is justified by the present first fruits. In your line of things, they have to show Illinois College, Knox College, and Chicago Seminary, to say nothing of Wheaton and their portion in Beloit. . . . . I do not think they have gone beyond what was their duty to do; nor in doing, have they wished themselves eased and other men burdened. For their great work, the Theological Seminary, by far the greater part of the funds have been drawn from the West. Indeed, the Seminary has never received help from your Society as such. I, for one, was glad, when a spirit of independence, which though honorable, may have been excessive, yielded to that necessity which civilizes us all, so far as to ask help of the American Education Society in aid of students; but I do not think that there is any disposition to fall back upon "beneficiary" laziness. The Illinois men want to do all they can do. . . . But their largest churches are still staggering under the burdens entailed by the Chicago fire; the resources of their Seminary have been so crippled that they have to put forth extra efforts for its help. All their churches, large and small, have had to build their houses of worship and there own houses, in this generation, and as I see what they have done and are doing, while I am proud of Connecticut, where I was born, and of Massachusetts when I grew up, I must also rejoice, and so must you, in such a State as Illinois, to take up their work, and carry it on toward the "South Sea," where the charter bounds New England. And I do not think that upon any just comparative estimate, Illinois is liable to the charge of deficiency, either in will or in work.

"As for the future, I can assure you that the brethren there as well as here, desire to be and to work in the best and kindest relations. The Secretary of the Western Education Society writes me, that he 'trusts we shall now be able to make some arrangement with the American Education Society, honorable and satisfactory to all the churches.' I think you will find them ready to meet this matter cordially."

We have not been able to give the whole letter, without passing beyond the space allotted to us in these columns, but the parts given will fairly represent the spirit and tenor of the whole; and we cannot but cordially reciprocate the sentiments so honestly and fairly uttered. We have a strong desire to see our whole Congregational field so organized and woven together, in this department of ministerial education, that there shall be a largeness, a dignity, a force in our work, to which we have not yet attained.

Appointments in February, 1877.

Not in commission last year.

Rev. David B. Gray, Oregon City and Mt. Pleasant, Or.
Rev. John W. Brier, Suisun City, Cal.
Rev. Joseph Lanman, Woodland, Cal.
Rev. Luther H. Meade, Clayton, Cal.
Rev. Edward Cleveland, Burlington, Kan.
Rev. B. S. Crosby, Wellsville, Beech Jack and Rock Creek, Kan.
Rev. William T. Hayward, Independence, Kan.
Rev. Frank McConoughey, Sterling, Kan.
Rev. Elbridge W. Merritt, Russell and Hayes, Kan.
Rev. Edwin E. Webber, Seneca, Kan.
Rev. Joseph Chandler, Glencoe, Round Grove and Collins, Minn.
Rev. Thornton A. Mills, Maine, St. Olaff, Pomme de Terre and Pelican Lake, Minn.
Rev. Newton T. Blakeslee, Rockwell and Chapin, Iowa.
Rev. Orson C. Dickerson, Garden Prairie, Kelly and Boonsboro, Iowa.
Rev. Samuel D. Breed, Kalamo, Mich.
Rev. Samuel B. Feemster, Almartha and Northfork, Mo.

Re-commissioned.

Rev. William H. Cross, Riverside, Cal.
Rev. James T. Ford, San Bernardino, Cal.
Rev. Joseph H. Merrall, Dutch Flat, Cal.
Rev. John T. Wills, Haywards, Cal.
Rev. Lanson P. Norcross, Black Hills, Dak.
Rev. Harmon Bross, Crete, Neb.
Rev. Wallace Bruce, Scribner and Glencoe, Neb.
Rev. H. Henry Sallenbach, Lincoln, Neb.

Rev. Christian F. Veitz, Crete and vicinity, Neb.
Rev. Alanson Bixby, Oswego and Dora, Kan.
Rev. George O. Blake, Iowa Union, Phillipsburg, Long Island and Plum Creek, Kan.
Rev. Charles A. Richardson, Cottonwood Falls, Elmdale and out-station, Kan.
Rev. Oscar J. Shannon, Emporia, Kan.
Rev. Frederick M. Van Slyke, Paola and out-station, Kan.
Rev. John Vetter, Sedgwick, Kan.
Rev. Chauncey D. Wright, Blue Ridge, Petersville, Cooper's and Lowell, Kan.
Rev. Samuel G. Wright, Bavaria and Brookville, Kan.
Rev. George Johnson, Sterling and Buford, Minn.
Rev. Harmon B. Tuttle, Worthington, Minn.
Rev. Frank N. Walcott, Breckenridge, Benson and Wild Rice, Minn.
Rev. Oliver Emerson, Elk River, Preston, Sterling, Bryant and Fairview, Iowa.
Rev. Evan H. Martin, Ogden, Iowa.
Rev. James D. Mason, Forest City and Ellington, Iowa.
Rev. Reuben R. Wood, Clear Lake, Iowa.
Rev. Leman N. Barber, Olive, Robinson and out-stations, Mich.
Rev. John J. Bunnell, Eastmanville and Allendale, Mich.
Rev. William L. Camp, Hudsonville, Grandville, Jamestown, Lowing, Dewey District and out-stations, Mich.
Rev. Nicholas Neerken, Nunica and Fruitport, Mich.
Rev. Porter B. Parrcy, Three Oaks, Mich.
Rev. Solomon Snider, Coral, Mich.
Rev. Richard R. Davies, Cameron and out-stations, Mo.
Rev. Stephen G. Elliott, Marionville, Aurora, Republic and out-stations, Mo.
Rev. John Schaerer, LaGrange and Midway, Mo.
Rev. Edward P. Wheeler, Wilmette, Ill.
Rev. Seth M. Wilcox, Lincoln, Ill.
Rev. Luman P. Rose, East Gilead, Bethel and Orland, Mich.
Rev. Henry M. Daniels, Dallas, Texas.
Rev. William James Woodhaven, N. Y.

Receipts in February, 1877.

MAINE—$2.00.

Jackson, John McKinley,	$1 00
South Berwick, A Friend,	1 00

NEW HAMPSHIRE—$183.00.

Bedford, B. Nichols,	10 00
Bristol, Mrs. A. M. Cavis, $20; A Friend, $20, by S. Cavis,	40 00
Concord, A Friend, by L. D. Stevens, Treas., N. H. M. S.,	40 00
A Friend of Missions,	5 00
New Hampshire, A Friend,	20 00
Wakefield, Mrs. S. W. Roberts, by Rev. G. O. Jenness,	10 00
Warner, Sarah H. Sargent,	2 00
Winchester, Asahel L. Jewell, $5; Mrs. A. L. Jewell, 50c.; H. Jewell, 50c., by Mrs. L. Saber,	6 00

VERMONT—$176.30.

Brattleboro, A Friend, to const. Mrs. E. H. Emerson a L. M., by C. F. Thompson,	30 00
C. B. Rice, $30; G. L. W., $10,	40 00
Castleton, by Rev. E. T. Hooker,	37 25
Chester, Dr. J. N. Moore,	10 00
Lunenburg, W. W.,	1 00
St. Johnsbury, North, by E. A. Walker,	24 00
Waterbury, L. Hutchins,	25 00
West Townshend, by C. F. Thompson,	9 05

MASSACHUSETTS—$5,919.40.

Mass. Home Miss. Soc., by C. Demond, Treas.,	3,000 00
Berkley, E. Dean, $15; Two Friends, $10, by A. E. Dean,	25 00
East Hampton, Mrs. E. G. Williston,	100 00
Lawrence, Lawrence Street, by Rev. J. Coit,	100 00
Lenox, T. Post,	5 00
Northampton, Edwards Sabbath-school, $25; A Friend, $1, by A. D. Sanders,	26 00
North Andover, A Friend,	40
Petersham, A Friend,	40
Sheffield, First, by T. C. Wickwire,	8 00
Shrewsbury, C. V. Newton,	60
Spencer, A Friend,	2 00
Ware, Legacy in full of Orrin Sage, by W. and W. S. Hyde, Exs.,	2,500 00
Warren, by S. P. Robbins, to const. W. P. Canning and F. E. Nichols L. Ms.,	60 00
Webster, First, by D. Perry, to const. Miss Mary Brown a L. M.,	40 00
West Springfield, Ladies' Benev. Assoc., First, by Mrs. S. A. Bagg, freight,	2 00
Worcester, A Friend,	50 00

RHODE ISLAND—$1,027.57.

Providence, Beneficent, by J. W. Taft,	86 57
Central, by M. R. Torrey,	941 00

CONNECTICUT—$7,832.28.

Received by F. T. Jarman:		
Madison. A few individuals, to const. W. F. Chittenden and A. A. Dowd L. Ms.,	$75 00	
New Haven, Ch. of the Redeemer,	3 00	
Dwight Place Ch., A Friend,	5 00	
Third,	16 82	
Northford,	26 75	
		126 57
Cheshire, A Friend,		2 00
Guilford, Third,		4 20
Hartford, On account of Legacy of Lawson C. Ives, by N. Shipman, Adm.,		5,556 06
On account of Legacy of Marinus Lord, by C. E. Gross, Adm.,		1,000 00
South, Elizabeth, A Friend of Missions, by W. L. Squire, of which $30 to const. E. D. Tiffany a L. M.,		400 00
Lakeville, Mrs. M. H. Williams,		10 00
Morris, by Rev. E. Leonard, freight,		3 00
New Hartford, Sabbath-school of North, by Rev. F. H. Adams,		13 00
New Haven, Atwater Treat,		150 00
New London, L.,		10 00
Norwich, Second, G. Kinney, by C. M. Coit,		30 00
Oxford, E. N. Buckingham, by S. E. Blair,		10 00
Putnam, A Friend,		20 00
Sharon, First, A Friend, by Rev. A. B. Bullions,		10 00
Stamford, George Fox,		5 00
Stonington, Second, of which $50 "In memory of honored parents," by Rev. H. B. Elliot,		145 00
Stratford, Ladies' Sew. Soc., by Mrs. R. W. Bunnell, freight,		3 00
Unionville, James A. Smith,		50 00
West Haven, Mrs. E. C. Kimball,		10 00
West Winsted, J. R. Alvord,		10 00
Second, by J. Hinsdale,		161 79
Wethersfield, E. R.,		50 00
Wilton, mon. con., by Rev. S. J. M. Merwin,		10 00
Winchester, by P. A. Bronson,		22 66
Winsted, C. H. Blake, $10; Mrs. M. A. Mitchell, $10,		20 00

NEW YORK—$9,775.00.

Received by Rev. J. C. Holbrook, D. D.:		
Onondaga Valley, W. Sabine,	$5 00	
Sinclairville,	12 00	
		17 00
Albany, First, by W. Gould, Jr.,		220 02
Auburn, On account of Legacy of J. S. Seymour, by H. Woodruff, Ex.,		7,000 00

Brooklyn, On account of Legacy of Lewis Chichester, by J. N. Stearns and C. B. Wadsworth, Exs., $300 00
A Friend, $50; Mrs. Belden, $5; Mrs. L. M. B., $3; Mrs. E. E. Chapin, $1, 59 00
Fulton, J. C. Gillespie, to const. him a L. D., 300 00
Gaines, L. A. Sanford, 5 00
Gilbertsville, Prof. A. Wood, 15 00
Hopkinton, by Rev. H. H. Waite, 10 00
Jamesport, by D. Warner, 10 00
Java, A Friend, to const. Rev. O. M. Smith, M. L. Twiss and W. Chaney L. Ms., 100 00
Keeseville, Mrs. C. Andrews, 1 00
Lockport, $30 96; Sabbath-school, $75, by J. A. Ward, 105 96
Madison, by Rev. G. Hardy, 4 00
Moravia, First, by L. Stoyell, 17 00
New York City, Broadway Tabernacle, by J. H. Woolburn, in part, of which $100 from J. L. Bremer, to const. him a L. D.; $100 from F. P. Schoals, to const. F. A. Palmer a L. D., $100 from J. Talcott, to const. him a L. D., 1,487 97
Received from S. S. Jocelyn and J. B. Coleman, Trustees of Elijah Withington, 40 00
Mrs. Parker, $25; A Friend, $10; J. Endicott, $10, 45 00
New York Mills, Welsh, by Rev. T. M. Owen, 5 85
Norwich, H. L. Ward, 5 00
Oswego, Sabbath-school of the First, by H. L. Hart, 9 70
Rochester, A. Beebe, 5 00
Sag Harbor, A Friend, 5 00
South Canton, by Rev. A. S. Shafer, 6 00

NEW JERSEY—$33.00.
Bloomfield, Miss F. Ufford, $1; Mrs. H. Coe, $22, 23 00
Newark, Mrs. E. J. Roll, in full, to const. her a L. D., 10 00

TENNESSEE—$16.50.
Memphis, First, by Rev. W. B. Millard, 16 50

OHIO—$780.00.
Cleveland, A Friend, 5 00
Elyria, Artemas Beebe, by H. Ely, to const. Mrs. P. Beebe and A. Beebe, Jr., L. Ds., 500 00
Marietta, Young Ladies' Miss. Soc., by Mrs. A. M. Eckett, 25 00
Tallmadge, Bequest in part of Fowler F. Penn, by Miss E. Fann, 240 00
Rev. L. Shaw, 10 00

INDIANA—$80.00.
West Creek, Lake Prairie, Ind. Presb. Ch., by E. N. Morey, of which $30 from Abial Gerrish, to const. J. H. Little a L. M., and in full to const. D. Ames a L. M., 50 00
Elisa D. Gerrish, to const. Adelia Freed a L. M., 30 00

ILLINOIS—$725.90.
Received by Rev. E. K. Whittlesey:
Lee Center, $22 25
Mendon, 24 20
Peoria, 200 00 — 246 45
Aurora, A Lady Friend, 5 00
Avon, Friend E. C., 10 00
Beecher, by Rev. J. F. Smith, 19 00
Bone Gap, by C. Rice, 35 00
Buda, by W. Randall, 22 00
Bunker Hill, by S. S. Clark, 51 68
Chesterfield, by Rev. E. Loomis, 12 00
Chicago, H. A. F., 15 00
Crystal Lake, by Rev. S. S. Hay, 10 00
Dover, add'l, by T. W. Nichols, 2 79
Earlville, by R. O. Dupee, 22 50
Hampshire, by Rev. S. E. Willing, 2 00
Illinois Home Miss. Soc., Elgin, First, by C. E. Dickinson, 36 48
Jacksonville, C. A. Mack, 1 00
Lawn Ridge, Mrs. A. Crawford, 5 00
Lyonsville, by Rev. J. C. Armstrong, 11 00
Malta, by Rev. O. H. Wheeler, 7 75
Mendota, by W. Blakeslee, [illegible]
Morrison, First, by J. N. Baird, [illegible]
Payson, by D. E. Robbins, of which $100 to const. Rev. S. A. Wallace a L. D., and $50 from E. Seymour, 1[illegible]
Plainfield, by J. Hagar, [illegible]
Quincy, Joshua Perry, [illegible]
Rochelle, Miss Charlotte E. Smith, Avalis of a gold chain, [illegible]
Sandwich, by S. B. Stinson, to const. Rev. G. W. Crofts a L. M., [illegible]
Wethersfield, Mrs. A. B. Kellogg, [illegible]
Wyoming, Rev. W. Walters, [illegible]

MISSOURI—$20.20.
Received by Rev. R. West:
Brookfield, $6 00
California, 3 00 — [illegible]
Amity, by Rev. J. P. Field, [illegible]

MICHIGAN—$81.87.
Dowagiac, First, by H. Bigelow, [illegible]
Genesee, $14.30; Mt. Morris, $5, by Rev. J. C. Thompson, [illegible]
Hopkins, First, by B. Lane, [illegible]
Litchfield, Ladies' Miss. Soc. of First, by Mrs. E. L. Murray, [illegible]
Mattawan, add'l, by Rev. J. H. Williams, [illegible]
Memphis, by Rev. W. P. Russell, [illegible]
Nunda, by Rev. N. Neerken, [illegible]
Stanton, by Rev. L. F. Spelman, [illegible]

WISCONSIN—$309.48.
Received by Rev. H. A. Miner:
Beloit, First, Ladies' Miss. Soc., $35 00
Second, 29 25
Clinton, 31 89
Madison, add'l, 4 19 — $1[illegible]
Bird's Creek and Pleasant Hill, Presb. Ch., by Rev. A. Pinkerton, [illegible]
Clinton Junction, Ladies' Miss. Soc., [illegible]
Delafield, Welsh Tabernacle, $6.52, Bark River, $6.05, by Rev. E. Jones, [illegible]
Durand, by Rev. A. Kidder, [illegible]
East Troy, $4.97, La Fayette, $4.25, by Rev. A. W. Curtis, [illegible]
Emerald Grove, $2.70, Johnstown, $3.30, by Rev. R. Miller, [illegible]
Friendship and New Chester, add'l, by Rev. P. R. Staples, [illegible]
Genoa Junction, and Richmond, Ill., by Rev. F. J. Douglass, [illegible]
Green Bay, First Presb. Ch., by Rev. W. Crawford, [illegible]
Hartland, add'l, by Rev. J. Fassett, [illegible]
Ithaca, $9; Sextonville, $6, by Rev. S. Spyker, [illegible]
Mukwanago, $7, Rochester, $6; Wauwatosa, $16, by Rev. L. Capp, [illegible]
Ballantry, A Friend, [illegible]
Shullsburg, by Rev. G. S. Biscoe, [illegible]
Stockbridge, by Rev. F. Herbrechter, [illegible]
Warren, by Rev. Q. L. Dowd, [illegible]

IOWA—$444.07.
Received by Rev. R. Adams:
Bellevue, Woman's Miss. Soc., $5 50
Central City, add'l, 32 00
Osage, Woman's Miss. Soc., 10 50
Otho, Rev. P. Fawkes and wife, 5 00
Sherrill's Mount, Woman's Miss. Soc., 3 50
Toledo, 25 00
Webster City, add'l, 6 50 — $[illegible]
Belmond, $5.70; Clarion, $3.45, by Rev. J. D. Sands, [illegible]
Burr Oak, and Lenora, Minn., by Rev. G. Sterling, [illegible]
Carroll, by Rev. G. W. Palmer, [illegible]
Cedar Falls, by Rev. C. Gibbs, [illegible]
Clear Lake, by Rev. R. R. Wood, [illegible]
Dubuque, German, by Rev. H. Ficke, [illegible]
Eldora, by C. McK. Duren, [illegible]
Elkader, by Mrs. H. H. Carter, [illegible]
Farmersburg, $6.74; Garnavillo, $7.70, by Rev. H. C. Downs, [illegible]

Fontenelle, by Rev. A. W. Archibald,	$7 00
Genoa Bluffs,	21 60
Gilman, by S. J. Buck,	2 50
Gomer, Welsh, by Rev. W. D. Pryce,	12 64
Gowrie, by Rev. D. G. Yonker,	3 00
Green Mountain, by J. C. Hopkins,	25 50
Hampton, Woman's Miss. Soc., by **Rev.** W. H. Barrows,	5 00
Lansing Ridge, Ladies' Soc. of German Ch., by Rev. P. Weidmann,	6 25
Lawler, $16.32, Wauconda, $18.61, by **Rev. H. Lees,**	34 93
Monona, by Rev. W. S. Potwin,	16 75
Monroe and Otley, by Rev. C. C. Harrah,	9 20
Sabula, First, by Rev. J. Alderson,	15 00
Spencer First, by Rev. W. L. Coleman,	25 25
Winthrop, by Rev. E. G. Carpenter,	3 90
MINNESOTA—$117.38.	
Afton, $13.15, Lakeland, **$4.65, by Rev.** A. D. Roe,	18 00
Alexandria, First, by Rev. **W. W. Norton,**	18 00
Belle Prairie and Little **Falls, by Rev. D.** W. Rosenkrans,	5 50
Brainerd, First, by Rev. C. A. Conant,	6 50
Claremont, $1.80; Dodge Center, $2, by Rev. F. McCraken,	3 80
Fergus Falls, First, by Rev. G. A. Hood,	10 55
Hartland, by Rev. W. Fisk,	5 00
McPherson, by Rev. R. S. Armstrong,	10 00
Maeppa, by F. Pearson,	10 50
Paynesville and Union Grove, by Rev. T. R. Wilkinson,	6 00
Winona, First, by J. C. Blake,	25 43
KANSAS—$184.68.	
Altoona and Neodesha, add'l, by Rev. E. A. Mirick,	1 90
Antelope, by Rev. J. Brunker,	2 00
Atchison, by Rev. F. T. Ingalls, to const. Mrs. C. M. White a L. M.,	34 15
Bethany, $2; Osborn, $6; Rosevale, Chris. Assoc., $3, by Rev. R. B. Foster,	11 00
Bloomington and Stockton, by Rev. J. K. Eckman.	3 60
Blue Ridge, by Rev. C. D. **Wright,**	2 50
Cottonwood Falls, $5, **Kindale, $4.20;** Prairie Hill, $7.73, by **Rev. C. A. Richardson,**	16 93
Dover, $2; Maple Hill, 65c., by Rev. A. Matson.	2 65
Fort Scott, First, by Rev. **E. C. Evans,**	7 00
Geneva and Neosho Falls, by Rev. **J. Phillips,**	26 25
Milford, by Rev. E. Skinner,	29 00
Muscotah, $17, New Malden, **$18.25, by** Rev. L. Pomeroy,	35 25
Reading, by Rev. W. P. Ealer,	3 00
Stranger and Tiblow, by Rev. **L. Newcomb,**	1 05
Valley Falls, First, by M. P. Hillyer,	10 00
NEBRASKA—$74.20.	
Avoca, H. R. Churchill,	5 00
Chapman, by Rev. A. Fitch,	3 75
Highland, $7, Wilber, $3, by **Rev. F.** Alley,	10 00
Milford, by Rev. H. A. French,	3 45
Red Cloud, by Rev. A. Maxwell,	25 00
Salem, First, by Rev. J. A. Jones,	5 00
Strahlburg, Pilgrim, by Rev. C. Secombe,	10 00
York, by Rev. C. S. **Harrison,**	12 00
COLORADO—$41.10.	
Denver, by Rev. J. M. **Sturtevant, Jr.,**	11 60
Rev. P. B. Perkins,	15 00
Longmont, First, by Rev. **M. K. Holbrook,**	14 50
CALIFORNIA—$318.25.	
Fort Jones, by Rev. R. **Graves,**	18 25
Petaluma, Miss M. L. Newcomb, by L. S. Ward,	300 00
OREGON—$10.00.	
Albany, $5. Rev. **H. W. Stratton, $5,**	10 00
WASHINGTON TERRITORY—$5.00.	
Semiahmoo, by Rev. **W. M. Stewart,**	5 00
HOME MISSIONARY,	48 50
	$26,158 68

FOR SUNDAY-SCHOOL WORK.

Orleans, Mass., Sabbath-school, **by Rev. E. C. Harwood,**	$12 50
Providence, R. I., Pilgrim, by R. Knight,	30 00
Goshen, Conn., by H. P. Merwin,	9 00
Middletown, Conn., Sabbath-school of the First, by C. A. Boardman,	31 68
Norwich, Conn., Broadway Sabbath-school, by W. R. Bornham,	50 00
West Stafford, Conn., Sabbath-school, by D. Dimmick,	5 00
Ill. Home Miss. Soc., Elgin, First, by C. B. Dickinson,	3 22
Grand Haven, Mich., Sabbath-school of First, add'l, by Rev. J. V. Hicknott,	50
Port Huron, Mich., First, by A. Fish,	43 25
Rosendale, Wis., Sabbath-school, by Rev. F. B. Doe,	10 45
	$196 55

Donations of Clothing, etc.

Amherst, Mass., Mission Circle of College Ch., by Mrs. M. W. Crowell, two boxes,	$183 00
Ladies' Benev. Soc. of **First Ch., by Mary** J. Cooper, box and cash,	190 00
Bethlehem and Morris, Ct. **Ladies, by Rev.** S. Leonard, bbl.,	52 25
Danbury, Ct., Ladies' of **First Ch., by Rev.** J. J. Hough, bbl.,	104 00
Denver, Col., Ladies, box,	190 00
Gloversville, N. Y., "We Girls," by **Katie L.** Burrill, bbl.	
Keene, N. H., Ladies of Second Ch., bbl.,	92 00
New Britain, Ct., Ladies' Benev. Soc. of South Ch., by Ellen R. Camp, box and cash,	170 00
New Haven, Ct., Ladies of Third Ch., by Mrs. H. Beetle, two boxes,	182 00
Ladies' Benev. Soc. of North Ch., by Miss Julia E. Ufford, box,	168 00
New York City, State Charitable Aid **Assoc.,** by Miss H. S. Hoobins, box books.	
Norfolk, Ct., Rev. J. F. Gleason, box,	200 00
North Beverly, Mass., box and bbl.,	60 00
North Cornwall, Ct., Ladies' Sew. **Soc., by** Rev. O. N. Fitch, box,	72 55
Norwich, Ct., Ladies' H. M. Soc. of Broadway Ch., two boxes,	622 96
Providence, R. I., Ladies, by M. J. Fuller, box and bbl.,	300 00
Ridgefield, Ct., Ladies' Benev. **Soc., by Mrs.** W. O. Seymour, Sec., box,	140 00
St. Louis, Mo., Ladies' Benev. **Soc., by Mrs.** C. L. Goodell, box,	153 75
Stratford, Ct., Ladies' Sew. Soc., by **Mrs. R.** W. Bunnell, bbl.,	93 00
West Springfield, Mass., **Ladies' Benev.** Assoc. of First Ch., by Mrs. Susan A. Bagg, bbl.,	50 00
West Taunton, Mass., Willing **Workers,** by R. B. Bush, bbl. and freight,	67 00
Williamstown, Mass., Ladies' **Benev. Soc.,** by Miss Abbie Mather, bbl.,	65 00

Receipts of the New Hampshire ***Missionary Society,*** *in* ***February,*** **L. D. Stevens,** ***Treas.***

Alstead Center,	$10 00
Bristol, for A. H. M. S.,	2 33
Concord, A Friend, for A. H. M. S.,	40 00
Epping,	30 60
Hanover,	26 73
West Concord,	14 39
Winchester,	4 57
	$127 62

Receipts of the Massachusetts Home Missionary Society, in February, **Charles Demond,** ***Treas.***

Acton,	$35 00
Ashby,	11 00
Ashfield, Home Miss. Soc., by Mrs. C. Hall,	30 00
Attleboro, West, by A. H. Robinson,	12 00
Boston, Mt. Vernon, Mrs. E. C. Parkhurst,	10 00
Olivet, by F. R. Jewett,	41 00

Vine Street, mon. con.,		$10 00
A Lady,		5 00
M.,		80 00
Bradford, First, by N. Hatch,		94 75
Buckland, by H. L. Wakefield,		17 00
Buffalo, N. Y., T. D. Demond,		10 00
Cambridge, Class in S. S. of Shepard,		4 00
Charlemont, East, by Rev. W. Newell,		21 00
Conway, to const. Mrs. Martha Abell, Mrs. Francis Boylen and C. Batchelder L. Ms.,		100 00
Cummington, West,		10 00
Dartmouth, South,		38 63
Dedham, First, by W. Van Wagener,		202 84
Deerfield, South, by C. A. Stowell,		5 00
Douglas, A Friend,		50 00
Ch. and Soc.,		11 00
East,		69 45
Edgarton, J. W. Coffin,		5 00
Fairhaven, Mrs. R. P. Wilcox,		3 00
Fitchburg, Calvinistic, by A. S. Dole,		13 25
Foxboro, by H. Carpenter,		51 24
Franklin Co., A Friend,		5 00
Georgetown, Memorial, add'l,		5 00
Hadley, First, Sabbath-school,		12 25
North, by J. C. Howe,		5 02
Hampden Benev. Assoc., Charles Marsh, Tr.:		
Agawam,	$36 84	
Blandford,	10 00	
Feeding Hills, add'l,	2 00	
Springfield, First,	104 65	
Olivet,	190 94	
L. L., jr.,	2 00	
Ira Merill,	10 00	
Westfield, First,	69 69	
Second,	11 50	
		457 32
Harvard, J. N. Willard,		5 00
Harwichport, Leonard Robbins,		5 00
Haverhill, Center, by E. Kelly,		45 00
A Friend,		10 00
Edward M.,		5 00
Huntington, First, by C. H. Kirkland,		2 15
Lancaster, S. S., by E. W. Bread,		50 00
Leicester, First, by C. C. Denny,		208 65
Leominster, by M. E. McDonnell,		56 10
Liberty, Mo., C. H. Gleason,		2 60
Lincoln, Ladies' Sew. Circle, to const. **Mrs. M. W. Russell a L. M.,**		76 00
Massachusetts, A Friend,		58 33
Merrimac, A Friend,		2 00
Milton, First,		12 70
A Friend,		5 00
Monson, Rev. D. N. Coburn,		5 00
A. W. Porter,		150 00
Newbury, First, by Jos. Little,		41 11
Newburyport, Legacy of **Miss Ann Tappan,** by L. O. Burrill, Ex.,		50 00
Newton, A Lady,		2 00
Northampton, W. K. Wright,		20 00
Norton, Trin., Mrs. Wheaton, to const. John R. Rogerson a L. D.,		100 00
Norwood, First,		18 00
Pepperell,		8 00
Portland, A Friend,		20 00
Raynham, North,		25 00
Royalston, First, add'l,		9 75
Second, by E. Patch,		8 00
South Hadley, First, mon. con., by J. Dickinson,		15 00
Somerville, R. W. Haines,		15 00
Springfield, South,		500 00
C. M.,		500 00
Taunton, Trin. (of which $75 from Dr. E. W. Jones), to const. himself a L. D.,		80 00
Winslow,		75 00
Templeton, by M. Chamberlain,		14 50
Mrs. Lydia Davis,		5 00
Truro, by Rev. E. W. Noble,		11 00
Ware, East, by W. Hyde, to const. John Lashua, A. F. Richardson, W. H. Cutter, Mary C. Yale, Lucie Richardson and Mrs. Geo. H. Coney L. Ms.,		504 89
Wellfleet, South, to const. J. F. Rich a L. M.,		30 00
Wellesley, L. B. H.,		10 00
Wenham, A Friend,		25 00
West Boylston, First, by R. B. Rice,		23 30
Westminster, First, by D. W. Hill,		[illegible]
Sabbath-school,		
Wilmington, Sabbath-school,		
Winchester, A Lady,		
Worcester, A widow lady,		
Yarmouth, by Rev. J. W. Dodge,		
Home Missionary,		
		$4,[illegible]

[Omitted from *January* receipts, in **March** mo.

Framingham, Plymouth, by C. Williams,	$36 21	
Fitchburg, Estate of Mrs. Francis **C. Hale,** by Dan'l Messenger, Ex.,	500 00]	

Donations of Clothing, etc., received at the off the Miss. Home Miss. Soc., Boston.

Amherst, North, by Mrs. D. W. **Marsh, barrel,**	[illegible]
Boston, bundle,	
Union, by Mrs. D. W. Job, **barrel,**	
Chelsea, Mrs. S. M. Peabody, **barrel,**	
Chicopee Falls, Ladies' Circle **of Second, barrel,**	[illegible]
Dalton, by Mrs. C. R. West, barrel,	[illegible]
Falmouth, North, by Mrs. J. M. Withrell, barrel,	
Fitzwilliam, N. H., by Mrs. J. Colby, barrel,	
Greenboro, Vt., Mrs. L. S. Potter, barrel,	
Hinsdale, by Mrs. C. J. Kittredge, barrel,	
Hopkinton, by Mrs. E. I. Jenks, barrel,	
Limington, Me., by Rev. R. D. Osgood, bundle,	
Newburyport, Belleville, Mrs. C. W. Fiske, barrel,	[illegible]
Newton Center, First, by Mrs. H. S. Conants, two barrels,	[illegible]
North Brookfield, by **Mrs. M. B. Nye, barrel,**	[illegible]
Peabody, by Mrs. H. B. **Robbins, barrel,**	
Pittsfield, by Mrs. R. W. **Adam, two barrels,**	[illegible]
Plymouth, Rev. S. W. Powell, bundle,	
Springfield, by Mrs. R. R. B. McClean, two barrels,	[illegible]
Taunton, Trin., barrel,	
West Brookfield, by **Emily S. Woods, barrel,**	
Whitinsville, barrel,	[illegible]
Winchester, Mrs. A. Chapin, furs,	

Receipts of the Connecticut Home Missio Society, in February, Walter W. Jacobs, *Tre*

Berlin, Second, "J. W.," by A. North,	[illegible]
Farmington, by Wm. Gay,	
Hartford, First, Bequest of Rev. Joel Hawes, D.D., by Wm. H. Miller,	
Lisbon, by Rev. R. M. Chipman,	
Lyme, by Rev. E. F. Burr, D.D.,	
Middletown, First, by H. E. Sawyer,	
Simsbury, by W. B. McLean,	
Thomaston, by F. Darrow,	
West Hartford, Estate of Abigal Talcott, by Calvin Day, Trustee.	
West Stafford, by Rev. A. G. Fitz,	
	[illegible]

Receipts of the Ohio Home Missionary Societ February, F. C. Sessions, *Treas.*

Cincinnati, Columbus,	[illegible]
Columbus, First, in part by **F. C. Sessions,**	[illegible]
Granville, H. L. Bancroft,	
Kent, add'l, by J. L. Cooke,	
Mt. Vernon, by W. Turner,	
Oberlin, First, add'l, by H. **Hulburd,**	
Sandusky, by J. B. Davis,	
Seville, L. W. Strong,	
Tallmadge, by Horace Foot,	[illegible]
Troy, by Rev. E. D. Taylor,	
Received by Rev. Dr. Wolcott, Sec.:	
Aurora, by Rev. C. L. Hamlen,	
Coolville, by Rev. A. Brown,	
Edgerton, by J. H. Newman,	
Four Corners, by C. B. Cook,	
Ravenna, by F. W. Collin,	
Youngstown, Welsh, by Rev. J. M. Thomas,	
Alleghany City, Pa., Rev. J. Ablett,	
	[illegible]

THE

HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1877.

Go, ... PREACH THE GOSPEL.—*Mark* xvi. 15.
How shall they PREACH, except they be sent?—*Rom.* x. 15.

VOL. XLIX.

NEW YORK:
THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE.
1877.

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PUBLIC LIBRARY
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NEW YORK.

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The Home Missionary.

Go,.... .....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. L. MAY, 1877. No. 1.

MORE FROM OUR BLACK HILLS MISSION.

UNDER date of March 16th, MR. NORCROSS writes from Deadwood, as follows:

WHEN men build a dock in the harbor, sometimes the derrick works for months in sinking the piles for the foundation under water where they are not seen. To a stranger no progress appears to be made, but most essential work is done. So, if my report shall show small *apparent* results, it may represent no little toil, self-denial, and prayer, the fruit of which may be gathered in good time.

THE PROSPECT.

As the spring advances, the signs of promise are very flattering. People are coming—miners, adventurers, speculators, business men, professional men; and I am sorry to have to add that gamblers and roughs will soon pour in on us. The "hard times" drove out much of this worthless element, but the revival of business and re-opening of mines will draw them back again. A good many families have arrived, but I suppose nothing like the number that May, June, July, and quite likely the entire summer and early fall months, will send to us.

I hear that capitalists are coming in, and that stamp and smelting mills are on the way. Four or five small ones are already in operation near by. A good deal of building is going on in all directions, with dams and flumes for mining purposes, and there is activity in all the gulches up and down the mail line. I think no doubt can exist of a large increase to our population before next winter. Sanguine ones predict 75,000 to 100,000; but I see no reason why it may not be increased from 20,000 to 30,000, *i. e.*, in the whole Black Hills country.

THE MINES.

These are rich beyond all doubt. In fact I am becoming more and more confident that this will prove a rich country in gold and silver deposits. You know I spoke cautiously at first, but I now think myself safe in saying that our mines are no "humbug." Still I sincerely wish that the actual facts could be known beforehand, by those who come. In the best mining country in the world not one in 10,000 will get great wealth. While perhaps one out of every 1,000 will get rich, one in 100 may get a competence, and one in ten, *something*. But nine out of every ten will lose everything. This means those who invest either time, labor,

or capital in mining claims on their own account. Of course the thousands who come to work in mines for hire, and as artisans and mechanics, will do measurably well.

A good, rich country will create a large labor market in every department of industry, so that of the success and growth of the country I feel pretty well assured. As to the mine owners, the same law of success and failure in their relative proportions will obtain here as in all mining countries.

THE COUNTRY.

You are aware that Congress has ratified the treaty which cedes back the Black Hills country to the jurisdiction of the United States. This means, practically, that we shall come once more under the sway of civil institutions, courts of justice, protection, taxes, etc. Most of the Black Hills proper will be included in the Territory of Dakota, unless Congress shall, at some subsequent time, create this country into a Territory by itself. I can see some strong reasons why this should be done. We are a mining people, with mining for our principal interest. This Dakota is not. So that if set off, we could probably do better for ourselves than Dakota may feel disposed to do for us. It is a long way to Yankton, the seat of government. It would make us more independent, make capital feel more secure in its investments, etc. On the other hand, taxes would be higher. There was great rejoicing when the news reached us that we were once more "back in the Union," as we term it. It means some better and swifter means of striking at and punishing lawlessness and crime than we have enjoyed. Heretofore our municipal and justices' courts have been a farce. It was hard to enforce judgments, or to collect lawful debts. Hence, capital has been justly cautious and timid. Disputes over boundaries, and mining claims, and city lots had no mode of settlement but the "might makes right" principle. Indeed, I wonder how we have got along as well as we have. We have paid full as much deference to our really illegal Mayor and Marshal "de facto," I suppose I should call them, as they could expect. Really no crime could be punished, for all grave criminal offenders had to be tried at Yankton. Permission had first to be obtained to send them there. This, with cost of transportation and delay and tedium of getting witnesses there did practically leave us without remedy. McCall, who murdered "Wild Bill," last summer, and who was hung at Yankton on the first of the month, is the only criminal out of the scores here that has really been tried and punished.

Last, but not least, we shall soon have a post-route and post-office, and quite likely a money-order office. How great a benefit this will be, one must have lived here to imagine.

Of our agricultural resources I can say but little. Such crops as we can raise must find a capital market, since we are so far from Cheyenne, or Sidney, or Fort Pierre. The Indians very likely will be troublesome out in the valleys, but I do not apprehend any serious disturbance within the Hills. Most of the rumors of Indian depredations are unfounded; but travel to and from the Hills may be attended with some risk, next summer. Government troops are near, but one hears little of them.

Since the 20th of January, the weather has been beautiful, without storm or wind throughout the entire month of February. Had it not been for the mud of the restless, uneasy, dirty town, I should have said, "This is Arcadia." Even ill-tempered March has behaved very well for her, so far. Eight weeks of serener sky and more brilliant sunshine, one will not have found, at this time of year, elsewhere in our broad country. Before that, we had a cold, stormy, bitter month of wintry weather.

TOWNS AND VILLAGES.

Deadwood must hold its chief position for a year to come, I think. The mines are not so rich here as at Gayville and Golden Gate; but our location and other advantages are such that the travel and freight will stop here. We must not abandon this point in our church work. For a month or two there may be a good deal of gulch mining done at Custer, while high water lasts. Whether it would pay to plant a church there, I think doubtful. It is too far away and costs too much for me to think of going there, while I have no horse. Bear or Bare Buttes is about fifteen miles from here. The mines are said to be rich, and there is quite a little settlement of stores, saloons, gambling-halls, and the like. Gayville, nearly two miles from here up Deadwood Gulch, and Golden Gate, half a mile still further on, are thriving places, likely to grow together and so become one. There are good mines there, and they are sanguine of outstripping us in population and business. They will grow and must be looked after by us. Crook City and Montana City now promise little, but the season has not fairly opened. Heavy snow-storms will yet visit us and impede operations. By June the mining season will fairly be open. We shall then know where the places of interest are likely to be. In a mining country it is difficult to predict beforehand "what a day will bring forth." Battle Creek, twenty-five miles east of Custer, attracts some notice.

MY WORK IN DEADWOOD.

The congregation is steadily growing, and the Sabbath-school increases in interest. I think we have all the indications of permanent vitality. Last Sunday was a stormy day, but nearly every seat was occupied. Many ladies do not come, because it is a carpenter's shop, full of tools, benches, littered with shavings, and the seats are uncomfortable. But I sincerely hope that we shall be in our new house a week from Sunday. A lady has offered to put us up a suitable room, and rent it to us for $40 a month, which I think we shall have no trouble in raising. This is the best thing we can do now. Money is close; we cannot buy a lot and get it recorded, as there is no properly organized city government; and then we do not know just what part of the town we should care to locate in next fall, when we can better secure both lot and means.

I feel that we have made progress this winter, in laying a good foundation. By my daily life, visits among the sick, and preaching of the Word, I hope good seed has been sown, that shall yet spring up and bear a plenteous harvest. It has been a winter of hardships and many trials, yet not without many pleasant, joyous hours. I am better for it, and thank God for putting me here, only wishing I were more earnest, more faithful.

I most earnestly hope you will still assist us to the extent of your power. I do not believe that you have a more important field under your care than this in the Black Hills. Would that your best man were in it, instead of poor me!

A MISSIONARY TRIP IN DAKOTA.

BY REV. STEWART SHELDON, GENERAL MISSIONARY.

On a recent missionary trip, in which I was favored by good fortune with the company of a young man, we were overtaken by night, and stopped at a farm-house far out on the prairie. It was a rude structure, with kitchen, pantry, bed-rooms, sitting-rooms, and parlor all in one! "Can we stay over night?" we asked of the kind man who met us very smilingly at the door and followed us out to the

road. Well, he would go in and ask his wife, who was not very well, and he hardly knew whether they could keep us or not. In a minute or two he returned, saying, "Drive in, and we'll do the best we can by you." Putting out our team, we went into the house, where was the good wife of the honest yeoman, with three little children, the eldest three years of age, and the youngest seven weeks. The three-year-old cared for the baby; now holding it in her lap, and looking like one baby holding another; then rocking it in the old-fashioned rocking-chair, and again toting it to the bunk at the other end of the room. She handled the little thing as if it were a young pup, while the mother busied herself with preparing supper for us. She dressed a chicken and cooked it; made an English cherry pie and baked it; and brought out from the oven light hot bread made from the flour after we entered the house! All this she did in double-quick time, and we were soon eating with a hearty relish. As the hour for sleep came, we were pointed to our humble couch, and after a mutual putting out of lights, we retired for the night, in one corner of the cabin, the family occupying an opposite corner. If all parties were as tired as I was, they were soon lost in the realms of Morpheus. But we were aroused, after a little, by the barking of dogs, the howl of the coyote, the patter of rain on the dirt roof, and by and by the dripping down of water into our faces.

A little later I had memorable experience of mud of the most sticky character. The compound was blue clay mixed with sand, grass and weeds, so that the wheels of my buggy soon became one solid mass, and absolutely refused to turn. For a number of rods my team hauled the wagon as a drag weight, the wheels being stationary as if dead-locked. Seeing no relief, and fearing something would break, I stopped, pulled off my overshoes and boots, put on my rubber boots, and jumped out to take a look at my mud-bound vehicle. But what could I do? Not a stick, or board, or anything of the kind was within reach. I felt like a soldier facing the foe, with no weapons of defense save his own strong arms. I thought I would try my foot, but the very first assault resulted in pulling off one of my boots. After a desperate stretch and a lusty tug, being barely able to get hold of the straps of the mired boot, I pulled it out, and took a step backward, when off came the other boot. Fishing out this in like manner, and tossing them both into the buggy, my only resource was to use my hands and feet, the latter well stockinged, the former bare and defenseless. Clawing and kicking for a while with all the vigor possible, I got off some of the sticky compound, climbed into the buggy, changed my socks (for I happened to have another pair in my satchel), and backed the team a little, in the hope of rolling off a big lump of clay, partly broken. Just here the two inside tugs of the harness unhooked, and I was obliged to plunge into the mud again to fasten them, nearly losing my boots a second time in the operation.

Having already splashed through about ten miles of partly frozen water, and now begirt with the very quintessence of mud, I was a beautiful specimen, surely. Never before had I got into such a plight. It was "perfectly awful," as young school-misses would say. But the trip resulted in the organization of a church of eighteen members, in a township of 500 people, where seven years before there was not a resident within a dozen miles. The people were mostly sturdy farmers, turning out to meeting and Sabbath-school, a hundred strong, whenever an opportunity was given.

There are diamonds in many a home missionary field, that need only polishing to shine with peculiar brightness. See that man of splendid physique, with sinews like steel, and muscles like hempen cord, standing six feet in his stockings, and gracefully bearing a hundred and eighty pounds avoirdupois. He looks like a king. As he rests from his farm work, while the tea is in preparation, the flute or

the organ is as much under his control as was the plow or the reaper that he has just left in the field. He is the life of the social circle, and not a child even escapes his notice. He leads the prayer-meeting in the absence of a minister, and is the soul of the Sabbath-school. Were he in the populous city, he would be foremost there as well. You say, in all justice, he was born to lead. His children are very like him. That daughter of fifteen years can herd and drive cattle almost equal to a Texan on his wild mustang. She can mount and ride a horse that many a man would feel was more than a match for him. See her on that little French roan, that bit and reins utterly fail to hold in check! She goes like the wind. Just twelve minutes, by the watch, and she has taken a circuit of three miles, remarking as she dismounts: "It was one of the best rides that I ever had!" The next moment she is at the organ, and her rich deep voice thrills you with its rare melody. "She is a queen, the belle of the town," you would say, to see her at the parish sociable. She is active in the Sabbath-school and at home, useful everywhere. Fancy work in the drawing-room, or culinary work in the kitchen, alike attest her skill. "Somewhat unpolished," many of you city folks might call these, yet are they jewels of the first water. And there are many like them, far out here at the front, away on these broad prairies, a dozen miles from the nearest post-office, where genuine lovers of nature may give free play to their emotions, and feel thoroughly at home.

Does it not "pay," to bring the gospel into the homes and hearts of such people as these, who are fixing their own indelible impress upon these young farming communities? Years hence, the contrast in character between the cared-for and the neglected settlements will show that these home missionary efforts were worth almost any conceivable outlay of money, labor and prayer. May no degree of "hardness of the times," no absorption in other things, no blindness to the peril and the opportunity, avail to lessen the noble liberality of our fellow-Christians at the East, to whom, under God, these new States and Territories owe such a debt of gratitude.

CHURCH ANNIVERSARY IN WISCONSIN.

BY REV. F. B. DOE, SUPERINTENDENT.

On the 22d of February, the church in New London, twenty-one miles west of Appleton, celebrated its twentieth anniversary. The church began small, in a new settlement on the Wolf river, under the care of our missionary, Rev. A. C. Lathrop, father of the present pastor, Rev. S. E. Lathrop. His successor was Rev. Stephen Peet, son of the first home missionary Superintendent in Wisconsin. That was a day of small things. The church struggled in the wilderness for many years. The people were poor. But for the Home Missionary Society they would not have lived a week; or rather they would not have been at all. I visited them more than once from Appleton, to help give them a resurrection unto life. It was difficult to keep the breath of life in them. Now New London is a thriving city, with two railroads, manufacturing interests, and an intelligent population. The Congregational church is the leading one; has been self-supporting for several years; has now a membership of one hundred and forty, fifty of whom were from the Sabbath-school, and a fine congregation. Among other good fruits from the planting of this home missionary tree, is a first class minister's wife, Mrs. ——, now laboring in Iowa. Very interesting papers were read on the history and work of the church, and addresses were made by your Superintendent and others. This

church furnished eight brave soldiers for the Union army, and four of its pastors were in the war. Woman's work in the church has a splendid record. On Friday we held a fellowship meeting of great interest. Neighboring ministers and delegates were present. From this vantage ground they now start out with brave hearts and brighter hopes for twenty years to come.

A young man in this New London church has a Sabbath-school of fifty pupils, five miles away. The scholars are Germans and poor. They have neither books nor papers. Whoever shall send them twenty Sabbath-school papers in English, and ten in German, will greatly encourage the young man and do much good. They may be addressed to Rev. S. E. Lathrop, New London, Wisconsin. This school is the only evangelical, saving influence in its neighborhood, and some of the children walk several miles to attend it.

I went from New London with Rev. O. P. Clinton to his appointments on the following Sabbath. We held a meeting on Saturday afternoon in Clintonville in the new chapel partly finished, not yet plastered. Sunday morning, February 21st, I drove eleven miles to Dupont, a new settlement, and preached to seventy-five, in a shanty called "the City Hall." When I told them that it was not certain that we could keep our missionary there, and furnish them preaching once every alternate Sabbath, on account of the condition of the treasury, there were sad hearts and earnest pleadings. We have no church there yet. In the afternoon, I preached in Clintonville, and we gave recognition to a church of ten members. It was a glad day to that waiting people. Several will unite at the next communion. I preached in the evening to a full house, and two persons put themselves on the Lord's side. So you see I drove twenty-two miles that day, preached three times, and organized a church, and was all right for a drive of forty-two miles the next day, through the mud. There is a mysterious charm about this heroic missionary work that makes one spring forward at the very sound of something difficult, and brings its own abundant reward. Mr. Clinton, the pioneer missionary of Northern Wisconsin, who has borne the Society's commission more than forty years, drives three hundred miles every month to meet his appointments, and is rugged, brave, and full of cheer. He says he would not exchange his missionary fields for the best city pulpit in the land. This kind of life is no hardship to him, but a perfect delight; and he is always successful. A self-regarding, delicate, whimpering, timid home missionary minister will not succeed, here nor elsewhere. He may be called, but he is not chosen. The Lord bless all his faithful and cheerful missionary servants in the great West!

THOSE MISSIONARY BOXES.

BY CINEREUS.

A FRONTIER missionary's wife communicated to me, a few days ago, the following interesting experience. I give it without note or comment, trusting it will interest your readers as much as it did me:

"I had been sick nearly a year, most of the time having to be lifted in and out of bed, and was not allowed to feel any care; but how could I help thinking? I knew that all the dry goods departments of the family were going to ruin, and in a few weeks we expected a new-comer, and had nothing ready for the dear little thing. It did seem to me so desolate. My husband's hands were so full with his parish and paper, that I felt I could not trouble him on the matter, and so, when he was away on his duties, my little twelve-year-old girl would put an extra

pillow under my shoulders, and I tried, a few minutes at a time, to stitch some little things. One day my husband said to me, 'Jennie, how are we fixed for things for the little one?' Then I broke down, and when he was gone had a real good cry.

"But the good Lord was caring for us, and just at the right time, Superintendent Roy—God bless him!—had sent our names to one of the Illinois churches, and we received such a kind, thoughtful letter from the ladies, telling me that 'they were *working* and *praying* for both mother and child; that as mothers they knew my thoughts, and I need not worry, nor attempt anything myself, for that within two weeks everything necessary would be provided; that they trusted I might be raised up again to my family, and that God might be so inexpressibly good to me as again to let me be a happy mother.' Oh, you do not know what a new life it put into me and my husband. It was such a kind, touching letter, it broke us both down, and filled us with such joy. It was as good as when the angel stood by Paul. I have often felt since, that had it not been for the prayers and kindness of those Christian sisters, mother and child would have passed away. The change in me was so marked, that a good Methodist sister, whose strength had often sustained me, said, 'Some one must have been praying for you, you are so much better.'

"In a little while the package came, and there was everything nice and beautiful; they were good enough for a princess; the dresses and little flannels so beautifully embroidered, and the stitching so carefully done, each stitch put in with love and thoughtfulness. And there were little things, even to the cake of clear transparent soap, for the little darling. I do so love beautiful things, that these gave me strength, and the promise of more to follow, for the rest of the family, so encouraged me, that I passed through it all, and God gave me such a beautiful boy, that we hardly knew whether the boy set off the clothes, or the beautiful garments the boy. I was indeed a proud and happy mother. As he grew, that love of the beautiful, that is a passion in father and mother, was fully developed in the boy. He would lie in the cradle, his face filled with delight, when our little housekeeper played on the organ. Stand with him before a beautiful picture, he would stop crying, and gaze with a far-off look in his grand sea-blue eyes. And when one of the most beautiful women who ever lived would come in and take him, he would feast himself on her smile, perfectly entranced with her, as she was with him.

"We named him Sidney Roy. Our little six-year-old on Christmas day said, 'Was Jesus born a little boy? Was he beautiful and cute like our Sidie? Well, then I love him, if he was like our little Sid.'

"I became so encouraged that my sickness left me; gradually I grew strong—for me, was able to take partial care of my family, and then came two barrels from those sisters, with clothing for every member of the family, toys for the children, with exquisite candies, sweetmeats and luxuries, which the young people had put in, all showing such thoughtfulness. There was nothing common or coarse in the whole affair; everything was tasty and good. I tell you, it was a joyful time in that Illinois parsonage, that afternoon. Our little housekeeper fairly danced for joy, as she loaded herself with her share, saying, 'Ma, I am so glad of these, but more glad that they have been so thoughtful of you and baby.' The chore boy, to express himself, went out to the barn and gave the old mare a good rubbing down, and a few extra oats, telling her all the time of his good fortune. The eldest boy, who had always said, 'Wait, mother, till I am a man; then you shall have nice things,' was too full to speak. Another boy had quietly slipped on a suit: 'Why, Ward, you will be able to go to meeting now; you look like a gentleman.' 'So I am a gentleman, and those ladies knew it when they sent these things; look at the buttons.' And the youngest, having many things

marked, said, 'They knew my name, these are mine.'—There was not much sleep there that night.

"Well, some time after, the Lord saw fit to take our beautiful boy, that we always said we should never raise, he was so good. I am afraid we shall never be fully resigned to the loss. But you do not know what a gratification and consolation it was to us, that the dear little limbs had been clothed in those beautiful garments, and through the kindness of those dear Christian sisters he had never needed any good thing, but had been abundantly supplied.

"And you cannot tell how, through their ministrations to our darling boy, they have become a part and parcel of our lives, and are so near and dear to us. We thank God, who had promised us a hundred-fold of friends in this life, for these dear sisters; we are always talking about them and their families, praying for them, and blessing them. I am sure that to them, under God, I owe my life. I am fully assured that his blessing will attend them and their children's children for their kindness to me and mine."

Missionary Intelligence.

CALIFORNIA.

Rev. W. C. Merritt, Saratoga.

IN THE NEW HOUSE.

Our house of worship is complete, and we are occupying it. We meet this evening to present vouchers for paid-up debts, and pass the necessary votes to get from the "Union" the promised aid to pay the last bills. There is only one thing I regret: that in our poverty we had to transfer our old seats from the hall, which are not in harmony with the finish of our beautiful house. However, our ladies will not rest till they supply new seats, without debt. I must mention some of their achievements. At the State election, they borrowed the use of a vacant house, and prepared meals for which every one was glad to pay fifty cents. The ladies gave the material and work; one judge and one clerk of the election gave their "per diem," six dollars each, and more than $84 were netted. Another clerk of the election gave his day's wages towards buying chandeliers, costing over $30, for which he collected the money to pay in full. So we have light. Then, after toiling for many months, the ladies held a fair that realized about $275. And now we have a church, an organ, a clock, two chandeliers, and a stove; and the $500 promised from the "Union" will clear us entirely of debt. The cost will probably foot up about $2,500. It is already a blessing to Saratoga. May that blessing be soon increased an hundred-fold!

Rev. J. H. Merrall, Dutch Flat.

TIME OF REFRESHING.

I am greatly encouraged to believe that my next quarterly statement will be full of cheer. Just now we are in the midst of revival scenes. Sinners are being converted, backsliders reclaimed, and church-members quickened. Already the Lord has done great things for us, whereof we are glad; and it certainly seems as though the times of refreshing from his presence were at hand.

COLORADO.

Rev. R. T. Cross, Colorado Springs.

A FRUITFUL QUARTER.

The past quarter has been a prosperous one with this church. Sixteen persons united with us. These with the nine that united the month before doubled the resident membership in two months. Thirteen of the sixteen were married people. . . . The Presbyterian pas-

tor and myself worked together harmoniously in union meetings, and about forty persons in our two congregations were brought to Christ, or led to the renewal of a lapsed faith. At our communion, next Sunday, twenty-five or more will unite with us, all but five on profession, eight of them being from one of my out-stations. So that in four months our resident membership will have trebled, and our actual membership brought from thirty-eight to almost ninety. For this we praise God, who, though he brought us through deep waters of afflictions in our journey here, last fall, has comforted us with that comfort for which our hearts have constantly cried out—the privilege of seeing souls converted to Christ, and the church growing strong.

The town has filled up rapidly, this winter. Many tourists and health-seekers are expected during the summer. The good points of this place for tourists, health-seekers, and others are these: an unrivaled climate, grand and magnificent scenery, roads that are hard and smooth the year through, a cultured, intelligent people, no liquor saloons, good schools and churches, with living expenses as cheap as they are at the East. I never saw such a winter as the last. We had day after day and week after week of warm sunny weather, with cool, crisp nights. It is a common thing for me to attend Sabbath-school and preach in the norning, go out three or six miles to preach in the afternoon, attend prayer-meeting and preach again in the evening, and then go off twenty miles on Monday to preach Monday evening. I could not stand such work in the East, though I was not an invalid.

Rev. A. K. Packard, Greeley.

AFTER THE YOUNG MEN.

I have this quarter helped to form a "Young Men's Association" in Greeley, not distinctively a *Christian* Association. It has a room, open to all the people, supplied with such magazines as Scribner's, Harper's, and other monthlies; such weeklies as Harper's, The Nation, The New York Tribune, etc. Other magazines and papers are loaned, or given, and the beginning of a library has been made. Conversation is not allowed in the room, but chess and draughts are allowed in a little room adjoining. The rooms are well attended and the magazines, papers, and books are read. There are at some seasons of the year many young men in town with nothing to occupy them, and it was hoped that these rooms would help to keep them contented out of saloons. By and by, if a suitable place offers, a gymnasium may be added, and we hope after a while there may be preaching or other religious services.

NEBRASKA.

Rev. S. C. Dean, Steele City.

FIVE YEARS' PROGRESS.

To-day closes my fifth year of labor here as a missionary. In looking back over those years, we can see a great advance. The improved appearance of the congregation is wonderful; they hardly seem like the same people. Instead of a rough, noisy little congregation we have a large, quiet, and very attentive one. The improved interest in preaching, Sabbath-school, prayer-meetings, and in every thing good is very marked. A nice, comfortable house of worship, with a bell and an organ, has been built and all paid for. There is an increased interest in foreign and home missions, and a greater desire to give to every benevolent object, though the people's power to give is very limited. So far as this world's goods are concerned, the Lord's hand has been very heavy upon them for the past three years. Grasshoppers, drought, chinch-bugs, and other calamities have nearly ruined their crops, each year, and now the ground is full of grasshoppers' eggs ready to hatch out, this spring, as soon as it becomes warm enough, as thick as the sand by the sea-shore for multitnde.

With their utmost exertions the people have been unable to meet their engage-

ments to their minister, the past three years. Some of them are nearly discouraged; but they have just taken up a subscription, and are making out an application to the Society for aid the coming year. From that you will learn their prospects and wants.

KANSAS.

Rev. H. Myers, Alma.

NOT AN "EVANGELIST."

This has been a quarter of great prosperity. I held special services in Alma for three weeks; closed them with a special communion season, and received into the church fifty-three members. Three received at the following communion made an increase, mostly by profession, since the first of last June, of seventy-nine; our church now numbers ninety-one.

Called by the church in Wabaunsee, I conducted a three-weeks series of meetings for them, filling my own appointments on the Sabbath. As the result, by the blessing of God, sixty-one persons were received into that church, principally on profession. I also spent two weeks with the church at Junction City, but without apparent result. I am next to hold meetings with the church at Louisville, twenty miles north of Alma, to be at home, however, on the Sabbath to fill my appointments and care for my own work.

Now, dear brethren, I know you did not commission me as an "evangelist," and I had not a thought that the Master has so commissioned me. But when the earnest appeal for help comes from my brethren, I fear lest an opportunity to do good may pass by unimproved. So I preached *every day* for twelve weeks of the fall and winter. I have not neglected, and do not propose to neglect, my own important field, while aiding my brethren as much as in me lies.

MINNESOTA.

Rev. L. W. Chaney, Mankato.

THE SPIRITS IN PRISON.

We have been co-operating with the Young Men's Christian Association in daily meetings, which proved very profitable to Christians, and to numbers of the unconverted. The interest among these latter was somewhat remarkable. It reached mainly drunkards and criminals. Several men, who have long seemed beyond the reach of grace by reason of intemperance, give most encouraging evidence of conversion. Clothed and in their right mind, they are active in Christian effort. Two young men, who had served a term in the jail, were taken under the care of the Y. M. C. A., furnished with employment, brought into the meetings, and both hopefully converted. Sabbath meetings were held at the jail. After a time all the inmates, eleven in number, were interested. They asked prayers, and themselves began to pray. Instead of profanity and obscenity, the sound of prayer and song was heard. When the time for trial came, each of them pleaded guilty, thus saving a large expense to the county. Some of them are now in State-prison, and have gone there as Christians. Others are at large. Some are still in jail. The inmates of the jail at present number five, and they all take active part in the prayer-meetings held there. Thus we are having evidence of the power of God's grace to lift up and to save the most debased. And we are made to feel that nothing is too hard for the Almighty.

JOY IN WESTERN WORK.

And now, brethren, let me tell you how much I love this missionary work, in which, by your help, I am engaged. I spent twenty years in the East, preaching the gospel. I loved the work and enjoyed average success. When I was about removing to the West, on account of my wife's health, I wrote to a former classmate, then preaching in a Western State, (now at rest in the better land), and mentioned to him my intention. In his reply he expressed his regret that I should find such a change necessary. He said that the "*beau ideal* of a pastor's field was found in New England, and

the farther one went from it, the worse it was."

I have not found it so. The opening for work here seems larger and more inviting. And work tells more powerfully in these new fields where the ruts are not so deep. It may be imagination, but I seem in these changed circumstances to have undergone a change myself. I think I can do much more and better work here than I could there. So far as I am able to judge, I have accomplished at least as much in the four years and a half of my service here, as in the twenty that preceded them. Thank God for putting me into the ministry of his Son Jesus Christ, and then for allowing me to labor in these virgin fields of the West!

IOWA.

Rev. W. M. Brooks, Earlville.

INGATHERING.

We received eighteen into the Almoral church on the 18th of February, thirteen of them on profession. This makes thirty-eight since September last. Since last April, 1876, I received into the two churches over sixty.

The field here is for the most part hopeful. I have taken, in addition to what I had last year, Hickory Grove, a district joining Almoral on the west, and have an appointment there once in two weeks. I think there will be a church organized there in the course of two years, if not sooner.

Whatever of good may be accomplished will be accredited to the Home Missionary Society; for, but for it the work would have been left undone. May God bless it, with the richest of his blessings!

WISCONSIN.

Rev. L. Clapp, Mukwanago.

NAME TO LIVE, BUT DEAD.

My health was good, during the winter, and notwithstanding the severe weather, long journeys, much snow, much absence from home, and much experience of spare beds, I was able to fill all my appointments, and to call on a good number of families in five towns. This involved the spending of the night in twenty-five different houses and in one snow-bank. In part of the field my labor has been largely directed to the cultivation of Christian character in professors of religion. For a generation, the influence of many of the older Christians has been very sad. Those who by natural talent, social standing, worldly prosperity, inherent vigor, and a religious profession, should have been spiritual leaders, have not only been destitute of spirituality, but have fallen into habits dishonorable to Christianity, keeping young converts aloof from the church, and preventing many from going to the sanctuary at all.

I am encouraged to notice that these persons seem under deep conviction; but to break this snare of the devil in which they are entangled will require a most humbling sacrifice. They cannot do it without a great measure of the Holy Ghost. A most radical conversion is necessary. Pray that they may be brought wholly to Christ. Such and so great an impediment, I have felt, must be removed in order to the building up of a living strong church in a region so long called "God-forsaken." But my heart clings to the promise, "Thou shalt no more be termed forsaken."

Most of those converted last spring, although in irreligious families, are, I believe, endeavoring to live Christian lives. Some are letting their light shine in doing good; and there is a growing seriousness and interest in religion among several of the unconverted.

ILLINOIS.

Rev. S. M. Wilcox, Lincoln.

HOME AGAIN.

After having been "away from home" for nearly a year, I wonder if my good mother will know me. Or has she long since ceased striving to keep track of her wandering children. I sometimes

think that the Society will become tired of men who remain with them in seeming contentment, during a series of years. But knowing your extensive acquaintance in the West, and clear knowledge of the common history of our struggling churches, I am sure you understand full well why many of our good brethren seek shelter so long beneath the wings of our good mother.

Doubtless there are churches, East and West, that add their own unprofitable weight to the overburdened Society. But there are hundreds of others to whom the timely aid is the Good Samaritan's binding up of their wounds; perhaps rather the pound of ointment, poured out for love of the Master. For I love to think of the missionary societies as the alabaster box of the nineteenth century. How many a worthy member of Christ's body receives the costly gift. Alas, that it should ever prove to be true, that it is an anointing the "body to the burying." I trust this is not to be the case here. At our March communion twelve were received into fellowship. They were of all ages, from eighteen to fifty years.

NEW YORK.

Rev. J. D. Stewart, Little Valley.

SELF-SUPPORTING.

Arrangements have been completed whereby Napoli and this church are to be "yoked" for one year, and I commence labor there next Sabbath morning, preaching here in the afternoon. The votes were unanimous for the measure, and perfect good feeling prevails. We shall thus be able to release the Society entirely after the expiration of the present quarter, and I shall be no longer a "missionary." I take it there will be quite a change in my feelings, as I have been in the employ of the Society ever since my entrance into the ministry, now nearly six years. I truly feel grateful for the encouragement and aid it has rendered, and shall ever feel it a privilege as well as a duty to help sustain it in its work.

We added four to our membership on the fourth of March, and several others expect to unite at the next communion. Besides, in our meeting, four miles out, there have been twelve or fifteen hopeful conversions, and the interest still continues.

Miscellaneous.

THE TREASURY.

The fears expressed with our thanksgivings, in last month's words under this head, prove to have been only too well grounded. The receipts in March—about $20,500—hardly met the claims that came in during that month; and now, through the first week of April, reports have daily poured in, till they call for several thousand dollars, while the receipts have been very meager. So far business circles have looked in vain for the hoped-for improvement, and that portion of our receipts ordinarily derived from the more general sources almost entirely fails. In times like these the Society has to depend, under God, mainly on those churches and individuals *specially interested* in Home Missions. Will such of these friends as can consistently do so, so enlarge their gifts as to make good the deficiency caused by the temporary disabling of many of the most ardent supporters of the cause?

The Society's receipts for the fifty-first financial year were about $294,000—or $16,000 less than those of the previous year—the largest ever reported. The deficiency is about equally divided between the Treasury of the National Society and those of the Auxiliaries.

In but one other year, the forty-ninth, have the receipts equaled those now reported. This result, though far from what we wished and strove for, is so much better than we feared, as the months of this year of depression and discouragement dragged slowly along, that we find no room in our hearts for other emotions than those of loving gratitude to the Giver of all good.

OUR SUNDAY-SCHOOL WORK.

We beg leave to call the special attention of friends of this new department to the opening article in the April number of *The Home Missionary*—which has also been widely distributed as a circular—briefly setting forth the character and methods of the work. Copies of it will be sent to any address, on application. A careful reading of that article will answer many questions of our Sunday-school correspondents, and prevent or correct misunderstandings already manifest in some of their letters.

Let it be remembered:

1. That this Society undertakes only *missionary* Sunday-school work. It does not propose to aid schools in districts able to take care of themselves, whether in the West or East. For the present, at least, it will doubtless have enough to do, should it confine itself chiefly to the schools organized and cared for by its missionaries.

2. The Society's purpose is not to *endow* even these *missionary* schools, but to *help* them. As it would not pauperize the neediest church or congregation by supporting its missionary, but would encourage and strengthen it by providing such part of his salary as his people cannot, so it will do what its funds allow towards enlarging a library already commenced, or beginning one in a new field, that the people may add to it, according to their ability.

3. The Society will not carry on this work at random. The Sunday-school department will be conducted on the same rigid *system* as is the preaching department. While getting under way, a few grants have been made on rather informal applications. But the Society's Superintendents and General Missionaries are now all supplied with blank forms, calling for the information needed for intelligent action in regard to schools asking aid. A postal card from a missionary or other person representing a school, addressed to the Society's nearest Superintendent, or General Missionary, or to the office in New York, will bring one of these forms. This will explain itself, and show what is to be done with it when filled out. Hereafter, only such applications as are made and endorsed in regular form will be acted on by the Executive Committee.

4. When grants are voted, they will be for a certain amount of *money*, for the purchase of Sunday-school literature. The applicant and the Congregational Publishing Society will both be notified of the amount. The applicant can then make out his order for books or papers, or both, to the amount of the grant, and address it—*not* to the A. H. M. S., but to the *Congregational Publishing Society, Beacon Street, Boston.* That Society will fill orders for all books and papers, whether its own publications or not, at prices as low as they can be obtained elsewhere. It will also give all desired information as to Sunday-school publications, etc.

5. Aided schools will be expected to *take an annual collection* for the Sunday-school department—as do the aided churches for the preaching department—thus showing their appreciation of the kind remembrance of their abler friends, and encouraging further help. This collection should be sent to Wm. Henry Smith, Treasr., Bible House, New York. In making grants, preference will be given—except in cases of real destitution—to the schools that do something for themselves and for the Society.

6. Those in charge of the aided schools will be expected, when so desired, to write to donors of the Sunday-school

funds such facts as to their condition, work, success, prospects, etc., as are likely to interest scholars and teachers in the giving schools, and show them that their gifts were well bestowed. And specially will superintendents, teachers, missionaries, and other qualified persons of either sex, be relied on to freely communicate to the Secretaries at the Bible House, such facts and incidents as may give interest to the pages of THE LEAFLET, winning for it a welcome in every school and home, and making it an efficient helper in bringing to the treasury the means for carrying on the work.

The first issue of THE LEAFLET will be found at the close of this number of *The Home Missionary*. Each succeeding monthly issue will be bound in with the magazine. It will also be printed by itself, and sent, *on application*, in reasonable numbers, for the present gratuitously, to Sunday-schools and individuals interested in the work. Orders should be sent in, at once, to the Bible House.

OUR FIFTIETH VOLUME.

THIS number commences the fiftieth volume of *The Home Missionary*. If the volume shall be completed, the entire set will constitute a library of rare value to one at all interested in the religous history of the nation. We have been far less successful than we hoped and expected to be, in securing semi-centennial reminiscences for these pages. The fathers tell us: "I was too busy in making history to write it, or set down notes for the future." "My memory is poor, and I dare not trust myself to record its testimony," etc., etc. Yet we have a few monograms for future use; and here and there is a surviving veteran who can look back over nearly or quite all of the half-century's work here recorded, and in which he largely shared. From one or more of these we hope to secure papers setting forth the contrast between the country's religious condition in 1878 and that in 1828, when the first number of this magazine saw the light.

We shall still hold *The Home Missionary* true to its well known character and aim, as a faithful mirror of home missionary life and work; a treasury of facts, a register of progress in this one line of things. Those who come to its pages for this, we shall do our best to satisfy. Those who seek anything else will go away disappointed.

Though our supplement, THE SUNDAY-SCHOOL LEAFLET, is not designed for the amusement of children, we are not without hope that it will secure readers of the magazine among the younger members of many households, and gradually interest them in both branches of our work. We shall be thankful for any aid which our Sunday-school friends and others may render in wisely enlarging our subscription list, on the easy terms given on the cover of the monthly. The treasury receives very little help from those who do not read *The Home Missionary*, while it probably has not one habitual reader who is not also an habitual contributor.

MISSIONARY BOXES, ETC.

OUR hearty thanks are due, and are sincerely tendered, to the Ladies' Societies and individual helpers—especially those in large-hearted Massachusetts and Connecticut—whose last season's work has made glad so many homes. The monthly "acknowledgments" in these pages by no means cover all the boxes known to be sent—probably not three-fourths of them—yet the forty-ninth volume records the sending of more than 500 packages, and the "estimated value" of the 475 packages of which the value is given is very nearly $50,000.

As usual, the Ladies' Society of the First Church, New Haven, takes the lead, with its record of boxes sent to thirteen families, with three communion sets, etc., valued at $3,413.23. Their gifts in the twenty-five years of their history have amounted to $57,146.48. The other

New Haven churches, particularly the Third, the North, and the Church of the Redeemer, have done nobly. The Ladies' Society of the Broadway Tabernacle Church, New York., encouraged by Dr. Taylor's presence at nearly every meeting, is steadily advancing, year by year. Its gifts the past winter were eighteen trunks of clothing, which with cash donations, etc., amounted to $2,818.82—a gain of $850 over the gifts of the previous year. Of these cash donations, fifty dollars were contributed by the Sunday-school—a new feature of this work, which we commend for imitation.

Many donors fail to report the sending of boxes. Others ask that their gifts be not published. So, unjust comparisons are sometimes made from imperfect data, and we suggest that it may be well for our friends to lay aside their reserve and report their offerings, even though they may not equal those of other churches, often for the very best of reasons.

The annual reports being mostly in, societies applying soon for an assignment of families for next season's work may have a better selection than those who delay. Their letters may not be immediately answered at this busy time, but will be filed and attended to, each in its turn.

Among the most valuable "outside gifts" of the year have been these: From an American lady in Berlin, Prussia, money for the purchase and distribution of fifty copies (twenty having previously been sent from the same source) of DR. JOSEPH P. THOMPSON'S "Life of Christ." From A. S. BARNES, ESQ., of New York, fifty copies of Finney's Memoir. And now the mails are carrying to *four hundred* of the Western missionaries that number of copies of DR. WM. M. TAYLOR'S "Ministry of the Word"—the gift of the author and a few friends, including the publishers, Messrs. A. D. F. Randolph & Co. In no way can greater kindness be shown to the missionaries, than by the gift of *good* books; and these named have no superiors in their line.

SPIRITUAL INVALIDS.

"OUR Sunday-school has increased in quantity and quality; but the brightest side is now our prayer-meeting. If the people can be taught to work and to give, we may hope for a good future. There are some notable exceptions to what I am about to add: 'There are a few names even in Sardis,' etc. *The people do not know what work means.* They expect the minister, his wife, and the Lord, to do everything for them, while they do nothing for themselves. Many of them are spiritual invalids. I believe they have experienced the new birth, but they have always been perambulated and cannot walk. The sisterhood is almost voiceless, and a very large proportion of the brotherhood are like Zacharias—good, but dumb. As to giving, there are but few—Peter, James and John—who know anything about it, as an act of worship. The weekly collection was abandoned with the removal of my predecessor, but we mean to revive it if we can, as we are convinced that it is the Bible plan of supporting the gospel. Benevolent objects have been sadly neglected. I hope to teach them the luxury of giving."

GIFT FROM THE SOUTH.

THE following letter from Rev. E. C. STICKEL, of Montgomery, Alabama, with a donation from his church of colored people, will interest our readers. They would hardly have looked to men lately in bondage, for aid in sending the gospel to the newer portions of our land: and yet what more appropriate use could they make of a portion of their savings, than thus to insure the perpetual freedom of their country?

"I have charge of the Congregationalist church organized by the American Missionary Association in this city for the colored people. It is the custom of the church to observe, on the first Sabbath night of each month, the missionary concert. Africa has claimed special

attention, since Africa, burdened with her 192,000,000 souls, is looking to her sons and daughters in America for the gospel of the Son of God to bring in a better day to that benighted land. Accordingly, the monthly contributions for missions have been given, and still continue to be given, through the American Missionary Association, to Africa.

"At our last missionary concert, however, I gave a short history of the American Home Missionary Society and its work. As a thank-offering to the East, the Interior, and the West, for their generous sympathy, and contributions in behalf of the elevation of the colored people of the South, the little church gave the accompanying mite to the American Home Missionary Society. It gives me pleasure to send to your Treasury the offering made by this church largely sustained by friends in the North. The contribution was small: so was that which the Savior made memorable in Mark, 12: 41–44."

MORE, AND LESS COSTLY.

A MISSIONARY who has seen several years of hard service at the front, writes from the Pacific slope as follows:

"A LOOK into the treasury often reveals a deficiency. Why is it? Is it because the faithful beneficence of other days is decaying? It may be that my little Western church has drawn more heavily, in proportion, on the purses of others than on her own, and discouraged them. Perhaps as a home missionary I have not fervently and discreetly pressed the treasury's claims upon my people. The desire and *privilege* of helping God to answer prayer for gospel extension, may have been choked to death by some needless indulgence. Lord, let us "have light, and—have it more abundantly," if any of the fault of these deficiencies lies at our Western doors!

"My dear Eastern brothers, you began these missions, expecting them in turn to begin others, because you wished a channel, of telling expression, for divine love. You now have cheering results. You have made the home missionary work an automatic scheme: it spreads as fire before the wind. But to make rapid, complete conquests, we must still have parental backing. If your literature is superior, so is your beneficence; and we must have the one as well as the other: that too as "*co*-workers" for Jesus in remolding stubborn wills.

"Let the cathedral rise on the popular corner. A $200,000 place of—worship? at your expense, may not emulate it in every respect. It *may* savor of the "scarlet beast" and the "desolation of Zion." A better investment *may be in many smaller temples*, wherein "God is worshiped in spirit and in truth," and when these interests are cared for, if Jesus needs great central edifices, he will have many Hirams at the West to help build them, without distressing mortgages. Oh, for the *best* employment of Christian means for mercy's ends! Let us join in doing, under a "*Thou, God, seest me*," and the burdens will grow lighter and the progress swifter."

HOME MISSIONARY.

TRAIN UP A TOWN.

TRAIN up a town in the way it should go, and it shall not depart from it. This is not Scripture, but it is as true as gospel, and we have ventured to choose scriptural language, for we seldom find anything better. Anything that grows has to *begin* right. A crooked stick will never make a strong, straight tree, nor a crooked, deformed child a tall and stalwart man. And the same thing is true morally as physically. Even a soiled conscience or life never can be pure and white. A reformation cannot remove old scars and blemishes. Therefore: train up a town.

The conditions of our country are very peculiar. Displacing the old occupants, we can hardly call them inhabitants—and we would say, in passing, it were a pity we had not treated them with more

humanity and consideration—we have really a new country. Foreign missions, all other missions save ours, are to peoples already established, where there is a warfare to be waged against old superstitions, religions, or customs; really double work to perform, to undo and then to do. But here is simple work; as each town begins its life, to stamp its character, to give it the proper start in life. And here comes in our text: Train up a town in the way it should go. There is no more promising work; there is no work more needful. Satan knows the rule, and if the Church do not adopt the infant town, he will, and stamp it as his own. It is an open question which shall stand first—the grog-shop, the saloon, the gambling-house, the way of death; or the church, the school-house, the Sunday-school, the prayer-meeting, the way of life. Whichever first gains footing must, except by an almost miracle, go on unto the end.

And, brethren, the time is short. There is, to be sure, much land to be possessed, but within the memory of many of us California was a mere promontory on the Pacific, and "Indian Territory" was all we knew west of the Mississippi. Now almost "a town a day" springs up, and three hundred and sixty-five new ministers a year were not too many. We have been passing through a season of breathless anxiety, many of us thought, of peril. Never was so much prayer, and it was partly selfish, for the results very nearly concerned us all. God sent more than we dared hope for. We have one more reprieve, one more trial.

Will we be faithful to our trust, and now, while it is called to-day, stamp our Christian faith on each new town as it rises? The men will be ready, the silver and the gold are the Lord's, but he has placed them in our hands to be dispensed as he may call for them. No call was ever louder than this. The very life of our nation depends upon the next few years. It is not for sect or party, it is for truth and righteousness, for the fear of God and the love of the souls of men. Other peoples will be as they have been for hundreds or thousands of years, but our towns are as children who shall be converted or ruined in their youth. Also as a measure of economy, political economy if you will, *it costs less* to start them right.

Therefore, O men, friends, Christian patriots, NOW, train up these towns in the way they should go, and when they are older they shall not depart from it. Let us pray.

Y. X. W.

REV. HARVEY G. MURCH.

BY REV. E. B. TURNER.

REV. H. G. MURCH, of Lamar, Mo., was one of your most indefatigable, devoted and self-sacrificing missionaries. The quite liberal donations your Society has received from his field, were, in good part, given by himself. Both in labors and in giving he was an example to the flock. No weather kept him from his circuit of four churches, separated by a bleak prairie. In winter the trip was often hazardous, but he never failed to make it. He was abundant in pastoral labors, often taking most of the week to visit his people, and was in the habit of holding a series of meetings yearly with each church, and mostly without aid.

He was remarkably successful in building houses of worship, having built twenty-five for the Methodists before he came to us, and built two in Barton County. He would not dedicate a house in debt, and has been known to pay the last fifty dollars himself, that the building might be a free offering to the Lord. Barton County, when he came into it, had but one church (Lamar), with only six or seven members. There was not a house of worship or Sunday-school in the county. Now there are four churches with 100 members; two houses of worship; 235 Sunday-school scholars. A pretty good three years' work! He did much to encourage common schools in the county, and to promote its general improvement. His

enterprise in erecting those neat houses of worship, raising the money among a very poor people, and securing the material, with no railroad within thirty miles, stimulated the people to make improvements upon their dwellings and farms. With all this he kept up his studies, as his well-worn Greek books and Bible testify. He wrote many of his sermons, and spent much time in their preparation. No Missouri missionary has been more devoted, if more successful. He has fallen with his armor on, in the midst of a revival. His noble work in Barton County is his best memorial. I am sorry to know that he leaves his family poor, with a debt of $500 on his little home.

FIFTY-FIRST ANNIVERSARY.

THE ANNUAL SERMON before the American Home Missionary Society will be preached in the Broadway Tabernacle Church, Sixth avenue, corner of Thirty-fourth street, New York City, by REV. ZACHARY EDDY, D.D., of Detroit, Mich., on Sabbath evening, May 6th., at half past seven o'clock.

The Fifty-first ANNUAL MEETING will be held at the rooms of the Society, in the Bible House, on Wednesday afternoon, May 9th, at four o'clock.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., Sec., 69 Bible House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Esq., Treas., 69 Bible House, New York.

BY the time this number of *The Home Missionary* reaches most of its readers, another year's work of the Union will have closed. It has been a year of unusual labor and solicitude. A single year of financial distress is sure to be severely felt by the benevolent societies generally; but when the pressure continues for successive years, with a new turn of the screw for each, the difficulty of raising charitable funds of course increases in geometrical progression. Still the work of church erection has gone steadily on. The churches accustomed to contribute have shown their continued interest in it by sending contributions, which, though smaller in the average than usual, have probably, because of really diminished ability, involved even more than the ordinary sacrifices. The Board has made it the steady aim, through the last year, to redeem its pledges already made to churches. This has of course involved the necessity of withholding action on most of the new applications presented within the year. But while the trustees have regretted the necessity arising from the state of the treasury of checking for the time the progress of church-building, the result is that they have been relieving themselves of a heavy burden which they had ventured to assume in favorable times, and are now in a good position to advance without embarrassment as soon as prosperous days return. The trial of waiting on a treasury kept empty, by constant disbursement in redeeming its pledges, of moneys received from the contributing churches, has doubtless in many cases been very painful; but meanwhile many who have heretofore been generous donors, have literally been suffering themselves the loss of all things. The recollection of this is well fitted to teach the lesson of Christian patience. In times of general calamity it is inevitable that all suffer

together, to a greater or less extent. That business is soon to revive, bringing with it a better condition of things, there is now on all hands a confident expectation.

Our brethren of other denominations have encountered the same difficulties as ourselves; but their conviction of the importance of the work and their ardor in pursuing it have not abated. Our Methodist brethren, as is shown by their Church Extension Annual for 1876, are exhibiting their characteristic energy. We are glad to quote a few sentences from the eloquent address of Rev. J. O. Peck, D.D., at their anniversary, on the influence of the house of God in a community:

"The house of God, erected anywhere, declares that the world belongs to Christ, and that his army is coming. It means strength, purpose, and permanence. It asserts Christianity and menaces sin; and when we count up hundreds of these citadels built every year, on the outposts, along the boundaries of opening empires, and at the centers of new populations, we attain an enlarged and juster conception of the progress and entrenchment of Christianity in the Republic. For every church means a center of moral influence, of better civilization, of national prosperity. Law and order are promoted. Life is more secure. Property appreciates. Society is elevated. Intelligence increases and education thrives. The rights of mankind are more justly recognized and maintained. Home is ennobled and emparadised. Innocence is protected and helplessness surrounded by bulwarks. Temperance is re-enforced, philanthropy inspired, and benevolence quickened. Vice is exposed and crime punished. The individual is enfranchised in higher manhood, and the commonwealth is environed with new security."

What work is more worthy of the steady support of our pastors and churches than this of establishing such centers of healthful influence over all our land? May we not rely upon this steady support, *year* by year? And are there not friends of the Union, even in these pinching times, so prospered that they can make a special offering?

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.

Office, No. 33 Cong. House, Boston.

Money may be sent either to the Treasurer, in Boston; or to Rev. CHARLES P. BUSH, D.D., 39 Bible House, New York.

In the recent report of President Charles W. Eliot, of Harvard College, for the college year 1875–6, he takes up, quite at length, the subject of beneficiary aid to students. We have not room, in the space here allotted us, to enter into any extended consideration of the subject, but we give a few suggestive sentences from his report:

"To help young men of ability to an education, when their families are not able to help them, seems a peculiarly judicious and useful charity; but it is a charity the administration of which is full of difficulties. The University or the Education Society which gives money to poor young men, must act without the safeguard of that mutual natural affection which, in most cases, makes harmless the dependence of a son upon his parents: it cannot get that hold upon its beneficiaries which parents have, whose children know that their own advantages have been procured for them by their parents' thoughtfulness, labor, and self-denial; yet it ought to avoid impairing the self-respect and self-reliance of the youth whom it assists, and it should never hold up money as an appropriate reward for scholarship. Now, if self-respect and self-reliance were never impaired by the receipt of beneficiary and scholarship money, and if the young men thus aided had on the average achieved a moderate success in after-life, it would seem reasonable to expect that a considerable proportion—as, for instance, one-half or one-third—of the money lent or given should be repaid, though perhaps without interest, within a few years after the recipients leave the University. . . . .

This general method of bringing up ministers is not peculiar to any sect or to any country, but is common to all sects and to all Christian countries, and has been followed in some degree for many generations, although among the Protes-

tant sects of the United States the method has been much amplified during the past forty years. The question is therefore a fair one: Has the success of this beneficiary method in clerical education been such as to encourage the extension of the method to other departments of education."

It is often true, in this world, that a man's ideals are far higher than anything which can be actually attained, whatever methods may be adopted. But we should say that the experience of the Education Society, now for sixty years, in helping young men into the ministry by charitable assistance, has been, on the whole, gratifying and reasonably satisfactory. We say *helping;* for it has always been a prominent idea in this organization to assist men to assist themselves. And if the question should be put as follows: Would the American churches have had better and abler ministers, if the candidates had come wholly from that class not needing or requiring any such assistance? We think that we are entirely ready to answer in the negative. The aid given to the young men under the care of this Society is not given as a reward for scholarship, but, as a matter of fact, it is an almost universal rule that the young men we assist are far above the average grades of scholarship in the various institutions where they study.

Our rule, now, does not require the young men to pay back the money they receive. They take the money as a gratuity, and not as a loan. The Society adopted this rule, because it was seen how well-nigh impossible it is for a man in the ministry, on the average salaries paid in this country, to do much more than support his family even in a moderate and economical way. The Society did not wish to burden such a man with the sense of an unpaid debt, and so adopted the *gratuity* system. But money is paid back, every year, from some of these very men; not in large sums, and not probably from all who might pay, but in the total it amounts to considerable. There is certainly room for a large presentation of this side of the argument. Harvard College has a larger possession of these beneficiary funds, probably, than any other institution in the country, and we will not say that the fruits of the system are not as good there as they would be anywhere. But many considerations must enter into the argument before we can be sure that we have reached the point of highest wisdom.

Appointments in March, 1877.

Not in commission last year.

Rev. William T. Haley, Copperopolis, Murphy's, Douglass and Angel's Camp, Cal.
Rev. Peter Stickles, Vienna and vicinity, Kan.
Rev. Josiah Beardsley, Sun Prairie, Token Creek, Burrington and Burke, Wis.
Rev. Thomas G. Pearce, Two Rivers, Wis.
Rev. Albert A. Safford, Kewaunee, Wis.
Rev. E. L. Hill, Marshfield, Mo.
Rev. Hiram H. Waite. Jersey City, N. J.
Rev. George Strasenburgh, Henrietta, N. Y.
Rev. Christopher S. Vincent, Sinclairville, N. Y.
Rev. William D. Williams, Otto, N. Y.

Re-commissioned.

Rev. Roswell Graves, Little Shasta and Butteville, Cal.
Rev. Adam L. Rankin, Tulare, Cal.
Rev. Edward B. Tuthill, Martinez and Pacheco, Cal.
Rev. Samuel C. Dean, Steele City and Joy Creek Station, Neb.
Rev. Amos Dresser, Butler Co., Summit, David City, Savannah and Perkins school-house, Neb.
Rev. William Süss, Buda Flat, Olive Branch and out-station, Neb.
Rev. Charles A. Wood, Beaver Crossing and out-stations, Neb.
Rev. Samuel Dilley, Reno Center, Lincoln, Excelsior and Langdon, Kan.
Rev. E. M. Gerald, Kirwin, Bow Creek and Gaylord, Kan.
Rev. Perley M. Griffin, Parsons, Kan.
Rev. David C. McNair, Blue Rapids, Edinborough and Thompson's, Kan.
Rev. Edward A. Mirick, Neodesha and Altoona, Kan.
Rev. Luther H. Platt, Western Park and Climax, Kan.
Rev. Alfred Morse, Nevada and Rose Creek, Minn.
Rev. Frank N. Walcott, Benson and Breckenridge, Minn.
Rev. Asa S. Elliott, Cincinnati, Mt. Hope, Monterey and Caldwell, Iowa.
Rev. Samuel Jones, Gomer, Iowa.

Rev. John W. Hargrave, Markesan, Wis.
Rev. Albarom Kidder, Durand, Wis.
Rev. William B. Williams, Mondovi and Silver Nail, Wis.
Rev. Edwin Booth, Hudsonville and Lowing Schoolhouse, Mich.
Rev. George Candee, Carson City, Mich.
Rev. William Platt, Maple Rapids, Fulton and Essex, Mich.
Rev. Elisha F. Fales, Carthage, Mo.
Rev. George M. Jones, New Cambria and Valley, Mo.
Rev. John E. Wheeler, St. Louis, Mo.
Rev. William R. Butcher, Hinsdale, Ill.
Rev. George Schlosser, Ashkum, Ill.
Rev. Pliny F. Warner, Mattoon, Ill.
Rev. James W. West, Crescent and out-stations, Ill.
Rev. J. Vincent Willis, Chenoa, Ill.
Rev. James M. Van Wagner, Paris, Texas.
Rev. David Jones, Richville, N. Y.
Rev. D. F. Williams, Schroon Lake, N. Y.

Receipts in March, 1877.

The following statement includes the amounts paid directly into the Treasury, together with those reported by Auxiliaries, as expended in their fields during the last Missionary year.

The sums expended by Auxiliaries within their bounds are marked (*).

MAINE—$21.40.

Maine Missionary Society,	* $13,983 12
East Machias, A Friend,	4 40
Farmington, First, by Rev. O. W. Rogers,	17 00

NEW HAMPSHIRE—$12.00.

New Hampshire Missionary Society,	* 9,890 24
Alstead, M. W. Bryant,	2 00
North Hampton, E. Gove,	10 00

VERMONT—$1,231.00.

Vermont Dom. Missionary Society,	* 8,830 45
Rutland, On account of Legacy of Alvin Tenney, by J. B. Page,	225 00
Springfield, F. Parks,	200 00
Swanton, Mrs. Eliza Stone, by Harriet M. Stone,	6 00
Thetford, On account of Legacy of Miss Eunice White, by S. Fletcher, Ex.,	800 00

MASSACHUSETTS—$2,260.90.

Mass. Home Missionary Society	* 26,192 17
Mass. Home Miss. Society, by C. Demond, Treas.,	2,000 00
Boston, Legacy of Miss Eliza A. Vinton, by R. G. Living, Ex.,	100 00
W. L. Greene & Co.,	10 40
East Hampton, "Little Morris's birthday gifts,"	6 25
Lawrence, Lawrence Street, by Rev. J. Colt,	100 00
E. E. P., in full, to const. Miss Charlotte A. Allen a L. M.,	20 00
Stockbridge, by S. P. Lincoln,	24 25

RHODE ISLAND—$15.00.

Rhode Island Home Miss. Society,	* 2,991 36
Little Compton, J. B. Richmond,	10 00
Providence, Mrs. W. Corp,	5 00

CONNECTICUT—$2,275.38.

Connecticut Home Missionary Society,	* 15,466 81
Birmingham, G. W. Shelton,	20 00
Brooklyn, First Trin., by E. Robinson,	43 00
Cheshire, by A. S. Baldwin,	65 66
Greenwich, Miss Amanda L. Mead,	10 00
Groton, by W. P. Harris, to const. Mrs. Sarah H. Avery and Mrs. M. W. Brown L. Ms.,	85 22
Hartford, A Friend,	100 00
Harwinton, Mrs. E. O. Loomis,	5 00
Milford, First, by E. B. Platt,	190 00
New Haven, College Street, by A. Townsend,	20 00
Legacy of Mrs. Emilie L. Bennett, by J. W. Bennett,	37 05
Mrs. Mary L. Skinner, by Prof. T. Dwight,	$1,000 00
New London, A Friend,	2 00
Legacy of Mrs. Lydia Learned, by E. Learned, Ex.,	465 00
Norwich, Second, G. Kinney, add'l, by Rev. W. S. Palmer,	30 00
S. C. Minor, to const. Miss Julia A. Minor a L. M.,	30 00
Sharon, A Friend,	10 00
South Coventry, J. S. Morgan,	5 00
Warren, First Eccl. Soc., by O. Swift,	42 00
Waterbury, A Friend, to const. Mrs. C. Fabrique, Miss Alice R. Carter, Miss Cornelia Andrews L. Ms.,	100 00
Wilton, add'l, by Rev. S. J. M. Merwin,	5 00
Winsted, E. E. Gilman,	10 00

NEW YORK—$7,534.51.

Received by Rev. J. C. Holbrook:		
Churchill,	* $27 79	
Spencerport,	21 00	
		48 79
Berkshire, First, by S. L. Ball,		21 60
Brooklyn, Plymouth, by S. V. White, to const. T. G. Shearman and Miss Minnie Studwell L. Ms.; of wh. $500 from the two daughters of R. R. Graves, dec.,		1,412 82
Church of the Pilgrims, by S. T. Phelps, of wh. from Misses Thurston, $100; W. H. Swan, $50; S. Trask, $40; W. F. Merrill, $25,		566 36
Puritan, by W. F. Grant,		16 58
G. F. Clark,		10 00
Catskill, Mrs. C. T. Prentice,		5 00
Evans, First, by Rev. C. W. Drake,		3 00
Homer, by S. C. Webb,		162 91
Keene Flats, Upper Jay and Wilmington, by Rev. T. Watson,		5 00
Little Valley, First, by Rev. J. D. Stewart,		3 00
New York City, Legacy of Mrs. A. F. Barney, by B. B. Gurnee and L. L. Barney, Exs.,		5,000 00
Broadway Tabernacle, add'l, A. C. Armstrong, $25; Dr. E. A. Lambert, $25; J. M. Jones, $10,		60 00
Prof. B. N. Martin, D.D., $20; W. C. Hunter, $5,		25 00
Norfolk, First, by Rev. G. B. Rowley,		14 00
North Walton, by Rev. W. W. Curtis,		13 12
Norwich, by J. Hammond, to const. Hattie P. Hewitt a L. M.,		34 11
Pekin, Miss Abigail Peck,		50 00
Plattsburg, Lucius Waldo,		10 00
Union Falls, F. E. Duncan, $6; Mrs. F. D. Duncan, $6; Miss M. B. Duncan, $6,		18 00
Walton, First, by G. W. Fitch,		55 22

NEW JERSEY—$1,109.60.

Bloomfield, M. L. C., $5; Miss F. Ufford, $1,		$6 00
East Orange, Grove Street, by Rev. R. B. Howard,		30 00
Elizabeth, by Rev. T. Heywood,		31 25
Irvington, Rev R. S. Underwood,		5 00
Newfield, First, by Rev C. Willey,		10 00
Vineland, Pilgrim, by Rev F B. Pullan,		26 75
Woodbridge, Legacy of Jane Doremus, by J. P. Edgar, Ex., of wh. $100 to const. Rev. S. Lee Hilyer a L D.,		1,000 00

PENNSYLVANIA—$19.50.

Audenried, Welsh, by Rev. J. E. Jones,		6 00
Brady's Bend, Welsh, by Rev. D. R. Davies,		7 50

MARYLAND—$59.65.

Baltimore, First, by E. D. Bigelow,		59 65

OHIO.

Ohio Home Missionary Society,		* 5,127 72

INDIANA—$32.70.

Crawfordsville, Caleb Mills,		10 00
Hart Township, Montgomery and Oakland City, by Rev. L. Wilson,		7 70
Solsberry, by Rev. A. Connet,		15 00

ILLINOIS—$123.07.

Ashkum, by Rev. G. Schlosser,		5 00
Crescent, by Rev. J. W. West,		6 35
Elmwood, A Friend,		5 00
Greenville, by C. Clark,		1 00
Hillsboro, by Rev. G. C. Adams,		16 65
La Harpe, by Rev W. Wakefield, in full to const. Albert S. Wakefield a L. M.,		26 21
La Salle, by Rev J. C Myers,		10 00
Payson, by D. E. Robbins,		23 00
Peoria, C. A. Mack,		1 00
Toulon, add'l, by R. L. McCord,		10 00
Waupansee, by G. Bells,		15 95

MISSOURI—$34.50.

LaGrange, by Rev. J. Schaerer,		2 50
Palmyra, German, add'l, by Rev. J. F. Graf,		1 75
Paulding ville, First, by Rev. J. S. Rounce,		12 50
St Louis, L. M Brown,		1 00
Sedalia, First, by Rev. J. H. Metz,		17 25

MICHIGAN—$176.75.

Received by Rev. L. Warren:		
Alpine and Walker,	$5 50	
Manistee,	43 70	
		$49 20
Banks, First, by Rev. C. N. Coulter,		5 71
Bensonia, First, by Rev. A. L. Gridley,		5 00
Bethel and East Gilead, Union, by Rev. L. P. Rose,		19 11
Cedar Springs, by Rev. J. M. Smith,		4 00
Chase, by Rev L. Curtiss,		10 20
Cleon and Marilla, First, by Rev. R. Redcoff,		5 00
Columbus and Richmond, by Rev. W. I. Hunt,		3 00
Croton, by Rev. D. Bettes		6 60
Hudson, by Rev. W. B. Williams,		20 50
Kalamazoo, Rev H. M. Burton,		10 00
Lowell, by Rev D. L. Eaton,		17 50
Onekama, German, by Rev. L. E. Hale,		5 50
Orion, by Rev J. Armstrong,		2 00
South Boston, by Rev S. E. Bunner,		5 00
Wayland, by Rev C. K. Gibson,		7 41
Wayne, Rev. S. Porter,		1 00

WISCONSIN—$270.68.

Received by Rev. F. B. Doe:		
Appleton,	$20 00	
Fond du Lac, On account of Legacy of Dea. Ira Hamilton,	60 00	
		$80 00
Angelica and Seymour, add'l, by Rev. H. M. Corebia,		50
Bloomer, by Rev. J P. Chamberlain,		9 00
Brodhead, First, by G. C. Matter,		7 50
Cooksville, $6.55, Evansville, $23.20, by Rev J W. Harris,		29 75
Hancock, by Rev. J. W. Donaldson,		3 00
La Crosse, First, by R. C. Douglass,		30 50
Manston, First, by Rev. B. S. Baxter,		7 00
New Richmond, by Rev. A. Livermore,		30 00
Pewaukee, by Rev. J. H. Cameron,		17 00
Potosi, by Rev D W. Gilmore,		18 50
Racine, Welsh, by Rev H. A. Miner,		10 00
Royalton, by T. B. McCord,		11 00
Stephensville, $11, Greenville, Children, $4; Miss B. Morgan, 25c., by Rev. O. P. Clinton,		15 25

IOWA—$1,796.09.

Received by Rev. R. Adams:		
Algona,	$22 10	
McGregor,	19 00	
Woman's Miss. Soc.,	5 77	
Montour,	13 00	
Osage,	10 00	
Sherrill's Mount,	3 00	
		$71 87
Received by Rev. J. W. Pickett:		
Council Bluffs, C. N. Greene and wife,	$10 00	
Cromwell,	26 70	
New York,	7 50	
Pine Creek, add'l,	1 00	
Salem,	5 30	
		$52 50
Black Hawk, add'l, by Rev. J. Barnett,		1 00
Bloomfield, add'l, by Rev. J. W Horner,		1 00
Bowen's Prairie, by Rev. H. Adams,		14 00
Burlington, by T R. Rankin,		120 00
Crawfordsville, $6.10; Hickory Grove, $1.05, Rome, $2.85, Trenton, $1; Wayne, $10.75, by Rev. L. T Rowley,		21 75
Creston, by Rev. N. H. Whittlesey,		35 20
Davenport, by J. Goldsbury.		29 50
Des Moines, Plymouth, by S. Johns,		100 50
Dubuque, S. N. Millard,		1 00
Extra, by Rev J M Cummings,		10 58
Fort Atkinson, German, by Rev. H. Hass,		[illegible]
Golden Prairie, by Rev L. M. Frey,		12 50
Greenwood, by Rev. W. Spell,		5 00
Grinnell, Mrs. S. H. Bixby, by Mrs. J. B. Grinnell,		5 00
Humboldt, by Rev. C. W. Willey,		3 00
Independence, Legacy of Mrs. Mary C. Pease, by R. S Brownell, Ex.,		500 00
Iowa, A Friend,		500 00
Lost Nation, by Rev. B. F. Monroe,		10 00
Manson, $10, Newell, $10.60, by Rev. W. J. Smith,		20 60
Maquoketa, Cong. Miss. Soc., by Mary E. Lyman,		18 05
Muscatine, by Rev. Dr. A. B. Robbins, of wh. $30 from J A Bishop, to const. M. B. Foulks a L. M.,		87 75
Nevinville, by Rev. A. W Archibald,		13 00
New Hampton, by Rev C. A. Marshall,		26 61
Oskaloosa, by C P Searle,		70 00
Parkersburg, by Rev J M Bowers,		16 50
Sherrill's Mount, German, by Rev. J. Reuth,		3 00
Winthrop, add'l, by Rev. E. G. Carpenter,		7 10

MINNESOTA—$252.96.

Received by Rev. L. H Cobb:		
Alfon,	$2 25	
Cottage Grove,	5 25	
Hutchinson,	6 25	

Minneapolis, Pilgrim,	$3 63	
Plymouth, by W. Cheney, Tr. M. H. M. S.,	17 72	
A Friend,	11 00	
		$46 10
Chain Lakes Center, $3.78; Fairmont, $18.80; Westford, 89c., by Rev. A. Simpson,		23 47
Glencoe, by Rev. J. Chandler,		10 63
Goshen, Welsh, 75c., Salem, $5.25; South Bend, $2.50, by Rev. T. G. Jones,		8 50
Lake City, by Rev. J. W. Ray,		69 20
Minneapolis, First, by A. M. Alden,		39 79
Pilgrim, by Rev. C. A. Hampton,		6 62
Plymouth, by W. Cheney, M. H. M. Soc.,		17 52
Montevideo, by Rev. O. A. Starr,		7 19
Waseca, First, by Rev. L. Loring,		8 00
Winona, First, by J. C. Blake,		14 21
Worthington, Union, by Rev. H. B. Tuttle,		1 75

KANSAS—$104.50.

Centralia, by Rev. C. S. Irwin,	5 40
Clear Creek and Pleasant Hill, by Rev. L. E. Sikes,	41 25
El Paso, by Rev. J. Brunker,	2 35
Iowa Union, by Rev. G. O. Blake,	3 64
Lakin, by Rev. J. M. Ashley,	10 00
Leavenworth, Mrs. S. A. Cutts,	5 00
McPherson, by Rev. H. Hoddle,	10 00
North Topeka, by Rev. H. C. Scotford,	2 00
Quindaro, $6.54; Wyandotte Forest, $3.57, by Rev. F. E. Sherman,	10 11
Ridgway, Rev. J. W. Fox, $2.50; H. E. Fox, $2.50,	5 00
Tonganoxie, First, by Rev. H. E. Woodcock,	6 25
Washara, by Rev. W. R. Egleston,	3 50

NEBRASKA—$7.50.

Nebraska City, by Rev. F. Gordon,	7 50

DAKOTA TERRITORY—$12.00.

Richland, by Rev. L. Bridgman,	12 00

WYOMING TERRITORY—$10.00.

Fort D. A. Russell, Rev. J. Porter,	10 00

CALIFORNIA—$25.00.

Cloverdale, "Mountain Bees," by Mrs. A. H. Atherton,	3 00
Ferndale, by Rev. J. H. Strong,	10 00
Weaverville, First, by Rev. A. T. Jackson,	12 00

SANDWICH ISDANDS—$522.50.

Sandwich Islands, A Friend,	522 50

UNKNOWN, "Tithe,"	1 00
HOME MISSIONARY,	455 32
FOR SUNDAY-SCHOOL WORK,	569 06

[For particular acknowledgments, see Leaflet.]

Expended during the year by the auxiliaries named,	$82,481.87	
Received at this office, in March, 1877,	$18,355.88	
		$100,837.75

Donations of Clothing, etc.

Albany, N. Y., Ladies' Soc. of First Cong. Ch., box,	$200 00
Bridgeport, Ct., Ladies' Assoc. of First Ch., by Mary L. Tomlinson, box,	100 00
Ladies' Sew. Soc. of South Ch., by Mrs. E. R. Ives, box,	86 00
Center Rutland, Vt., Otter Creek Sew. Circle, by Mrs. J. G. Griggs, bbl.,	$70 00
Cincinnati, O., Ladies' Miss. Soc. of Columbia Cong. Ch., by Mrs. O. W. Nixon, two boxes,	70 00
Gloversville, N. Y., "We Girls," by Katie L. Burrill, bbl. and cash,	90 00
Homer, N. Y., Ladies' Benev. Soc. of Cong. Ch., by Mrs J. H. Hicok, two bbls.,	$167 65
Previously sent, five bbls.,	349 08
Middletown, Ct., Ladies' Home Miss. Soc. of First Ch., by Miss C. M. Bacon, bbl.,	100 00
Mystic, Ct., Ladies of First Ch., by Miss Emma A. Smith, bbl.,	70 00
New Britain, Ct., Young Ladies' Soc., by Mrs. Charles Collins, box,	140 00
New Haven, Ct., Ladies' H. M. Soc. of First Ch., by Mrs. S. L. French, four boxes	1,106 41
Ladies' Soc. of Third Ch., by Mrs. H. Beebe, box,	142 00
New York City, Ladies' H. M. Soc. of Tabernacle Ch., 18 trunks, cash, etc., of which $50 from Sabbath-school, Mrs. Childs, bundle.	2,318 82
Norwich, Ct., Ladies of Second Ch., by Elizabeth P. Campbell, box and freight,	213 00
Owego, N. Y., Ladies, by Rev. J. C. Holbrook, box and cash,	60 00
Sharon, Ct., Ladies, by Mrs. A. M. E. Cowles, box.	
Ladies, by Miss Lydia Smith, bbl.	
St. Louis, Mo., Ladies' Soc. of Pilgrim Ch., by Mrs. C. L. Goodell, bbl.,	117 10
Taunton, Mass., "The Willing Workers" of Westville, by Ellen E. Mann, box and freight,	67 00

Receipts of the New Hampshire Missionary Society, in March, L. D. STEVENS, *Treas.*

Boscawen,	$12 20
Bristol,	3 15
Hollis,	46 70
Keene, First,	7 62
Mount Vernon,	27 00
North Hampton,	19 10
Rindge,	4 64
	$150 41

Receipts of the Massachusetts Home Missionary Society, in March, CHARLES DEMOND, *Treas.*

Amherst, South, by R. B. Bridgeman,		$12 00
Attleboro Falls, by M. E. Tuttle,		23 00
Ballardvale,		20 00
Beechwood,		2 53
Beverly, Washington Street, by B. Giles,		31 00
Legacy of Mrs. Lydia Batchelder, by Rufus Larcom, Ex., to const. Miss F. R. Dodge, Mrs. J. L. Creesy and Mrs. F. L. Standly L. Ms.,		300 00
Boston, Charlestown, Winthrop, by C. S. Poole,	$214 43	
Rev. H. B. Hooker,	25 00	
H. B. H.,	8 00	
Old South, by L. M. Child,	100 00	
Olivet, by F. R. Jewett,	38 00	
A Member,	5 00	
Village,	31 00	
Vine Street, mon. con.,	10 00	
Cash,	20 00	
Braintree, First, by A. B. Keith,		23 75
Braintree, South,		5 90
Bridgewater, Central, to const. J. G. Bassett a L. M.,		55 50
Brookfield Conference, by S. M. Lane, Tr.		
Charlton,	$28 50	
Brookfield,	125 80	
	$154 30	
Less printing,	75 00	
		79 30

Cambridgeport, Prospect Street,		$143 87
Charlemont, First, by D. L. Sammis,		5 00
Chelsea, First,		57 26
Concord, Trinitarian,		24 00
Enfield, by R. D. Woods,		180 00
Fitchburg, A. F. A.,		5 00
Freyburg, Me., New Year's festival of S. S. boys,		9 00
Georgetown, Mrs. Sarah Braman,		50 00
Gilbertville,		14 50
Greenfield, Second, by D. L. Sammis,		240 88
Hadley, Russell, by E. Porter,		43 56
Hampden Benev. Asso., by Charles Marsh, Tr.:		
Chicopee, First,	$52 65	
Feeding Hills, Mrs. Austin Bidwell, with prior contr., to const. herself a L. M.,	10 00	
Granville, West,	10 00	
Longmeadow, East,	2 00	
Southwick,	9 55	
Springfield, South, A. L. T.,	6 98	
Westfield, Second,	50 46	
M. A. R.,	5 00	
West Springfield, Mittineague,	34 20	
Park Street,	56 00	
		236 79
Haverhill, West,		10 00
Housatonic, by C. C. French,		54 50
Ipswich, First,		20 00
Lincoln, A Friend,		10 00
Lynn, First, by H. H. Fairbanks,		107 37
Lynnfield, South,		3 63
Malden, First, quarterly coll., by H. M. Smith,		67 82
Marlboro, Union,		100 43
Mass., A Friend,		50 00
A Lady,		10 00
Nahant, Mr. and Mrs. W. H. Johnson,		5 00
Newton, M. B. C.,		10 00
Newton Center, Geo. P. Davis,		10 00
Norfolk,		18 29
North Andover, Trinitarian,		40 00
North Brookfield, First, by J. E. Porter, to const. Miss Lydia Dodge a L. M.,		50 00
Northfield, Trin., to const. Wm. Dickinson a L. M.,		25 86
Norton, Trin., by J. H. Blandin,		9 00
Phillipston, by J. D. Parker,		57 30
Pittsfield, Zenobia,		30 00
Quincy, Wollaston,		12 10
Rockland, to const. J. S. Smith a L. M.,		50 00
Salem, Tabernacle, Miss Susan Felt,		100 00
Saundersville, by A. E. Gurney,		10 00
Shelburne, by D. L. Sammis,		32 58
Somerville, Broadway, by J. P. Williams,		19 00
West,		8 42
South Abington, Abigail Keith,		1 00
Stoneham, by Dea. Deane,		30 00
Sutton, First, by Rev. W. A. Benedict,		43 00
West Hampton, by Dea. W. I. Edwards,		20 92
Westford, by C. C. Keyes,		17 00
Weymouth and Braintree, Union, to const. Rev. L. H. Fray & Gilbert Nash L. Ms.,		77 00
Whateley,		12 11
Williamstown, Williams College, by Prest. Chadbourne,		47 35
Windsor, by Rev. G. L. Edwards,		5 00
Mrs. M. B. Cathcart,		2 00
Worcester, Central, by E. H. Sandford,		227 41
Old South,		42 65
Salem Street, by J. C. Newton,		59 00
Union, quarterly coll., by P. L. Moen,		90 87
Rev. J. M. R. Eaton and wife,		10 00
Home Missionary,		4 20
		$3,560 78

For Sunday-school Work, [See particular acknowledgments in *Leaflet*], $

$3,

Donations of Clothing, etc., received at the of the Mass. Home Miss. Soc., Boston.

Andover, by Miss L. H. Swift, barrel, $
Fitchburg, by Mrs. Mary S. Palmer, barrel,
Greenboro, Vt., by Mrs. L. S. Patten, barrel,
Ipswich, by Miss L. R. Farley, cash,
Marlboro, by Mrs. A. Howe, barrel,
Melrose, barrel,
New Bedford, by Clara S. Staples, barrel, 1
by Mrs. Geo. F. Kingman, barrel,
Newton, West, by Mrs. D. W. Childs, barrel,
Pittsfield, Freewill Soc., by Mrs. E. Taylor, two barrels, 1
Springfield, by Mrs. R. R. B. McClean, barrel,
Wellfleet, Mrs. B. Kemp, barrel,
Westboro, by Miss S. M. Hardy, barrel,
Westfield, by Lucy C. Smith, barrel,

Receipts of the Connecticut Home Missi Society, in March, WARD W. JACOBS, *Trea*

Bethany, by Clark Hotchkiss,
Bozrahville, by Geo. S. Smith,
Canterbury, by George Sanger,
Durham, South, by Isaac Parmele,
Eastford, by Jos. D. Barrows, to const., S. O. Bowen a L. M.,
Ellsworth, by Rev. J. O. Stevenson,
Exeter, by Silas P. Abell,
Granby, First, by Anson Cooley,
Middletown, First, by H. E. Sawyer,
South, Sunday-school, by G. W. Wilson,
Norwalk, Mrs. L. J. Curtis, to const. Mrs. Mary Willard Gillett, of Colchester, a L.M., by L. E. A. F.,
Old Saybrook, by Robert Chapman,
Poquonnock, by Rev. W. H. Phipps,
Roxbury, by Aaron W. Fenn,
Suffield, by Jas. W. Spellman,
Thomaston, by P. Darrow, 1
Trumbull, by Rev. N. T. Merwin,
West Winsted, Second, by John Hinsdale,

$4

Receipts of the Ohio Home Missionary Socie March, F. C. SESSIONS, *Treas.*

Burton, by Rev. C. Cutler, $
Cincinnati, Seventh Street, by L. G. Hopkins,
Columbus, First, add'l,
Ridgeville Corners, by Mrs. H. B. Tubbs,
Toledo, East, by Rev. J. G. Fraser,
Wellington, by James Ogden,
Windham, add'l, by W. A. Perkins,
Received by Rev. Dr. Wolcott, Sec.:
Cleveland, Euclid Ave., Mrs. Cynthia Orcutt, dec., by H. Taylor, adm.,
Edinburgh, by Rev. H. Geer,
Ironton, First, by Rev. J. H. Young,
Welsh, by J. J. Davies,
Kelloggsville, Rev. E. J. Comings,
Lodi, Ida Taylor,
Marysville, by Rev. W. A. James,
Pierpont, by Rev. H. D. Lowing,
Toledo, East, Rev. J. G. Fraser,
Wakeman, add'l, by Rev. C. C. Creegan,

$3

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. L. JUNE, 1877. No. 2.

REMINISCENCES OF A HOME MISSIONARY LIFE-TIME.

BY REV. SAMUEL PORTER.

In early life I felt the striving of the Spirit and gave my heart to God. From that day I can truly say I have ever loved his ways and his work. When a boy, looking forward to the future, my highest ambition was to be a minister of the gospel. Poverty kept me at manual toil until I was of age, but the money earned by over-work was expended for books, and my leisure moments were devoted to study.

Licensed to preach in my thirtieth year, I preached two years at Poultney and Branchport, N. Y. There we were favored with precious revivals, adding some thirty to the two churches. While at Poultney I was ordained. In Rochester, where most of my study years were spent, I heard much of Home Missionaries and their self-denying labors at the West, and my soul was filled with a desire for that kind of work. While supplying a church in Bath, N. Y., I was appointed a Home Missionary to go to Northern Pennsylvania. Here was an opportunity to enter upon the long-desired work of my life, and I removed my family into the wilderness, among the mountains of Penn's sylvan land. Preaching there was sweet and easy work, for the people were hungry for the truth. Five years we resided in Ulysses, Potter County, where we formed a Presbyterian church of most excellent Christian workers. A Baptist church occupied our house of worship—a log school-house—on alternate Sabbaths, while I preached at the county seat, eighteen miles distant. My field of labor embraced the whole county, with appointments to preach north, south, east, and west—ten in all. It was a pleasant field, and I loved the work. The country was new, the roads were rough, and the inhabitants scattered. Our pleasant home was on the beautiful table-lands of the Alleghany Mountains. The Genesee, the Susquehanna, and the Alleghany rivers took their rise near us, rushing out from the hillside in pure, crystal streams, with force strong enough for mill purposes. For home supplies I had to go from eighteen to fifty miles. To meet my appointments I traveled over mountains, through valleys and ravines, where no sound of axe or bird even was heard; for the little songsters followed the footsteps of man. I often met deer in the forest, feeding by the roadside, and bears crossing the road, as indifferent to my presence as they were to the trees around them. I traveled usually on horseback, and these rides

were sometimes very wearisome. To meet all the calls upon me was sometimes more than my faithful horse could endure, and I had to leave him and engage another, or go on foot.

At Ulysses we used to have two sermons each Sabbath. We took with us our lunch-basket, and the noon recess was a pleasant, social hour in the well-filled school-house. Then, riding five miles more, I preached at five o'clock in summer; then seven miles further, over very bad roads, to bear the "good news" to another settlement in the evening; making four services and twelve miles ride. I have had appointments seventy-five miles apart, in different counties, where there were no railroads. I had to act the part of superintendent to some extent, but without his salary. On an average, during the five years I was in Potter County, I had not more than $300 a year, for the people were poor.

After organizing two churches in Potter County, getting pastors for them, and enjoying precious revivals of religion, I went into McKean County, some sixty miles west, where was a small Congregational church, almost discouraged, and for some time without preaching. Here, also, my field embraced five townships, and I had to be much on horseback, traveling from 100 to 200 miles a month, preaching regularly in eight places, besides occasional appointments. The inhabitants were mostly too poor to go farther West, and so stopped in those wooded regions, where land was cheap, and lumber was the currency. Those from Western New York who had the means, went on farther West, to the beautiful prairies of Illinois and Iowa. I was made welcome wherever I went. All were pleased to receive a call from "the Elder," and were thankful for religious privileges. Extracts from my journal recall the memory of scenes full of interest to me that would show more clearly the character of my work, had you room for them. But the record is on high.

My rides were long and hard, with rivers to ford, cold winds and storms to face, snow-drifts to wade through, and sometimes the fare was very scanty. All the salary I had for some years was $200 from the Home Missionary Society, and a little gathered here and there from the different congregations around. It was well that I had known what hard service was. To make the ends meet I had for some years to take my axe and go into the forest, through the deep snow, to supply wood for the family, and some for my boys to take to the village in exchange for family supplies. There was not a meeting-house in McKean County when I came to it. I have preached in log school-houses, barns, and court-houses, groves and coal-sheds, wherever I could get a congregation. The inhabitants of these regions would often travel many miles over bad roads, with ox-teams, meet with the people of God for worship, and return again, feeling well paid for their trouble. When the time came for a Sunday-school picnic, one would wonder where all the men, women, and children came from. From the different valleys they came in carts and omnibuses, drawn by oxen with horns trimmed with gay colored ribbons, and the bird-like voices of children made the air melodious with sweet songs of the "happy land, far, far away." They have outgrown the oxen there now, and have almost a city. Powerful revivals in Bradford added many to our numbers and strength. I persuaded two promising young men to enter the ministry. They are both useful and acceptable ministers, one in Kansas, the other in Minnesota. The latter has two sons in college, with the ministry in view. Some years, when almost all supplies were cut off and flour was thirteen dollars a barrel, our faith was tried; but the promises of the Lord never failed us. One spring, to try our faith still further, two of our cows died, in my absence from home, and with our large family of little ones the prospect was very dark. At another time six of our family were sick with the typhoid fever, and our eldest son was laid away in

the little wild graveyard on the banks of the stream that watered our valley. In the same fall, the fires burned our fences and opened the fields to whatever might prowl around. Yet, with all these dark clouds, it is pleasant to remember how the Good Shepherd watched over us in all our journeys. I have traveled at night, to meet engagements, or on return home after the day's labor, when it was so dark in the woods that I could not see the road or my horse's head; have forded the Alleghany when my buggy would swim and my horse almost lose his footing; and have been upset in the middle of the stream by hidden rocks. Thus, in our small measure, we missionaries shared the experience of the Apostle: In journeyings often, in perils of waters, in perils in the wilderness . . . . in weariness and watchings often, in hunger, in thirst, in cold, in—not nakedness exactly, but raggedness sometimes. The Lord has permitted me to preach the good tidings to a multitude of people. During those twenty years great numbers came yearly into that lumbering region, spent the winter and left, to be succeeded by another company, the winter following. I loved to go to their camps, speak a few words of kindness, leave a few tracts, and carry them to God in my prayers. Sometimes the slumbering depths of their souls were stirred, and I had reason to trust that good was effected.

But now my work is almost done. The weight of years and unsparing labor tell plainly their story. The churches want and need younger men to push on the glorious work. But what will those churches do with the weary, footsore workers of the past? Have our beloved churches no duties in this direction? They have a full record with other churches in all other Christian charities. Shall they be behind in this? While we are aiding in the great missionary enterprises and toiling to place the top-stone on the goodly structure, let us not forget those who have helped to lay a little of the foundation. Shall they not be remembered for the good they *have* done? Many there are on the plains and prairies of the West and among the Eastern hills, toiling earnestly for the Master with only *simple trust* for the future. Shall we not cheer them on, like our Master, saying: "Fear not; be faithful; we will hold out the helping hand, even to the last!"

FURTHER FROM THE BLACK HILLS.

Rev. Mr. Norcross writes, as follows, from Deadwood, under date of April 20th:

I HAVE not been quite well for the past month, but am getting better, and hope to continue so, for I find that this is no place for a sick man, and least of all for an ailing preacher. Overwork, exposure, and poor accommodations were a little too much for me. But I have changed my mode of living, and now am in quarters of my own, a nice, airy, well-lighted house of hewn logs, built on an eminence overlooking the town. The abundant light and pure air contrast well with my dingy, ill-ventilated, dark, yet high-priced room, in the unhealthy valley or gulch in which the town lies. Though I have had to work hard for the new abode, I feel that it doubly repays me for all cost and trouble. Friends helped me to the funds—the people furnishing about $200 in money, labor, and materials—so now I live, not like Paul in my "own *hired* house," but in my *own* house. I have been obliged to do much work on it myself, but I am now where I can rest when tired and worn, and can think and plan free from distracting noise and care. I do not altogether "board myself." I procure dinner tickets at some of the hotels, of which they sell twenty-one for ten dollars, and go down usually to dine, taking my breakfast and supper here. This plan gives me variety, and so promotes digestion, a necessary item for me to consider.

IMMIGRATION.

The expected influx of immigrants has already set in. Thousands have arrived since I wrote you last, and still they come. Many of them are sorely disappointed. Their last cent was expended in getting here; they have not the slightest idea of a mining country, and no more knowledge of mining than they have of Sanskrit, and what they are to do no one can tell. Some have turned back, and more will follow. Some push on to the Big-Horn, the Yellowstone, or elsewhere. Some will turn their attention to farming, settling on the rich glebes of land in the Black Hills and vicinity. These last will be the happiest and ultimately the most successful, I think. Many will wait, Micawber-like, "for something to turn up."

Mining property of all values and descriptions is changing hands, and at good figures. I see nothing to change my opinion, already expressed, as to the richness of our mines. The opinion rather gains strength with my stay.

To-morrow a big mass meeting, to which all the Hills people are invited, is to be held here to devise means for securing an organization of the Black Hills country into a separate Territory; or, more properly, to get such an expression of the popular feeling as shall secure that action from Congress.

I think I said in my last letter that the Yankton end of the Territory seemed hardly disposed to do us justice. Their interests and pursuits are unlike ours. A preliminary meeting was held two weeks ago, when a good deal of feeling was manifested. Though pressed for time, I shall attend to-morrow, as an interested observer of all that pertains to the welfare of this country.

CHURCH MATTERS.

In this line things seem to be at a dead-lock just now. Our prayer-meetings are increasing in attendance and interest, and a good many Christian strangers are dropping in; but it is hard to develop anything like permanent growth, where the materials for permanency are wanting. Nearly one-half of our membership are already out of reach and hearing. To illustrate: A good, earnest brother has been with us for a month past. His words have cheered us, his presence on the Sabbath and at our evening meetings has been constant. Last night he told us he should return to his home in Iowa next week. "If I come back and locate in Deadwood I shall cast in my lot with you." But will he come back? and if so, whereabouts in the Black Hills will he "locate"? I think fully one-third of my audience each Sabbath are strangers, a small part are a nucleus around which to gather. I am really doing "circuit preaching," or I should say, perhaps, that it is the audience which are doing the "circuit" part. "Cast thy bread upon the waters," was never more applicable than here.

The worldliness of the place, its utter want of spirituality, is fearful. The standard of piety is not the same here as with you. There are a few earnest Christians, but even they are poisoned by this foul atmosphere. We may as well honestly admit that few of us are always proof against it. "We have this treasure in earthen vessels," and the clay is very, very brittle.

I sometimes long for a constant, steady audience, in some good, solid farming community. But I suppose God knows best, and I will remain so long as it is deemed wise. During the month past I have preached twice every Sabbath, except last Sunday forenoon, when a miner from Georgia preached for me. I have attended five funerals, three of them the result of violence. One of the three died by suicide—"a woman of the city, which was a sinner." Every week prayer-meetings have been held. My poor health and work on my house have kept me from the usual amount of visiting. In a week or two I expect to visit Golden *Gate, Gayville,* Lead City, and perhaps Bear Butte. After that visit I hope to

give you a budget of facts. Just now the walking is too muddy for the trip. We have had two terrible snow-storms and they made the roads almost impassable.

THE WORK IN NORTHERN IOWA.

BY REV. EPHRAIM ADAMS, SUPERINTENDENT.

BEREAVEMENT.

THE cloud which has long been hanging over us has at last broken—yet not, thank God, as a merciless storm, with raging winds and yawning waves. A sorrow is indeed upon us. Our daughter, after long weariness and weakness, has gone. We are now but the fragment of a family lingering here; but the memory of her childlike trust to the end, the thoughts of heaven, of God, of Jesus, and those gone before, the blessed truths of God's Word to stand upon, make it as a cloudless sky above, the sun shining upon us, and light all around. As time seems short, the work remaining looks great. Pray with us that this chastisement, and all that God as our Father sees best to send, may find fruitage in more ripeness of Christian character and more earnest Christian work.

HARD TIMES.

I do not know as we have reason to complain; but these have been upon us during the last fall and winter, since the grasshopper raid in the northwestern part of the State, and the general failure of the wheat crops over the whole State. An extract from a letter of a brother, accompanying the contributions of his church, will give a true idea, not of all, but of some of our churches:

"Crops have been a failure for two years past. Farmers have raised but very little to sell; many of them have to buy bread for their families till the next harvest. In many cases the crops of wheat scarcely equaled the amount of seed sown. In addition to the failure and consequent lack, a good deal of the seed was borrowed. The corn crops average about one-third of the ordinary yield this year." And this is one of the churches that year before last entered upon self-support. We may see it a duty to assist it again. Another says: "Some of the church-members in the country do not come to church for want of suitable clothes, and the teams of some are too weak to bring them, for want of proper food. We hope for better times, though it is a serious question what the result is to be, with the millions of hopper eggs that only await the spring-time to be brought into life."

REVIVALS.

These have been more in number, and greater in power, than in any previous year. The expectations raised in the meetings of the autumnal Associations have been more than realized. More good came from distant movements in Chicago and elsewhere, than was at first expected. There seems to be a revival spirit in all directions. As I write, there are crowded meetings in various places; many have closed, others will be held. The labor and interest does not cease with the meetings. In these revivals the larger churches have shared more generally than the smaller. Union efforts, an evangelist and a singer, are what the people look for. The supply does not reach the small churches. Our missionary churches, however, have shared with the others.

CONTRIBUTIONS.

I have copied from *The Home Missionary* all the contributions of our Iowa churches to our Society. *In doing this* I found various facts and hints of value to

me, which I hastily threw into a paper entitled, "Figures, Facts, Fears and Queries," and read it to all the Associations last fall. This led the brethren to a discussion of the practical points involved. In this and other ways I am trying to lead the churches, both missionary and self-supporting, into more punctuality and system in giving.

The fruits I think are already appearing. While I have sought to bring about as much as possible more system in giving, I have tried also to promote

CHURCH FELLOWSHIP AND ORDER.

There is great lack here. Our churches are scattered far apart, and grow up without knowledge of each other. In their missionary dependence, and having relations to our Society, it is hard to bring them to realize the position of self-government and fellowship in a sisterhood of churches. Many of our members are unacquainted with these principles. Exchanges among ministers are rare; ministers are thrown together but seldom. As a Society we seek for permanence in the pastorate, that is, in principle; but our system of commissioning for a year —abused perhaps by making continuance for the next year depend upon the success of the subscription paper—in a measure prevents what we seek. In these circumstances I have felt it a privilege and duty of my position, as much as in me lies, to be as a bond of union to promote fellowship and order among the brethren and churches; not as a bishop *over*, but a brother beloved among them. I think in this direction also there is advance.

THE FUTURE PROCESS—WHAT IS IT TO BE?

During the last, as in the previous year, the advance has been by improvement and change *within*, rather than enlargement of the work. I hoped it would have been otherwise, but the times have prevented. You appreciate the condition: the scourge on those portions of the State most open to immigration; the fact that everybody has just been "holding his own," as you have told us to do. But we hope for a change, and as I view the field, growth and enlargement must be looked for and labored for, especially in three directions:

1. We of course must be prepared to open new fields as new points are developed, either in the newer or the older portions of the State. We ought to do this without increasing the demands upon the Society. We must keep bringing the churches up to self-support, and, brought there, they must be co-laborers in the work.

2. Each church must be trained to be a missionary church—to throw itself by Christian labor of pastor and people into the regions around. And here I hail the new Sunday-school department. I think I see, in this idea of our Sunday-school mission work, that which is calculated to help make Evangelistic churches, together with Evangelistic pastors. Here I verily believe is the foundation of our life, and the right arm of our strength.

3. The great outlying population in and through the country—how, when shall it be reached? A harvest to be reaped is here in waiting. Where, whence the reapers? This new Sunday-school department is in part the answer. But the men for the ministerial work to be done: they must be able men that can command the respect and attention of the people, men that command good salaries in towns and villages, and yet, for Christ's sake, are willing to leave railroads and towns to go among the people, to live as the people live: having food and raiment, therewith to be content, if need be, if by any means souls can be led to Christ. Such men—where are they? We here touch upon the great want of us all, both ministers and people. Consecration and devotion of our best and our all, in any way or place, that can tell most for Christ.

Missionary Intelligence.

OREGON.

Rev. H. W. Stratton, Albany.

SOULS BROUGHT IN.

The quarter has been a busy one. For six weeks, beginning with the week of prayer, your missionary and his wife attended one or more religious services every day, preaching, singing, directing inquirers, etc., and souls have been given us. A young man of fine ability, who had been a notorious gambler and hard drinker, came to the meetings, was invited to dinner, and came home with us at night. With no basis of faith but a general belief in God, full of doubt and opposition, after hours of severe conflict a Bible was put into his hands and he was pointed to the Lamb of God. He soon gave evidence of having submitted himself to the Lord Jesus, and has been baptized and admitted to the church. He has since been a member of our family, and I have also helped him to make a beginning toward earning his own living. He is easily tempted, and needs constant watch and care, but I hope to see him reach the class with whom he used to associate.

Other young men are reached, among them a son of a Christian mother in Maine, who does good in helping his friends to resist the many inducements to drink which beset our young men. He was so much interested in a dying companion as to repeatedly pray for him, though confessing himself to be not a Christian. A family from Kansas, who have been living out of the church for some time and without a family altar, have been brought in. Also a man from the late Dr. Hawes's church in Hartford.

CALIFORNIA.

Rev. R. Graves, Mount Shasta.

A GOSPEL TRIUMPH.

The close of the quarter finds us in the midst of a gracious revival at Little Shasta. We commenced a series of evening meetings, about the middle of February, and, with occasionally a night for rest, continued them for five weeks. The members of the church were quickened and about twenty converted. Sixteen united with the church at one time on profession, and eleven were baptized. This church was organized about a year ago, with seven members. There has been a continued revival and growth from the first. It now numbers thirty-two. Perhaps a greater change hardly ever took place in any community than we have seen within the year.

A gentleman in Yreka told me, when I was on my way to the valley, that the people were so indifferent in regard to religion, it would make no difference whether I took my text from Tom Paine or Saint Paul; for they cared about as much for one as for the other. A store and saloon in the valley was the place of resort on Sunday, and no Sunday passed without seeing a large crowd there, trading, gambling, drinking, fighting, playing base ball, etc. Now we have a large and attentive congregation every Sunday, and the store is deserted. All rejoice in the change. I don't believe a more quiet church-going community can be found in the State. What a triumph for the gospel! We give all the glory to God.

UTAH.

Rev. W. M. Barrows, Salt Lake City.

STEADY GROWTH.

At our last communion six united with the church, five of them upon profession of their faith. Most of these were converts from Mormonism. The average attendance at our Sunday-school is now over 100, and it is increasing as fast as we can secure teachers to look after the children and youth. Our Sunday congregations are larger than they have ever been before; in the evening the

church is usually crowded. We are about to increase its seating capacity, and have just sent for forty additional copies of the "Songs of the Sanctuary," to meet the wants of strangers who worship with us. The ladies of the church, during the past winter, have kept open a Saturday afternoon school for the instruction of the poor children of our city. Much good has already been accomplished by their efforts.

SCHOOLS NEEDED.

I am more and more impressed with the resemblance between our mission work in Utah and similar work in foreign lands. The reasons that influence the missionaries in Syria and India to open day-schools in connection with their churches, apply with equal force to the Christian worker in Utah. There is here no system of free-schools, and great numbers of children are growing up in ignorance. Yet where schools are established they are well attended.

Many violent sectarians who are prejudiced against our churches, are in favor of schools. In many villages of this Territory the day-schools and the Sunday-schools must go before and prepare the way for churches.

I know it is not the work of the Home Missionary Society, but cannot its friends in the East assist us in opening schools in Ogden, Salt Lake City, and Beaver City. Many people here, knowing what our Congregational churches have done for other parts of the country by their zeal for establishing and maintaining schools and colleges, are now led to look with hope to these churches for assistance in promoting the Christian education of this new and growing Territory.

I am right glad to have a ministerial brother so near as Ogden. Before you commissioned Mr. Safford, at Ogden, my nearest Congregational neighbors were at Reno on the west and Cheyenne on the east—500 miles on either side of me. For over two years I was the only Congregational minister between the Rocky Mountains and the Sierras. Most cordially do we welcome him to this great inter-mural Basin, soon to be an empire in itself. His versatility admirably fits him for this new country. He can take off his coat and make the seats and pulpit for his chapel; he can drill his own choir, superintend his Sunday-school, and preach twice on the Sabbath.

Rev. A. W. Safford, Ogden.

HOUSE OF WORSHIP NEEDED.

It seems clear to me that little further progress can be made here until we have a suitable church edifice. I have gathered, and can probably hold, a small congregation, and some good can be done as it is. The Sabbath-school work, in particular, is very promising; but we are at a great disadvantage without a house of worship. People do not care to climb stairs to enter a hall, when two comfortable churches are hard by. One of the two other churches has an attractive building, and a strong social element; the other is now quite prosperous under the lead of a new minister. If, now, we are to succeed in gaining and keeping a position of influence, we must have a comfortable and pleasant place for worship. I believe Ogden is a good point to hold for our work, on account of its location, its probable future, its relation to other points in the Territory, and its present opportunity for doing good. But in order to make this work a success, money must be raised for a church.

A SCHOOL ALSO.

Another great and immediate need is the establishment of a school. Is it not within the range of possibilities to secure means for judiciously attempting the enterprise? Among the Eastern churches, can you not find some man or woman to whom God has given liberally, who would furnish a few thousand dollars to plant a Christian school in this Mormon land? Ten thousand dollars would build both church and school-house. Think what that $10,000

would accomplish for Christ and humanity!

I do not think the school could be made a success unless it were *free;* but if a free-school of good grade could be established, it would undoubtedly soon become a strong power. The right way to get hold of these Mormons is by means of schools. Once established, I believe that a sufficient number of Sabbath-schools could be induced to pledge a given amount, year by year, to maintain the work and pay the salary of at least one competent teacher.

COLORADO.

Rev. M. K. Holbrook, Longmont.

HEALTHFUL GROWTH.

We have a manifest revival of interest and effort among Christians, although as yet without additions upon profession. I have received many happy tokens of spiritual progress in families, and there is a growing state of inquiry, "What can we do to gather in strangers, and interest those who do come?" Religious conversation is easier and more frequent; family altars have been set up; and some who never attended prayer-meetings are now never absent, but are happy in new-found peace and zeal. They now think they were not Christians before. New energy shows itself in the Sunday-school, where the people have a mind to work. Our school must always be largely one of adults, as there are only four children of parents in our church, in the village. Yet the school averages about thirty.

I might report the material prosperity of Longmont: the large acreage of wheat already sown; the cheerful tone of farmers; the general confidence of success the coming year; the green fields of grain in sight, in all directions; the proposed extension of the Colorado Central railroad, hence to Cheyenne, through the finest grain section of Colorado; many families coming in from Ohio and Illinois, and the numbers to come shortly from New York State. But I have thought that the few indications of spiritual progress were more valuable statistics for the purpose of the Society.

NEBRASKA.

Rev. A. Maxwell, Red Cloud.

TEAM WANTED.

One of the chief wants of my field is often brought to my notice by this invitation: "Bring your wife with you." If my field were a small one, within the compass of a few miles, I could do this with little expense; but when I am twenty miles from some of my stations, and ten and twelve from others, it is out of my reach, as it costs from three to four dollars a day to hire a team. I have but one pony, which I ride in the saddle. If I had a team of my own, so that I could take my wife with me occasionally, as I go from place to place, through her acquaintance with the people I could learn more of their trials and wants, and thus be able to do them far more good. I have been endeavoring to procure a team for the past four years, but the grasshopper devastation has cramped me. It would cost about $150.

KANSAS.

Rev. G. O. Blake, Phillipsburg.

KIND WORDS OF APPRECIATION.

The draft "on account, for half the amount due," is received. I desire to say for your encouragement that, although I need money badly enough, and can hardly get along without it, I know and feel that you are doing all you can, and I do appreciate the care and anxiety which every "report" brings to you. While we, out on the frontier, are laboring for the Master, amid trials and discouragements, I realize that you, too, have your burdens and cares. I feel no impatience, or fault-finding disposition, when the much-needed draft is delayed, but pray God that your burdens and cares may be cast upon him who careth for you. Our houses may be open, our

larders nearly empty, and "hard times" at the door; but then *your* hands are empty, and *your* hearts heavy, and you need our prayers. You have them. The Lord will provide. "These light afflictions are but for a moment." Can we not say with St. Paul, "We glory in tribulations also, ... because the love of God is shed abroad in our hearts?" That amply compensates for a life of toil and perplexity. I sometimes think if you knew how fully the missionaries realize your trials it might lighten them. May the Lord bless you and your work!

Rev. H. Hoddle, McPherson Center.

GIVING THAT COSTS—AND PAYS.

A poor old widow, a member of this church, living upon a homestead, and dependent upon its produce, last year had only six and a half acres of wheat, one acre of corn, and a small garden plot. She was very peaceful, through faith in her Heavenly Father, and dedicated ten bushels of her best wheat to the forwarding of his cause. Her six and a half acres of wheat yielded only forty-five bushels, worth fifty-five cents a bushel; her corn crop was nearly a failure, and the garden yielded thirteen bushels of potatoes, worth thirty cents a bushel. Her entire crop was not worth thirty-five dollars. Under these circumstances her friends persuaded her that she could not afford to pay her subscription, and she accordingly took her name from the list. But at the same time she lost her peace of mind, which neither arguments nor prayers could restore, until she resolved to trust the Lord to provide for her, and put her name back on the list for the same amount as before. Since that time her peace has been unbroken, and the Lord has raised up for her many friends. One dollar, of the five dollars and fifty cents realized for the wheat, has been accounted for to the Home Missionary Society. I have no doubt that many such dollars have found their way to your treasury; and this little circumstance, coming under my own observation, enables me to appreciate their value, and leads me to feel the responsibility of receiving such money, and the necessity for making a judicious use of it, as never before.

MINNESOTA.

Rev. O. A. Starr, Montevideo.

RECOMPENSED AT LAST.

The Lord has been with us, arousing Christians to full sympathy with his work, and saving those who were out of Christ. Six of our worst men have been taken from drunkenness, and now, clothed and in their right minds, are following their Lord. The work has been peculiar, in taking deepest hold on the better class of minds. It has left but few of them, and some of that few are yet to yield. The extra meetings lasted seven and a half weeks; the last four and a half weeks of which I spent in visiting from house to house, from morning till night, and the last three weeks I preached every night. My Methodist neighbor was with me the first four and a half weeks. I have been wonderfully blessed in my own soul, having received a mighty baptism of the Holy Spirit. I am sorry to say that few of the youth were reached, owing to an unfortunate circumstance. The number of conversions and reclamations reaches nearly fifty, and the work still moves on steadily and mightily.

Thus have the long years of sowing been rewarded with a bountiful harvest. I have sometimes been almost ready to conclude that my work was done in Montevideo, or that I had mistaken the call that brought me here, almost six years ago. But I can go, now, on the strength of this refreshing, as many years as Elijah did days on the strength from the barley cake and cruse of water.

Rev. L. H. Moses, Walnut Station.

GREAT AWAKENING.

I know you will rejoice in the gracious work God has wrought at Lamber-

ton, the like of which I never witnessed before. All classes have been reached. We count seventeen heads of families among those reclaimed or converted. Not less than twenty-five young people give hopeful signs of renewal. Last Sabbath I baptized nineteen, and received twenty-one into the church. In two weeks we shall admit others. I hope for at least fifteen or twenty more. The church has come up to a new spiritual life. Pray for us, that we may hold this place for Christ. When I can leave, I shall return to Walnut Station, where special interest exists, and meetings are well attended.

WISCONSIN.

Rev. F. B. Doe, Superintendent.

BUSY AND HAPPY.

The quarter ending May 1st has been a busy one. During that time I have conducted seventy-one meetings, and delivered that number of addresses, forty of them sermons. I spent several days in Hartford, in revival work, also in Ashland; it requires 600 miles travel to visit Ashland. The Wisconsin Central railroad is finished, except a gap of twelve miles. We made that in a lumber wagon, in five hours, through forest and swamp, the hardest road I ever saw. I have organized two churches, Clintonville with twelve members, and Hixton with forty-six. This latter used up a week, and made 400 miles of travel. Brother Miner and myself met, prepared and issued a Sunday-school circular, setting forth the new work for Wisconsin. We hope something of good will come out of it. My health was never so good as in the past three months, but having pushed the work so hard and long, I hope now to remain at home for two or three weeks.

This ends my ninth year as Superintendent for the Society, though it hardly seems possible. My work is poor enough now, but when I think how little I knew about it at the first, it is both laughable and sad. And yet, I knew as much about the Home Missionary work, I suppose, as most pastors do; probably more. We must live and learn. It is a difficult position, and I sometimes feel quite ready to surrender it for some quiet pastorate. Yet there is a charm and inspiration to me in this work; one can do so much in so short a time! I greatly enjoy going to a town, and getting the people all waked up in a few days. The good work is certainly prospering on this field.

IOWA.

Rev. E. H. Martin, Ogden.

REVIVAL.

Rejoice with me over the good work God has been carrying on in Ogden during these two months. Never before has he visited this place in such power. The work has been quiet and slow, but seems likely to be permanent. We began by observing the week of prayer, in conjunction with the Methodist church. At the close of that week, H. W. Knapp, of Des Moines, began labor with us. Evidences of God's presence were soon manifested. Cold professors of religion began to warm up, and sinners to inquire the way of life. The meetings were held morning and evening. The morning meetings, beginning with not more than half a dozen, grew till they numbered seventy or more. In the evening, our largest house, holding about 200, was generally full, often over-crowded. A room holding 300 or 400 would no doubt have been filled. Probably seventy-five in all have taken a decided stand on the Lord's side, besides many who had become mere nominal Christians, but now have come out in strong earnest. Our congregations and Sunday-schools have increased in number, regularity and interest, and the work still continues almost unabated. Those generally considered as the "hardest cases" in town, are now coming out. They seem in dead earnest. If they are "soundly converted," I think they may be regarded as "miracles of

grace." It looks like an impossibility; but "with God all things are possible."

MICHIGAN.

Rev. L. Warren, Superintendent.

CHURCHES ORGANIZED.

Within the past quarter, though we have not sought to enlarge the work, four churches have been organized. Two of them—one of thirty-three members, near Newaygo, under the labors of Rev. J. N. Hicks, and one of thirty-two members, at Hudsonville, under the labors of Rev. W. L. Camp—were the result of revivals of religion, and were both made up almost entirely of new converts. At Big Rapids, a church of seventeen members has been organized. In this important and growing town of 3,500 inhabitants we have hitherto had no church. The Presbyterian church there having closed at least for the present, there seemed plenty of room, and at the solicitation of brethren, nearly all of whom had formerly been members of that church, I spent considerable time there. The church starts with seventeen members, and will need missionary help the first year; but not longer, I judge. A church of seven members was organized at Millbrook, last Sunday. Besides these four organizing Councils, I have attended two ordaining Councils, one dedication, and two meetings of local Conferences; I have also preached nearly every Sunday, and visited churches at other times, to counsel as to building and other matters.

Last winter there were more revivals than in any preceding winter since I have been in the State, and I think the results, this winter, will be nearly as good as the last, when we come to gather up the fruits and to reach the results of meetings in progress. We have some excellent ministers in North-western Michigan now; men through whom the Lord seems to work, and I hope for spiritual fruit, in greater quantity on this ground, which we have hitherto planted and watered.

Miscellaneous.

REVIVALS OF RELIGION.

Our correspondence shows that, to an extent seldom experienced, throughout large portions of the Western country, the Lord is graciously visiting his people. Glimpses of the work—all we can afford space for—appear in our pages of "*Missionary Intelligence.*" Having occasion, for another purpose, to look over a pile of quarterly reports lately received, we noted a part of those which spoke of increased religious interest, and it may quicken the faith and prayers of the friends of Home Missions, to glance at the list here given, meager as it necessarily is, for want of room.

New York.—Little Valley: 20, and at Dublin school-house 30 or more hopeful converts. Stockholm: greatly blessed, many conversions. West Salamanca: 10 or 12 converts; church organized with 14 members.

Pennsylvania.—Riceville: great temperance revival; 400 signed the pledge, mostly young men; whole face of society changed. Corry: ditto, 1,200 signed the pledge.

Indiana.—Oakland: 9 received to the church.

Illinois.—Wythe: over 50 conversions, 40 united with the church; work of quiet solemnity. Chenoa: 8 received to the church. Thawville: deep and growing interest. Chicago (Bethany): steady active interest; congregation doubled; frequent conversions; 17 received on profession.

Missouri. — Brookfield: 50 conversions. West Joplin: whole city moved; crowded meetings; not less than 50 hopeful converts.

Michigan.—Michigan Center: over 40 conversions. Dover: 14 received to the

church. Grand Haven: 15 received. Hersey: growing interest; 5 received. Crystal: extra meetings every night; many seeking the Lord. Ludington: many converts; 20 received to the church. Lowell: temperance revival; no room in town large enough to hold the people. Oakwood, Saranac, Wacousta, greatly quickened. Orion: not less than 30 profess conversion, nearly all received to the church. Eastmanville: work reaching many of the older people; 18 received, 12 of them heads of families. South Haven: between 50 and 60 hoping; work continues.

WISCONSIN. — Hartford: Supt. Doe "preached eleven times in five days: some 50 rose for prayers; several give clear evidence of conversion." Seymour: 50 conversions. Hancock: in the last six weeks, scores in this vicinity have turned to the Lord. Pine River: extra meetings for weeks; 50 hopeful converts. Hixton: between 30 and 40 conversions, and the work going gloriously on. New Richmond: work among the young people, mostly of the Sunday-school. Elroy: great religious and temperance movement, 50 conversions. Viroqua: 20 received.

IOWA.—Sabula: 15 united with the church; more to follow. Davenport: (German) 10 additions. Cromwell: 22 received, and 37 at two out-stations. Boonsboro: all but two or three families aroused; many asking prayers; some hoping. Sibley: decided religious quickening. Creston: 24 added to the church. Strawberry Point: growing interest; 5 received, more to come. Stewart: 4 or 5 weeks' meetings; 15 inquirers, several rejoicing in hope. Cincinnati: 12 united with the church, more coming; Mount Hope church doubled its membership. Lewis: 20 conversions, 10 received. Belmond and Clarion: revived; backsliders reclaimed; five received to church.

MINNESOTA. — Walnut Station and Lamberton: see letter from Rev. L. H. Moses, page 34 Supt. Cobb writes: "Reports similar to the above have recently come in from twenty-five points in this field. At Hutchinson, the work is sweeping. I need eight men to do just such work." Spring Valley: 28 received to the church.

KANSAS.—North Topeka: 23 conversions. Lawrence (South): 9 received to the church. Brookville: 12 received. Buffalo City: four weeks' meetings in Scatter Creek; many hoping, mostly heads of families; two Sunday-schools started; church of 13 members organized. Bull's City: 10 received. Sabetha: meetings twice a day for five weeks; cordial union of Christians; 13 received. Alma: 52 received to church; 28 baptized; 72 added in two months.

NEBRASKA.—Cupola: church organized of more than 30 members: deep interest. Craig's: 11 hopeful conversions. Aurora: 28 conversions. Seeley: 8 received; more to come.

CALIFORNIA. — Woodland: deep interest; congregation doubled or trebled.

HOW A CHURCH PROSPERED.

THOSE who watch our monthly acknowledgment of receipts, will have noticed in *The Home Missionary* for May, a legacy of $1,000 from the late Mrs. Jane Doremus, of the Congregational church in Woodbridge, N. J., Rev. S. Lee Hillyer, pastor. We had already been notified of a unanimous vote of the church to ask no further aid from this Society, but to undertake by themselves the payment of the year's expenses—not less than $1,820.

Very seldom are we permitted to record so rapid a progress from birth to majority, and for the encouragement of other young pastors and churches, struggling with the obstacles common to the first years of a church's history, we make room for some of the facts in this case, as drawn from our own observation of the field and the pastor's reports.

The church was organized in 1874, and had no pastor till Mr. Hillyer was commissioned, April 1, 1875. They be-

gan with a membership of forty-one, and at the end of two years numbered ninety-one; a net gain of 125 per cent. Though the people have suffered greatly in the general financial prostration—the wealthiest of them not doing enough busines to support their families—yet they have built and paid for a pleasant and commodious church, worth over $15,000. They have from the start taken up collections for both home and foreign missions—giving to foreign missions, last year, $71. Their contributions to the A. H. M. Society have paid over eight per cent. interest on the money received from its treasury, and the above mentioned legacy pays back the principal. This was so intended by the donor, who would otherwise have given it to the church.

The spiritual development of the church has been equally remarkable. When it was organized, "outsiders" freely taunted it, saying, that it could not hold prayer-meetings, for lack of praying men, and there really were but four men in the church who had ever taken part in prayer-meetings, although some had been professing Christians for a quarter of a century.

Working with these men individually, the pastor induced one after another to pray. Meanwhile the Lord added converts to the church and taught them to pray; until now of thirty-five male members, all but five or six pray frequently in public meetings. A young people's meeting, conducted entirely by themselves, has been kept up for eighteen months, with great interest and profit. Two regular weekly prayer-meetings are also held, one in the church and the other in different parts of the town, and are largely attended. A ladies' missionary society and "social," meeting every alternate week, do much for the church's social life. The young people also have a flourishing literary society. The Sunday-school has grown from twenty-five members to 125. Among its interesting features are two large Bible-classes of young men, almost every one of whom has been brought to Christ since the church was formed. Even while going through the ordeal of building a sanctuary, the utmost harmony has prevailed, and the presence of God has been constantly manifest.

The pastor has laid great stress upon his pulpit efforts, at the same time giving much thought and work to prayer-meetings and pastoral labor. By a carefully written sermon in the morning, and an extempore one in the evening, he has drawn upon all classes. Often when the evening sermon has taken strong hold of the audience, the people are invited to remain for a short prayer-meeting. On such occasions, scarcely a person leaves the house till the close of the second meeting, and the effect of those meetings has been very marked.

There is nothing so peculiar about these methods that they may not be tried everywhere. We commend them to the consideration of our young brethren in charge of other aided churches. If they and their people pursue them with equal zeal and self-denial, who can say but many another church may be equally blessed? Happy the man permitted to see, from two years of hard yet joyful labor, results that many another has toiled a lifetime to accomplish. To God alone be all the glory!

LETTER FROM AN EX-MISSIONARY.

[We gladly print the following, from a veteran of seventy-six years, many of them given to home missionary service of the most self-denying sort. Its sweet Christian spirit we trust will cheer and strengthen other aged servants of our Lord; and we know it will commend the writer to the affection and prayer of every devout reader].

"I know you will be glad that I am still so favored of God as to be able to preach every Sabbath, attending always two services, and sometimes three. There has been a very pleasant state of religious feeling in the congregation since the opening of the year. It may not be a revival; it is a refreshing. The friends of Christ are prayerful and earnest, the

impenitent sober-minded, and a few are serious and convicted. The congregation increases in numbers, and a few habitual absentees from the house of God are dropping in. By discipline, we have reduced our number and increased our strength. The church has never been in as good a spiritual state, though there is no growth in outward prosperity. Times are as stringent, and money is as scarce as ever. Perhaps our good President, by a wise policy, will help to gradually restore confidence, and so prosperity. God speed the right! How full of comfort the thought, that Omnipotence is on the side of the true and pure and good. This is a blessed age to live in. To be living is sublime, if we can only by grace live well, and be able to sing at the close of every passing day that sweet hymn,

'One more day's work for Jesus,
One less of life for me.'

"A great wave of mercy is rolling over the world. There is to be no failure in the great plan of Redemption. No failure! What courage the thought inspires; and how can God's people help saying with brave Caleb and Joshua, 'Let us go up at once and possess the land, for we are well able to overcome it . . . . If the Lord delight in us, he will give it us.' . . . .

"My good wife has been now more than a year in heaven, and I am waiting on the border of the better land to join her, as soon as it shall seem meet for God to call me. The cords that have bound me to earthly moorings are well-nigh all cut, and the rest will snap very easily. One thing alone makes me wish to live. I find a blessedness in my gospel labors that I never found before. A sense of unfitness for the ministry has weighed me down all my life. I have learned to cast my burdens on the Lord. I confess it has taken me a good while, but O, what a blessed lesson when well learned! And then the glory of the gospel. I just begin to get glimpses of its wonders. Eternity only will unfold them clearly, fully. When we grow up to tall eternal manhood, how will the undiscovered glories of Redemption break upon our expanded minds and purified vision!

"I am quite free from worldly cares, going and coming when I choose; only I cannot go out very far, as the fare must be paid. I content myself, therefore, with inexpensive journeys. I get a small pittance for my services, and the good ladies of the East send me a box of clothing every year, so 'I have all things and abound,' God supplies the needs, not always the wants. I should come East, if I had the means. Old friends are there, whose faces it would do me good like a medicine to see. We shall meet on the other side of Jordan. God bless you all 'with all spiritual blessings in Christ Jesus.' Don't forget to pray for me."

MICHIGAN.

ANOTHER HEART FULL.

"I HAVE several times read the article in *The Home Missionary* for April, page 293, entitled 'My Heart is Full.' Each reading has pressed on me this query, Why not write to the Society, how we are at times altogether discouraged?

"It is the Sabbath, and a little band of Sabbath-school scholars, that I have taught since they were old enough to attend the school, and who now think they are Christians, have just left my house, where each Sabbath afternoon ten or fifteen meet to pray. We sing from 'Gospel Songs;' I read a chapter from the Bible and pieces for youth from the New York *Observer*. The class seem interested; at times all take part, and I think I can see progress in the Christian life. But it needs a tender shepherd's care to look not only after these lambs, but after many who are going astray. Our need of a minister was seen this beautiful morning. Many came to worship, but soon left, for 'no preaching' was echoed from one to another, and soon all but three were scattered; some to go home, some to the ——— church. We who remained, felt that we ought in some form to keep up our church service and Sabbath-school. This, for a small place, is large and interesting, when we have a minister. I

said, 'Come to my house; I will read a sermon.' I read one from the text, 'The day breaketh.' The one brother prayed earnestly that the church might have a minister sent of God, who should be indeed, a shepherd of the flock. And now can you help to answer his prayer? You should know this much of our condition. We have three resident ministers, of whom the youngest has preached thirty years, and whose health allows him to preach but seldom. The others are respectively 80 and 83 years of age. Neither feels able to take the responsibility, and all are afraid of seeming officious.

"The week of prayer we observed with the Methodists. The meetings were interesting, and the next week a minister came by request of both churches, and remained nearly five weeks. The church was filled night after night, and the lecture room every afternoon. There were about seventy who gave good evidence of having passed from death to life. Twelve united with the Methodists, but we have had no church meeting, no communion, and no opportunity for persons to unite. Can you wonder that I tremble for these precious ones, who have said to me, 'I wish to unite with the church; are we not going to have a minister?'

"We have a very pleasant house of worship and parsonage, and we wish to be self-sustaining, leaving the Home Missionary Society to send to others the money so much needed elsewhere.

"We need a young minister, as you see, for we already have three older ones. We need a man with a wife, who can make to himself a home, and have the confidence of the people. We need a pastor, as well as a preacher, for we have neighborhoods where an earnest, wise, kind minister could win many to Christ. Some who had not been in a church for years came out, during the meetings last winter, and we need a pastor who can lead them on in the narrow way. Such a man I think would be welcomed, and find a home here for years. Do you know the man for us?"

NEW YORK.

A HYMN OF HELP.

[ONE of our eldest missionary brethren, in Nebraska, sends this little poem, with a request that it may appear in *The Home Missionary*. The slip bears evident marks of long usage. He says, "The lines have given aid and comfort not only to me, but also to many a hungry soul to whom I minister in these sod-houses and dug-outs." He adds, "I can sign the verses, and affix the motto to the seal: 'God is true.'"—John, 3: 33. Few men live who have had wider opportunities of testing that declaration.]

GOD THE PROVIDER.

"My God shall supply all your need, according to his riches in glory by Christ Jesus."—*Phil.* 4: 19.

Who shall tell our untold need,
  Deeply felt, though scarcely known?
Who the hungering soul can feed,
  Guard and guide, but God alone?
Blessed promise! while we see
Earthly friends must powerless be,
Earthly fountains quickly dry:
"*God*" shall all your need supply.

He hath said it! so we know
  Nothing less can we receive.
Oh that thoughtful love may glow
  While we restfully believe!
Ask not *how*, but trust him still;
Ask not *when*, but wait his will;
Simply on his word rely,
God "*shall*" all your need supply.

Through the whole of life's long way,
  Outward, inward need we trace;
Need arising day by day,
  Patience, wisdom, strength and grace.
Needing Jesus most of all,
Full of need, on him we call;
Then how gracious his reply,
God shall "*all*" your need supply.

Great our need, but greater far
  Is our Father's loving power;
He upholds each mighty star,
  He unfolds each tiny flower,
He who numbers every hair,
Earnest of his faithful care,
Gave his Son for us to die;
God shall all "*your*" need supply.

Yet we often vainly plead
For a fancied good denied,
What we deemed a pressing need
Still remaining unsupplied.
Yet from dangers all concealed,
Thus our wisest Friend doth shield;
No good thing will he deny,
God shall all your "*need*" supply.

Can we count redemption's treasure,
Scan the glory of God's love?
Such shall be the boundless measure
Of his blessings from above.
All we ask or think, *and more*,
He will give in bounteous store;
He can fill and satisfy,
God shall all your need "*supply.*"

One the channel, deep and broad,
From the fountain of the throne,
Christ the Savior, Son of God,
Blessings flow through him alone.
He, the Faithful and the True,
Brings us mercies ever new;
Till we reach his home on high,
"*God shall all your need supply.*"

—FRANCES RIDLEY HAVERGAL.

ROOM LOWER DOWN.

WEBSTER's reply to one who remarked, "The legal profession is crowded," was, "There is room higher up, sir!"

Our work has taught me that there is room lower down. A brother, seemingly going to a warfare at his own charges, found in Madison County a few Christians who were accustomed to meet for mutual edification in an old house left unused for this service. One of their families gave the minister a home, and he commenced preaching; visiting during the week. Soon a partition had to be taken out, to enlarge the room. When the place became altogether too strait for them, he, as a practical builder, led them on to put up a suitable church edifice. This work is now accomplished, and the communicants, increased from fifteen to fifty, have a substantial "Father's house" by the way-side, and each Sabbath witnesses a large congregation at the country church.

In Mercer County, nearly 200 miles north of this place, is a town on the Mississippi River. A pastor in another town, ten miles away, had instituted a Friday evening lecture. He found it not difficult to gather an interested company, largely of professed infidels, spiritualists, and materialists. At the close of the lecture or sermon, he invited discussion, replies to doctrines, arguments, and facts presented in the lecture. Among the things frequently alleged, was this: that Christianity dishonored woman, degrading her socially, shutting her out from a career of influence and power. A young woman of spirit and of ardent desire to win souls to Christ, has gone there to labor. Being precluded from an unused chuch edifice, because she was a woman, and might not preach, citizens have provided her a hall and will aid in her support. She has a small appreciative congregation, and a Sabbath-school of fifty children. In the Lyceum or "Literary," a town affair, she stands fearlessly, with a becoming modesty—and at times not without hearty applause—as she speaks for the Master and for a truly Christian (as the highest ideal) manhood and womanhood. "I cannot bear the thought" she says, "that the children here, should grow up with the impression that the leading thought or culture of the world is against Christ and the church, and with irreligion."

In Mason County, in a city of near 2,000 people, some Christian workers took a few neglected children from the street and opened a Sabbath-school. It soon increased in numbers. Poor children were provided with clothes when necessary. Parents were visited. Cottage prayer-meetings begun. In less than a year the school had near 200 in attendance, and a church of twenty-five members was organized. This was a mission enterprise, and thoroughly apostolic; a beginning low down, and recalling old-time realities, and sad verities, like to those Paul knew, when he said: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

Older fields need gleaners, for prodigal children, lost silver, fallen grain. It is apparent, however true and trite it may be, that there are more churches here now than can be supported; that there is ample room lower down.

M. K. W.

ILLINOIS.

OUR COUNTRY FOR CHRIST.

THAT was a significant fact when the Genoese explorer entered American waters, that he gave the name "San Salvador," or "Holy Savior," to the first discovered land, and there reverently reared the symbol of redemption. May we not believe that this augury will yet be more fully realized in the possession of our country by Christ? There was a still more intelligent consecration of this soil made by our fathers at Plymouth. Wonderfully did God extend their domain by providential interpositions. In 1776 the colonists occupied little more than a small portion of the seacoast. By the French treaty of 1803 the vast valley of the Mississippi came under our control. Then the power of Spain was broken on these shores. Texas and California, with their immense wealth, next followed, and then by the cession of Russian regions our domain was extended northward. The same Providence has frustrated the efforts of foreign sovereigns to gain foothold here, so that now one flag floats in all directions from the Penobscot to the Pacific.

May we not believe that God has opened this field to us as a territory to be held for Christ? Dr. Patterson remarked in a discourse at San Francisco that the whole broad continent is as plainly assigned to the American church as though Moses arose from the dead and said to us, "The great sea westward shall be your border;" that this territory is as really sacred as is that of the Commonwealth; that the assertion of her sovereignty is no less momentous, and that our safety depends on the occupation and evangelization of every portion of it without delay. . . . Shall not God's people ratify the consecration which was made by our pious forefathers? They knew not then the magnificence of the empire they founded, either in its geographic vastness, its historic forces, or in its spiritual relationship to the world.

It has been truly said that our civilization is peculiarly self-diffusive in its energy, and so adapted to possess the earth. It is in this light that the significance of this consecration is seen, and the momentous nature of its results may be measured.

What grander spectacle could be witnessed, on the first day of the week that ushers in our national festivities in July, than to see a Christian people on their knees loyally and lovingly renewing the oath of their fathers, and solemnly giving the land again to him on whose head are many crowns? Grander, indeed, in the sight of heaven than the pomp and pageant of military display, and more auspicious in promise of future glory than the gathered treasures of sea and land. "Our country, then, for Christ," shall be our motto and our prayer, and may he who heard the petitions of Washington at Valley Forge, and of Lincoln in the darkest hours of the rebellion, hear and answer our intercessions in abundant blessings on our beloved land.—*Herald and Presbyter.*

POST-OFFICE ORDERS.

Friends who remit post-office orders to the Treasurer of this Society will very greatly oblige us by seeing that they are drawn on "STATION D, New York City." STATION D is a money-order office, very near the Society's rooms, and the collection of orders through it, instead of the General Post-office, *is a great* saving of time.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., Sec., 69 Bible House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Esq., Treas., 69 Bible House, New York.

The following are the chief points of a brief statement of the objects and work of the Union, presented by one of the Secretaries, in connection with the annual sermon, preached by Rev. M. M. G. DANA, of Norwich, Ct., in the Church of the Disciples, N. Y., (Rev. G. H. Hepworth,) on the evening of April, 29, 1877:

The *first* clause of the second article of the constitution of the Union is as follows:—"The particular business and objects of the Society shall be, to collect, preserve, and publish authentic information concerning the history, condition, and continued progress of the Congregational churches in all parts of this country, with their affiliated institutions, and with their relations to kindred churches and institutions in other countries."

Accordingly, for several of its earlier years, the Union published and circulated the *Congregational Year Book*, containing the most complete statistics of our churches that it was then possible to obtain. A steady progress was made in the difficult work of collecting and arranging these, until, in 1860, the *Congregational Quarterly* took the place of the *Year Book*; the statistical tables and lists of our ministers, and other items of denominational information, being printed in each January number. The *Quarterly*, now owned and edited by one of the Secretaries, is the special organ of the Union. It presents our Congregational statistics with an approach to accuracy and completeness unsurpassed, probably, in the records of any other body.

The *second* clause defines it as the further business and object of the Society—"To promote, *by tracts and books*, by devising and recommending to the public, plans of co-operation in building meeting-houses and parsonages, and in providing parochial and pastoral libraries, and in other methods, the progress and well-working of the Congregational polity."

In doing this, the Union has systematized and effectively carried forward the work of aiding the young churches, in the new States especially, in building their houses of worship. It has published annually the statements and appeals of the Board of Trustees, and in later years the *Manual*, in which its whole work has been comprehensively exhibited, and the duty of the churches in relation to the objects specified, has been urged. Plans of meeting-houses have been procured and published for the benefit of those about to build. Papers have been prepared and read before public bodies; a page has now for some years been monthly published in *The Home Missionary*, in the interest of the church-building work; and in each number of the *Congregational Quarterly*, and in various other ways, frequent appeals to pastors and churches have been sent forth. Appropriations for pastors' libraries, chiefly in the form of periodicals, have been made to a limited extent, and in all practicable ways efforts have been made to awaken our churches to the duty of establishing Christian institutions on a permanent foundation in all parts of the land.

The *third* clause makes it the business of the Union—"To afford increased facilities for mutual acquaintance, and friendly intercourse and helpfulness among ministers and churches in the Congregational order."

For this purpose, it was arranged, in the early days of the Union, to have an annual address and a collation in connection with the anniversary of the Society. This served to bring many Congregationalists together, to facilitate

acquaintance and awaken personal sympathies. As still better adapted to the ends in view, in 1861, the "Social Reunion" was established. The first was held in the Apollo Rooms, Broadway, New York, May 10, 1861; and the next year commenced that series of remarkable gatherings which for years drew such crowds to the Brooklyn Academy of Music, and did so much to promote good will among ourselves, and to direct public attention to our principles. In addition to this, one of the rooms of the Union at the Bible House, furnished with the chief denominational papers, has been kept open for the benefit of all brethren visiting the city. It has also been occupied monthly by the pastors of New York and vicinity, as a place of meeting—a meeting always open to brethren from abroad.

The *last* clause of this article adds—"And in general, to do whatever a voluntary association of individuals may do in Christian discretion, and without invading the appropriate field of any existing institution, for the promotion of evangelical knowledge and piety in connection with Congregational principles of church government." It need only be said, by way of comment on this, that in a variety of ways the Union has rendered valuable service to ministers, to particular churches, and to the common cause.

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.
Money may be sent either to the Treasurer, in Boston; or to Rev. CHARLES P. BUSH, D.D., 39 Bible House, New York.

COST TO THE CHURCHES OF EDUCATING A MINISTER.—Under this caption we shall have no reference to the funds vested in colleges, whereby education is cheapened. Such funds may have been given in former generations or in more recent times. In either case, some of these funds help to pay for the education of all students, whether rich or poor. Others may be specifically for the benefit of those who are studying for the ministry, or, at any rate, for those who are in indigent circumstances. This is a separate subject, and will not be brought into view, as to its details, in this article.

Our purpose is simply to state the average cost of helping a young man into the ministry, through the aid afforded by the American College and Education Society. The money thus used, comes directly from the churches, year by year, and it may be a matter of interest to know how much of it is required to secure the education of a young man for the ministry.

According to our present system of operations, the aid is given only to students in colleges and theological schools—not in the preparatory departments; and when we are in funds, and everything is going forward regularly, the young men on our list receive, each, $25 a quarter—$100 a year. If, therefore, a young man comes upon our list at the beginning of his Freshman year, and continues directly on, until the completion of his theological studies, and if we at the same time are able, all the while, to make the full and regular appropriations, the young man would receive *twenty-eight* appropriations, or exactly $700.

But it is a comparatively rare circumstance that any man receives this whole amount. He does not ordinarily ask for this aid through the entire period of seven years; and if he does, it seldom happens that seven continuous years go by, in which there is not some break in our ability to made the regular appropriations. Many of those young men, whose names are found on our list, do not ask for aid until they have expended their slender resources, so that they come upon our list in the second or third year in college. Some have the aid while in college, but do not ask for it in the sem-

inary. But a far larger number receive the aid in the seminary, who have not had it in college.

Opening our "appropriation book" at random, only taking care to go back a few years amid the names of men whose education is completed, and who are now in the ministry, we will give the sums total of, say forty men, taking the names in order, as they stand upon the book, but mentioning only the whole number of dollars appropriated to each. The figures will run thus—$635, 435, 360, 110, 450, 75, 700, 385, 210, 635, 360, 285, 75, 200, 210, 100, 185, 260, 235, 200, 50, 310, 200, 175, 50, 200, 285, 285, 260, 660, 200, 660, 235, 650, 210, 385, 530, 630, 660, 660.

In this list it will be noticed that only one man received the full sum possible, and although we have not cast the average of the forty, it is easy to see that it would fall down to quite a moderate figure; and the list where we have copied would, for aught we can discover, fairly represent the general fact. In other words, a small amount of help bestowed by us secures a result, the whole cost of which is many fold larger than that which falls on the churches. We help men to help themselves. No man, in all the nine or ten years which he devotes to his work of preparation, receives so much from us as a very small salary of a settled minister, for a single year. We do not think, therefore, that the churches ought to feel themselves burdened, in helping to bring forward young men to the ministry. It is a very simple work, but has large results.

Appointments in April, 1877.

Not in commission last year.

Rev. Amos Abbott, Alexandria and vicinity, Neb.
Rev. A. L. Seward, to go to Nebraska.
Rev. Willard G. Sperry, Blair, Neb.
Rev. Alexander L. De La Vergne, Pleasant Valley, Redwing and Boyles' school-house, Kan.
Rev. P. S. Smith, to go to Minnesota.
Rev. Cyrus Stone, Dexter and Grand Meadow, Minn.
Rev. N. A. Ward, Gilmanton, Minn.
Rev. Isaac L. Cory, Broughton and Round Grove, Ill.

Re-commissioned.

Rev. William A. Tenney, Hydesville, Cal.
Rev. C. T. K. Tracy, Oroville, Cal.
Rev. Fred. H. Wales, Rocklin, Cal.
Rev. David Thomas, Canton, Dak.
Rev. John A. Jones, Richardson County, Neb.
Rev. Josiah E. Lowes, Camp Creek, Neb.
Rev. Benjamin G. Page, Exeter and Friendville, Neb.
Rev. Thomas Pugh, Fairfield, Spring Ranch and out-stations, Neb.
Rev. H. Henry Sallenbach, Lincoln and Stevens' Creek, Neb.
Rev. William Woolman, Aurora, West Hamilton, College Corners, and Munn school-house, Neb.
Rev. James D. Liggett, Hiawatha, Kan.
Rev. Marcus D. Tenney, Westmoreland, Spring Creek, Springside, Arrespie, Wells, Oak Grove and Bluffs Creek, Kan.
Rev. Wheeler M. Wellman, Smith Center, Cora, Cedarville, Custer and Corvallis, Kan.
Rev. Thomas R. Wilkinson, Paynesville, Union Grove, Atwater and Diamond Lake, Minn.
Rev. Nelson Young, Scambler, Pelican Rapids and Spring Creek, Minn.
Rev. Arthur E. Arnold, Le Mars and vicinity, Iowa.
Rev. Francis Fawkes, Otho and Vesper, Iowa.
Rev. Charles Hancock, Strawberry Point, Iowa.
Rev. Asher W. Curtis, East Troy, West Troy and Troy Center, Wis.
Rev. Albert A. Young, New Lisbon, Wis.
Rev. Edwin T. Branch, Grand Ledge and Oneida, Mich.
Rev. Samuel E. Busser, South Boston, Mich.
Rev. James L. Crane, Michigan Center and Napoleon, Mich.
Rev. K. Herbert Crane, Ransom, Mich.
Rev. John B. Dawson, Imlay City, Mich.
Rev. Wilfred M. Kellogg, Vernon, Mich.
Rev. Joseph D. Millard, Pleasanton, Bear Lake and Onekama, Mich.
Rev. Elisha W. Miller, Big Rapids, Mich.
Rev. John G. Bailey, Windsor and Green Ridge, Mo.
Rev. Israel Carleton, Stokes' Mound and Utica, Mo.
Rev. Amos J. Bailey, Hennepin, Ill.
Rev. Gilbert A. Curtiss, Hillsboro, Ill.
Rev. William A. Cutler, Dallas City and Oak Grove, Ill.
Rev. Smith B. Goodenow, Chandlerville, Ill.
Rev. Marshall W. Diggs, Pisgah, Ohio, and Liber, Ind.
Rev. John McKean, Ceredo, Burlington, Wilson and Docks school-house, West Va.

Receipts in April, 1877.

NEW HAMPSHIRE—$225.00.

Hollis, On account of Legacy of Mrs. Ann McDonald, by E. T. Wheeler, Ex., $225 00

VERMONT—$41.33.

Bennington, Second, by Miss Julia Bingham, freight, 5 00
Brandon, by Rev. S. P. Wilder, $36 33

MASSACHUSETTS—$5,130.00.

Mass. Home Miss. Soc., by C. Demond, Treas., 2,330 00
Brighton, Legacy of Isaac G. Braman, by H. Baldwin, Ex., 2,000 00
Hadley, Ladies' Home Miss. Soc. of First

Parish, by Mrs. Edwin Smith, in full, to const. Mrs. E. Mason a L. M.,		$32 00
Lawrence, C. A. P.,		5 00
Leicester, Legacy of Mrs. R. Rice, by W. W. Rice, Ex.,		100 00
Monterey, by J. Townsend,		5 00
Newbury, A Friend, to const. Rev. O. W. Folsom a L. D.,		150 00
Newtonville, Mrs. Jonathan W. Hayes,		25 00
Oxford, First, by E. S. Pease,		22 00
Salem, Mrs. Margaret Smith,		10 00
Springfield, "G. M.,"		500 00
Worcester, C. H. Morgan, to const. C. H. Morgan, Jr., Paul B., Ralph L., Hattie L., and Charlotte A. Morgan L. Ms.,		150 00
Florence S. Waite, by Julia M. Baker,		1 00
RHODE ISLAND—$423.79.		
Bristol, by Rev. J. P. Lane,		423 79
CONNECTICUT—$2,002.40.		
Received by F. T. Jarman:		
Madison,	$19 00	
Northford,	2 50	
		21 50
Fairfield, A member of Cong. Ch.,		5 00
Farmington, Legacy of Almira Hunt, by F. Wheeler, Ex.,		50 00
Griswold, First, by A. H. Much, in full, to const. Mrs. Andrew Edmund, C. Edmund and A. H. Much L. Ms.,		70 00
Killingworth, Legacy of Mrs. S. D. Hinckley, by O. E. Redfield, Ex.,		50 00
Milford, First, by E. B. Platt,		40 00
New Haven, Dwight Place, by A. D. Judd,		80 00
Legacy of Lucy Starr, by J. P. Phillips, Ex.,		500 00
A Friend,		5 00
Nepaug, A Friend,		2 00
New Preston, First, by Rev. H. Upson, freight,		5 00
North Coventry, by M. Root, to const. H. A. Brewster a L. M.,		53 00
Norwalk, Legacy of Moses Betts, by B. Merrill, Ex.,		100 00
Norwich, S. C. Minor, to const. Miss Emily T. Minor and N. M. Strong L. Ms.,		60 00
Plainville, by T. H. Darrow, to const. A. M. Bristol and Mary E. Axe L. Ms.,		54 00
Pomfret, Legacy of J. S. Wheaton, by L. Fitts, Ex.,		410 80
Roxbury, A Friend, by A. W. Penn,		7 00
Sharon, On account of Legacy of Harry Cowles, by R. Smith, Ex.,		397 43
South Coventry, "A sister in Christ,"		13 00
Stamford, Sabbath-school of First, by H. Lockwood,		30 07
Stonington, Mrs. Jerusha Pomeroy,		10 00
West Brook, by Des. J. N. Spencer,		8 10
Woodbury, North, by A. W. Mitchell,		22 00
NEW YORK—$827.20.		
Received by Rev. Dr. J. C. Holbrook:		
Port Leyden,	$14 00	
Saratoga Springs,	9 10	
		23 10
Albany, Mary M. Learned,		50 00
Brentwood, E. F. Richardson,		10 00
Buffalo, R. W. B.,		50 00
Green River, by Rev. J. H. Goodell,		5 00
Keeseville, Des. M. Barnes, by H. K. Butler,		2 00
Lenox, Mrs. A. H. D. Johnson,		2 10
Livonia, On account of Legacy of Mary Herrick, by W. Smith, Ex.,		170 40
New Village, by J. B. Gould,		15 00
New York City, Mrs. Julia F. Noyes, $100; Mrs. Emily N. Vanderpool, $100; March, 1877, $28 17,		228 17
Orient, Sabbath-school, by W. H. Young,		16 38
Penn Yan, C. C. Sheppard, to const. John S. Sheppard, Jr., a L. D.,		250 00
Potsdam, Mrs. Abner Clark,		5 10
NEW JERSEY—$1.00.		
Bloomfield, Miss F. Ufford,		1 00
PENNSYLVANIA—$23.00.		
Corry, First, by Rev. J. Adams,		5 00
Williamsport, Sabbath-school of First, by H. H. Blair,		18 00
DISTRICT OF COLUMBIA—$40.00.		
Washington, Anne S. Banfield,		$40 00
VIRGINIA—$27.96.		
Hampton, Bethesda Ch. of the Normal School, by Rev. R. Tolman,		27 96
OHIO—$114.11.		
Brighton, A. Smith,		4 00
Cleveland, On account of Legacy of E. Taylor, by J. W. Taylor, Ex.,		100 11
Hudson, Western Reserve College Ch., by C. Cutler, D.D.,		10 00
ILLINOIS—$640.28.		
Received by Rev. M. K. Whittlesey:		
Galva,	$38 18	
Hoyleton,	7 00	
Neponset,	10 00	
		55 18
Amboy, First, by W. C. Mellen,		68 50
Blue Island, by Rev. W. H. Brewster,		6 65
Chandlerville, of wh. from Rev. S. B. Goodenow, $5,		40 00
Chicago, Bethany, by Rev. C. A. Towle,		9 50
New England, $181.18; mon. con., $29.43, by E. W. Blatchford,		251 61
Evanston, by G. Woodward,		43 91
Farmington, by J. W. Newell,		5 00
Kewanee, by M. Doty,		60 00
Mt. Palatine, by Dr. E. R. Robinson,		10 10
Oak Park, by W. F. Furbeck,		19 03
Onarga, by Rev. M. E. Dwight,		14 63
Ottawa, by J. G. Nattinger,		15 00
Pecatonica, $5.63; Rev. G. B. Hubbard, $10,		15 63
Princeton, S. S., by Mrs. Boltwood,		2 70
Providence, by G. B. Cushing,		27 50
Roodhouse, by Rev. J. Mason,		10 00
Shirland, by Rev. J. Hodges,		20 00
Tolono, Mrs. L. Haskell,		5 00
Tonica,		21 00
Turner,		9 50
Viola, by Rev. B. F. Haskins,		8 00
Waupansee, by J. W. Fenner,		18 54
Wythe, by Rev. W. B. Bachtel,		10 25
MISSOURI—$33.15.		
Bevier, $1 65; Welsh, 50c. add'l, by Rev. R. J. Mathews,		2 15
Jupon, by Rev. J. C. Plumb,		10 00
Memphis, by Rev. A. M. Thome,		10 00
Welsville, by Rev. R. West,		11 00
MICHIGAN—$255.67.		
Received by Rev. W. B. Williams:		
Somerset,	$13 00	
Union City, $2 18; J. W. Clark, $20, Rev. W. F. Day, 10; wh. const. Rev. W. F. Day a L. M.,	39 18	
		52 18
Allegan, Mrs. S. E. Bingham,		10 00
Benton Harbor, by Rev. E. L. Hurd,		7 65
Chesterfield, by Rev. N. D. Glidden,		7 60
Columbus and Richmond, by Rev. W. I. Hunt,		37 50
Dorr Village, First, by Rev. N. K. Evarts,		3 00
Tremont Center, $4, Morgan Union, 1.40, by Rev. G. Dangremond,		5 40
Hersey, $29.02; Reed City, $3, by Rev. O. B. Waters,		32 02
Ithica, Rev. J. E. Higgins,		4 37
Lansing, C. B. Stebbins, in full to const. him a L. M.,		15 00
Middleville, First, by Rev. B. Moore,		2 00
Morenci, $10; Canandaigua, $6, by Rev. J. Van Antwerp,		16 00
New Haven, by Rev. N. D. Glidden,		18 00
Newaygo, by Rev. J. N. Nicks,		35 00
Princeton, add'l, by Rev. W. M. Richards,		1 00
Romeo, A Friend,		5 00
Smyrna, by Rev. S. S. Slyter,		13 15
WISCONSIN—$92.61.		
Received by Rev. H. A. Miner:		
Center,	$10 00	
Prairie du Chien,	4 00	
Ridgeway, Welsh,	10 50	
		24 50

Black Brook, Lincoln and Mapleton, by Rev. C. W. Hinman,		$10 00
Kenosha, First, by Rev. H. E. Clark,		15 86
Milwaukee, Spring Street, by L. A. Warner,		28 75
Rice Lake, Rev. J. C. Sherwin,		5 00
Two Rivers, Second, 60c.; Franklin Barnes, $1 40, by Rev. T. G. Pierce,		2 00
Viroqua, by Rev. W. Haughton,		6 50
IOWA—$835.40.		
Received by Rev. E. Adams:		
Anamosa,	$40 00	
Earlville,	9 70	
Osage, Woman's Miss. Soc.,	6 80	
Rock Falls, Woman's Miss. Soc.,	7 50	
Rockford, Woman's Miss. Soc.,	7 50	
Cong. Ch.,	15 50	
Seneca,	11 00	
Staceyville,	17 50	
		115 50
Received by Rev. J. W. Pickett:		
Council Bluffs,	$18 60	
Flint Creek, German,	8 00	
Georgetown, Welsh,	25 25	
Highland,	3 50	
Keosauqua,	5 00	
Logan,	5 30	
Murray,	6 00	
Muscatine, German,	15 00	
Washington, Rev. P. Canfield,	2 00	
		88 05
Atlantic, Ch. and S. S., by Rev. E. S. Hill,		17 07
Anita, by Rev. A. A. Whitmore,		15 00
Avoca, First, by Rev. G. Hindley,		15 00
Chapin, $5 07; Rockwell, $4 00, by Rev. N. T. Blakeslee,		9 07
Cincinnati, $10.00; Mt. Hope, $5.00, by Rev. A. S. Elliott,		15 00
Colesburg,		6 00
Davenport, German, by Rev. F. W. Judiesch,		33 25
Denmark, by I. Field,		110 00
Fairfield, by Mrs. A. S. Averill,		16 00
Fort Dodge, by Rev. D. M. Breckenridge,		5 00
Green Mountain, add'l, by J. C. Hopkins,		33 80
Gowrie, add'l, by Rev. D. G. Youker,		2 00
Jamestown, $16.00; Wentworth, $2.00, by Rev. W. F. Harvey,		18 00
Lansing, by Rev. P. Litts,		13 55
Lewis, by Rev. C. Little,		31 16
Lyons, by J. Q. Root, to const. J. C. Root and Judge D. W. Ellis L. Ms.,		60 00
New Hampton, by Mrs. Powers,		1 55
North Fork, Sally Wier,		1 40
Polk City, $13: Beaver, $2, by Rev. L. S. Hand,		15 00
Tabor, by G. S. Houghton,		67 00
Tipton, by Capt. E. H. Pound,		10 00
Traer, Woman's Miss. Soc., by Mrs. J. T. Weld,		8 00
Salem, by Rev. L. T. Rowley,		9 20
Sabula, First, add'l, by Rev. J. Alderson,		10 00
Sibley, by Rev. B. A. Dean,		2 00
Sioux City, First, by C. A. Kent,		29 00
Waterloo, by Rev. M. K. Cross, of which $10 from the Woman's Miss. Soc., and $30 from Rev. H. S. De Forest, to const. A. M. Beaman a L. M.,		78 80
MINNESOTA—$72.05.		
Freeborn, $7.50; miscellaneous, 40c.; Hartland, W. L. Hanson and wife, $5; A. Finch, $1; E. Wheeler $1, by Rev. W. Fisk,		14 90
Park, by Rev. L. Kribs,		2 00
Providence, by Rev. D. B. Eells,		1 00
Rushford, by Rev. W. W. Snell,		5 00
Sleepy Eye, by Rev. O. P. Champlin,		15 55
Spring Valley, First, by Rev. C. W. Merrill,		24 05
Two Rivers, Union, by Rev. T. C. Kinné,		9 55
KANSAS—$122.95.		
Altoona and Neodesha, by Rev. E. A. Mirick,		1 50
Bala, First Welsh, by Rev. H. Davies,		2 00
Capioma, Plumb Creek and Sother, by Rev. J. A. Woodburn,		24 00
Centralia, by Rev. C. S. Irwin,		75
Douglass, by Rev. J. B. Ives,		$15 05
Kirwin, First, by Rev. E. M. Gerald,		2 25
Leavenworth, First, by H. W. Chester, Treas. K. H. M. S.,		23 10
Marshall and Nemaha Cos., by Rev. G. Bent,		12 50
North Fork, by Rev. J. B. Schlichter,		2 50
Rush Center, by Rev. H. A. Brundidge,		2 00
Valley Falls, by M. P. Hillyer,		13 00
Vienna, by Rev. P. Stickles,		15 80
White City, by Rev. F. G. Sherrill,		9 00
NEBRASKA—$84.85.		
Aurora, by Rev. W. Woolman,		2 75
Blair, by Rev. M. Tingley,		31 00
Nebraska City, by Rev. T. Gordon,		3 00
Plymouth, First, by Rev. H. Bates,		5 00
Richardson Co., First, by Rev. H. N. Gates,		6 10
Schuyler, C. E. Sumner, by Rev. A. Dresser,		5 00
Weeping Water, by Rev. H. N. Gates,		22 00
Wilber, Rev. F. Alley,		10 00
DAKOTA TERRITORY—$5.00.		
Springfield, by Rev. R. Kirk,		5 00
CALIFORNIA—$7.20.		
Dixon, by Rev. G. M. Dexter,		7 20
OREGON—$10.00.		
Albany, First, $5; Rev. H. W. Stratton, $5,		10 00
HOME MISSIONARY,		36 65
		$11,049 55
FOR SUNDAY-SCHOOL WORK,		356 51
[For particular acknowledgments, see *Leaflet*.]		$11,406.06

Donations of Clothing, etc.

Bennington, Vt., Ladies' Home Miss. Soc. of Second Ch., by Miss Julia Bingham, bbl. and freight,	$165 00
Brentwood, N. Y., E. F. Richardson, box of books.	
Bridgeport, Ct., Ladies of South Ch., by Mrs. E. R. Ives, box,	143 25
Gloversville, N. Y., Ladies' Benev. Assoc., by Mrs. W. C. Mills, box,	115 00
Guilford, Ct., First Ch., box and cash,	40 00
Hartford, Ct., Ladies of Asylum Hill Soc., by Julia B. Burbank, two bbls.,	200 00
Litchfield, Ct., Rev. Allen McLean, two bbls. and half bbl.,	195 30
Monson, Mass., Estate of Dea. A. W. Porter, by Ed. F. Morris, Ex., bbl. and box.	
New Haven, Ct., Ladies' H. M. Soc. of First Ch., by Mrs. S. L. French, two boxes,	522 55
Ladies, by Jos. Woods, box,	205 00
New Preston, Ct., First Ch., by Rev. H. Upson, bbl.,	75 00
North Haven, Ct., box books.	
St. Louis, Mo., Ladies' Benev. Soc. of Pilgrim Ch., by Mrs. C. L. Goodell, bbl.,	103 80
Salisbury, Ct., Ladies' Sew. Soc., by Mrs. Dr. B. S. Thompson, bbl.,	60 00
Windsor Locks, Ct., Ladies' Soc., by Mrs. S. H. Allen, box,	88 65

Receipts of the Massachusetts Home Missionary Society, in April, CHARLES DEMOND, *Treas.*

Abington, First,	$15 99
Adams, North, by H. J. Whitney,	54 73
Andover, South, A Friend,	1 00
West,	5 00
Ashburnham, First, to const. Moses P. Greenwood a L. M.,	54 00
Ashby,	10 00
Athol, by C. C. Bassett,	111 41
Billerica,	25 00
Blackstone, by Rev. G. F. Walker,	25 53
Boston, Eliot, by L. H. Briggs,	100 00
Olivet,	26 13
Jamaica Plain, by S. B. Capen,	384 29
Mrs. L. H. Barnard,	3 00

Union, by A. Gay,		$15 70
Vine Street, mon. con.,		10 00
A Little Boy's Savings Bank,		7 00
Braintree, Ladies' H. M. Soc. of First, by Miss S. H. Thayer, to const. Mrs. J. L. Hill, Mrs. T. W. Thompson, Mrs. C. E. French and Mrs. M. L. Proctor L. Ms.,		125 00
First, Ann M. Thayer,		1 00
Brookline, Harvard, by H. B. Eagle,		111 41
Burlington,		18 69
Cambridge. North Ave., by L. F. Cutler,		110 46
Prospect Street, add'l,		1 00
Carlisle,		18 31
Centerville,		2 37
Chelmsford North,		17 00
Dunham, Ladies,		14 00
East Hampton, by L. D. Lyman,		42 50
Fairhaven, Miss Sarah Pope,		5 50
Grafton, W. R. Hill,		50 00
Hampden Ben. Assoc., by Charles Marsh, Tr.:		
Holyoke, Second,	$64 71	
Springfield, First,	74 12	
		138 83
Hanson,		9 16
Hatchville, C. F. C. C.,		8 40
Hingham, Mrs. J. S. T.,		5 00
Hopkinton, by David Cutler,		96 07
Hubbardston,		17 00
Lancaster, by J. Rowell,		20 07
Lawrence, Lawrence Street, add'l,		50 00
Leicester, C. D. Monroe,		10 00
Lynfield, Center,		7 96
A Friend,		3 50
Marblehead, Third, by Rev. F. D. Kelsey,		22 50
Massachusetts, A Friend,		20 00
A Reader of *The Home Missionary*,		100 00
Medfield, to const. Rev. W. H. Cobb and Mrs. A. R. Gould L. Ms.,		75 00
M. L. B. C.,		5 00
New Bedford, Trin., by R. G. Tobey,		170 11
Friends,		5 50
Newton, N. H., Mrs. C. B. Robinson,		5 00
Newtonville, M. Henshaw,		15 00
Northampton, S. S. of First, by J. M. Kellogg,		31 25
Orleans, mon. con.,		20 00
Rev. C. E. Harwood,		10 00
Plymouth, South,		6 29
Prescott, by Rev. T. S. Norton,		23 00
Reading, Bethesda,		47 00
Rutland, by Rev. J. T. Crumrine,		18 00
Shrewsbury, mon. con.,		26 00
Somerville, Prospect Hill,		6 35
Tewksbury, by Rev. S. F. French,		62 50
Townsend, by S. F. Warren,		18 00
Van, Turkey, Dr. G. C. Reynolds and wife,		7 00
Wakefield, Mrs. C. H. Stearns and her S. S. class,		15 00
Wellesley, A. N. T.,		5 00
Westboro, by W. J. Eaton,		34 83
Westford, by C. F. Keyes,		13 25
Winchester, by C. E. Conant,		160 26
Worcester, Central, add'l, by E. H. Sanford,		40 00
Salem Street, by J. C. Newton,		5 50
Saml. Pierce,		5 00
A. L. Smith,		5 00
Worthington, by Rev. H. M. Stone,		46 70
Home Missionary,		5 10
		$2,721 25
For Sunday-School Work, [See particular acknowledgments in *Leaflet*],		121 73
		$2,842 98

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Blandford, Miss H. B. Sperry, barrel,	$43 50
Bradford, Bee Hive, barrel,	68 02
Cambridge, North Ave., by Mrs. W. F. Richardson, box,	80 00
Cambridgeport, R. L. Snow, two barrels,	170 00
Marion, by Martha W. Abbott, barrel,	33 00
Methuen, Mary S. Simms, two barrels,	42 00
Milford, by Mrs. A. C. Jones, barrel,	42 81
New Bedford, North, by Miss Clara L. Staples, barrel,	$52 50
Rutland, barrel,	28 27
Salem, South, barrel,	110 00
Taunton, Winslow, barrel,	62 29

[The acknowledgment from "Whitneyville," in the April number, should read:
Whitinsville, by Miss Dora L. Osgood, barrel, $208 75]

Receipts of the Connecticut Home Missionary Society, in April, WARD W. JACOBS, *Treas.*

Ansonia, by S. C. Blair,	$116 18
Avon, First, by A. U. Thompson,	26 25
Bridgeport, Olivet, by S. T. Cate,	5 62
Deep River, by Rev. Wm. H. Knouse,	17 50
East Hartland, by Rev. A. G. Bonney,	8 77
East Windsor, by John F. Fitts,	20 00
Franklin, by Wm. B. Hyde,	23 00
Hartford, Asylum Hill, by Geo. Kellogg, of wh. $30 from Rev. W. H. Moore, to const. Rev. Clinton M. Jones, of Eastford, Ct., a L. M.,	900 45
Litchfield, by H. R. Coit, add'l,	11 00
Middletown, First, by H. E. Sawyer,	60 75
New Milford, by G. W. Whittelsey,	131 91
North Branford, by Rev. E. L. Clark,	50 25
North Canaan, by A. A. Lawrence,	26 08
Northfield, by H. R. Coit,	27 00
Norwich, First, by L. A. Hyde, Tr., of wh. $30 from Lewis A. Hyde, to const. Harriet Louise Hyde a L. M.,	90 64
Portland, First, by Rev. J. S. Bayne, ($5 of wh. is from Sunday school,)	33 63
Windsor, by J. W. Baker,	11 00
	$1,560 03

Receipts of the Ohio Home Missionary Society, in April, F. C. SESSIONS, *Treas.*

Chatham Center, by M. D. Packard,	$45 50
Cincinnati, Seventh Street, add'l,	10 00
Cleveland, First, by S. H. Sheldon,	50 00
Plymouth, by L. M. Pitkin,	80 38
Cuyahoga Falls, S. S., by M. A. Comstock,	15 69
Elyria, First Presb., by H. Ely,	278 00
Gambier, by Alex. Elliott,	5 00
Richfield, by Rev. J. A. McKinstrey,	12 00
Ridgeville Corners, by Rev. C. N. Pond,	6 65
Tallmadge, add'l, by H. Foot,	5 00
Washington, by J. Fleming,	5 00
Received by Rev. S. Wolcott, D.D., Sec:	
Alexandria, by Rev. D. S. Jones,	15 00
Berea, by E. D. Peebles,	3 00
Brooklyn, by A. B. Reed,	4 55
Brownhelm, by Rev. A. D. Blakeslee,	14 50
Brunswick, by Rev. J. Scott,	2 50
Canfield, by P. Edwards,	17 00
Castalia, by V. Palmer,	6 00
Cleveland, Madison Ave., by Rev. O. D. Fisher,	5 00
Cortland, by Rev. E. B. Chase,	5 20
Edinburgh, by Rev. H. R. Parmelee,	8 25
Garrettsville, by Rev. B. N. Chamberlain,	6 00
Johnsonville, by Rev. E. B. Chase,	4 00
Lafayette, by Rev. E. F. Baird,	8 27
New Albany, by Rev. D. S. Jones,	4 45
Ravenna, by F. W. Coffin,	21 94
Ruggles, add'l, G. V. Fry,	10 00
Weymouth, by Rev. O. W. White, (S. S, $5),	10 65
York, by Rev. E. F. Baird,	10 00
	$669 53

Receipts in Coin, of California Agency, by J. W. CLARK, *Financial Agent.*

Grass Valley, First,	$13 50
Oakland, First,	235 00
Sacramento,	55 54
San Francisco, Plymouth,	36 00
Santa Cruz,	49 00
South Vallejo, Sabbath-school,	15 00
	$404 04

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. L. JULY, 1877. No. 3.

FIFTY-FIRST ANNIVERSARY

OF THE

AMERICAN HOME MISSIONARY SOCIETY.

PUBLIC services were held on Sabbath evening, May 6th, 1877, in the Broadway Tabernacle Church, New York.

The devotional exercises were conducted by Rev. HENRY M. STORRS, D.D., one of the Secretaries. An abstract of the report of the Society's work for the year was presented by Rev. DAVID B. COE, D.D., one of the Secretaries.

A sermon was preached by Rev. ZACHARY EDDY, D.D., of Detroit, Mich., from Numbers xiii. 30: "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it."

On Wednesday, May 9th, the Society met at its Rooms, in the Bible House, at four o'clock, P.M.

CHARLES DEMOND, Esq., of Boston, a Director of the Society, occupied the chair in the absence of President WOOLSEY, and the meeting was opened with prayer by Rev. WM. M. TAYLOR, D.D., of New York.

The Treasurer's Report was read by WILLIAM HENRY SMITH, Esq., the Treasurer of the Society.

An Abstract of the Annual Report of the Executive Committee was presented by the Secretaries.

On motion,

Resolved, That the Reports now presented be accepted, and published under the direction of the Executive Committee.

On the Report of a Committee of Nomination, the following officers were elected for the ensuing year, and after prayer by Rev. RICHARD G. GREENE, of Orange, N. J., the Society adjourned.

PRESIDENT.

Rev. THEODORE D. WOOLSEY, D.D., LL.D., New Haven, Ct.

VICE-PRESIDENTS.

Charles Abernethy, Esq., New York.
Rev. Leonard Bacon, D.D., LL.D., New Haven, Ct.
Hon. Amos C. Barstow, Providence, R. I.
Rev. Nathaniel Bouton, D.D., Concord, N. H.
Rev. Samuel G. Buckingham, D.D., Springfield, Mass.
Rev. Samuel H. Cox, D.D., LL.D., West Farms, N. Y.
Hon. William Darling, Reading, Pa.
Ezra Farnsworth, Esq., Boston, Mass.
Hon. Charles G. Hammond, Chicago, Ill.
Rev. Samuel Harris, D.D., LL.D., Theological Seminary, New Haven, Ct.
Samuel Holmes, Esq., Montclair, N. J.
Rev. Mark Hopkins, D.D., LL.D., Williamstown, Mass.
Rev. Harvey, D. Kitchel, D.D., Middlebury, Vt.
William G. Lambert, Esq., New York.
George Merriam, Esq., Springfield, Mass.
Rev. Simeon North, D.D., LL.D., Clinton, N. Y.
Rev. Edwards A. Park, D.D., Theological Seminary, Andover, Mass.
Rev. William Patton, D.D., New Haven, Ct.
Rev. Austin Phelps, D.D., Theological Seminary, Andover, Mass.
Rev. Enoch Pond, D.D., Theological Seminary, Bangor, Me.
Douglas Putnam, Esq, Harmar, O.
Rev. Alden B. Robbins, D.D., Muscatine, Iowa.
Rev. Julius H. Seelye, D.D., LL.D., President of Amherst College, Mass.
John F. Slater, Esq., Norwich, Ct.
Rev. Asa D. Smith, D.D., LL.D., Hanover, N. H.
James Smith, Esq., Philadelphia, Pa.
Rev. Andrew L. Stone, D.D., San Francisco, Cal.
Rev. Richard S. Storrs, D.D., LL.D., Brooklyn, N. Y.
Rev. Seth Sweetser, D.D., Worcester, Mass.
Hon. Henry W. Taylor, LL.D., Canandaigua, N. Y.
Edward S. Tobey, Esq., Boston, Mass.
Hon Charles I. Walker, LL.D., Detroit, Mich.
Rev. Edwin B. Webb, D.D., Boston, Mass.
Hon. Bradford R. Wood, LL.D., Albany, N. Y.

DIRECTORS.

Rev. William Adams, D.D., LL.D., New York.
Rev. Israel W. Andrews, D.D., President Marietta College, O.
Rev. Samuel C. Bartlett, D.D., President of Dartmouth College, N. H.
Rev. Flavel Bascom, D.D., Ottawa, Ill.
Eliphalet W. Blatchford, Esq., Chicago, Ill.
Rev. Alvan Bond, D.D., Norwich, Ct.
Rev. Edward Beecher, D.D., Brooklyn, N. Y.
Rev. Constantine Blodgett, D.D., Pawtucket, R. I.
Rev. George M. Boynton, Newark, N. J.
Rev. Horatio N. Brinsmade, D.D., Newark, N. J.
Rev. Nathaniel J. Burton, D.D., Hartford, Ct.
Rev. Aaron L. Chapin, D.D., President of Beloit College, Wis.
Rev. George B. Cheever, D.D., New York.
Hon. Warren Currier, St. Louis, Mo.
Rev. Oliver E. Daggett, D.D., New London, Ct.
Rev. Malcolm McG. Dana, Norwich, Ct.
Rev. William T. Eustis, Springfield, Mass.
Rev. James H. Fairchild, D.D., President of Oberlin College, O.
Rev. Edward W. Gilman, D.D., New York.
Rev. Albert Hale, Springfield, Ill.
Rev. Edwin Hall, D.D., Theological Seminary, Auburn, N. Y.
Rev. Gordon Hall, D.D., Northampton, Mass.
Samuel Hamilton, Esq., Rochester, N. Y.
Rev. Edward Hawes, New Haven, Ct.
Rev. John C. Holbrook, D.D., Syracuse, N. Y.
Rev. Henry B. Hooker, D.D., Boston Mass.
Rev. James S. Hoyt, D.D., Cambridgeport, Mass.

bert G. HUTCHINS, Columbus, O.
M J. KING, Esq., Providence, R. I.
NJAMIN LABAREE, D.D., LL.D., Charlestown, N. H.
THUR LITTLE, Fond du Lac, Wis.
ORGE F. MAGOUN, D.D., President of Iowa College.
COB M. MANNING, D.D., Boston, Mass.
S MERRIAM, Esq., Springfield, Mass.
MERRIAM, Esq., Springfield, Mass.
L. MOEN, Esq., Worcester, Mass.
Y PALMER, D.D., New York.
ARSONS, Esq., Detroit, Mich.
ILLIAM W. PATTON, D.D., Chicago, Ill.
H. PORTER, Esq., Niagara Falls, N. Y.
RUMAN M. POST, D.D., St. Louis, Mo.
H. POTTER, Esq., Terre Haute, Ind.
ILLIAM SALTER, D.D., Burlington, Iowa.
ENRY SMITH, D.D., LL.D., Lane Seminary, Cincinnati, O.
MES W. STRONG, D.D., President of Carleton College, Minn.
LIAN M. STURTEVANT, D.D., LL.D., President of Illinois College.
ORGE THACHER, D.D., President of Iowa University.
A TURNER, Oskaloosa, Iowa.
MUEL H. WILLEY, D.D., Santa Cruz, Cal.
MUEL WOLCOTT, D.D., Cleveland, O.

TREASURER.

Mr. WILLIAM HENRY SMITH.

AUDITOR.

Mr. GEORGE S. COE.

SECRETARIES FOR CORRESPONDENCE.

Rev. DAVID B. COE, D.D.
Rev. ALEXANDER H. CLAPP, D.D.
Rev. HENRY M. STORRS, D.D.

RECORDING SECRETARY.

AUSTIN ABBOTT, Esq.

MEETING OF THE BOARD.

Board of Directors met on Wednesday, May 9th, at the Society's Rooms, ouse, Astor Place, and appointed the members who, in connection with cers designated by the Contitution, compose the

EXECUTIVE COMMITTEE.

Mr. JOHN B. HUTCHINSON, *Chairman.*
Mr. CHRISTOPHER R. ROBERT.
Mr. SIMEON B. CHITTENDEN.
Rev. RICHARD S. STORRS, D.D.
Rev. WILLIAM I. BUDINGTON, D.D.
Mr. CALVIN C. WOOLWORTH.
Rev. WILLIAM M. TAYLOR, D.D.
Mr. JOHN WILEY.
Mr. WILLIAM G. LAMBERT.

mbers Officio.

Mr. WILLIAM HENRY SMITH, *Treasurer.*

Rev. DAVID B. COE, D.D.
Rev. ALEXANDER H. CLAPP, D.D.
Rev. HENRY M. STORRS, D.D.
} *Secretaries for Correspondence.*

AUSTIN ABBOTT, Esq., *Recording Secretary.*

FIFTY-FIRST REPORT.

In presenting their fifty-first Report, the Executive Committee have first to record the names of the beloved associates who, since the last anniversary, have ceased from their labors. One of the Vice-Presidents of the Society, Rev. WILLIAM A. STEARNS, D.D., LL.D.; and two of its Directors, ANDREW W. PORTER, Esq., and Rev. GEORGE B. BACON, D.D., have been removed by death.

Dr. Stearns was elected a Vice-President of the Society in 1862. Previous to that time he was elected President of the Massachusetts Home Missionary Society, and he continued to hold both of these offices until his decease. Not only in these official relations, but as pastor of the church in Cambridgeport, Mass., and as President of Amherst College, for a period of more than twenty years, he had peculiar opportunities to promote the cause of Home Missions, and it is largely indebted to him for the influence which he exerted in its behalf upon the students under his instruction, upon his own and other congregations before which he advocated its claims, and upon the churches throughout the State.

Mr. Porter has been, for more than the life-time of a generation, a firm friend of this Society, and a liberal contributor to its funds, though his official connection with it did not commence till 1871. His attachment and his benefactions to this and kindred institutions of benevolence increased with his years, and he made wise and generous provisions to perpetuate the streams of his beneficent influence after his decease. Through the lips of God's ambassadors, sustained by his bounty in this and other lands, "he being dead, yet speaketh."

Dr. Bacon was one of the youngest, but most eminent and honored, of the Society's Directors. It had no warmer friend or more earnest advocate. Descended from Rev. David Bacon, one of the earliest and chiefest apostles of Home Missions, he was familiar from childhood with the history of the heroic toils and sacrifices by which the first altars of religion were reared in the western wilderness. He appreciated the greatness and value of that service, and ever cherished a tender sympathy for those who, in later years, have engaged in like apostolic labors on the advancing frontier. He comprehended the grandeur and far-reaching influence of the institution that has directed and sustained them, and his voice and pen were never more eloquent than when they were portraying its achievements, or advocating its claims. His loss will long be felt and mourned by multitudes in the spheres of public and private life in which he moved and which he adorned.

Four missionaries have been removed by death since the last Anniversary: Rev. JOHN R. FREEMAN, in Connecticut; Rev. HARVEY G. MURCH, in Missouri; Rev. HAZAEL LUCAS, in Michigan; and Rev. MARTIN V. B. MORRISON, in Dakota.

SUMMARY OF RESULTS.

The number of ministers of the gospel in the service of the Society, the last year, whose names are found in the General Table, commencing on page 13, together with those engaged in superintending the work, is 996.

Of these, 762 were in commission at the date of the last Report, and 234 have since been appointed.

They have been distributed in 32 States and Territories, as follows: In Maine, 77; New Hampshire, 49; Vermont, 48; Massachusetts, 81; Rhode Island, 6;

onnecticut, 42; New York, 51; New Jersey, 9; Pennsylvania, 10; Virginia, 1; Vest Virginia, 2; Texas, 2; Indian Ter., 1; Tennessee, 1; Ohio, 21; Indiana, 8; linois, 45; Missouri, 30; Michigan, 85; Wisconsin, 69; Iowa, 83; Minnesota, 1; Kansas, 85; Nebraska, 67; Dakota, 10; Colorado, 6; Wyoming, 1; Utah, ; Nevada, 1; California, 33; Oregon, 4; Washington, 5.

This distribution gives to the New England States, 303; Middle States, 70; outhern States, 6; Western States and Territories, including 42 on the Pacific oast, 617.

Of the whole number in commission, 477 have been *pastors* or *stated supplies* of ngle congregations; 279 have ministered to two or three congregations each; nd 240 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed is 727 years.

The number of *congregations* and *missionary districts* which have been fully upplied, or where the gospel has been preached at stated intervals, is 2,196.

Two missionaries have been in commission as pastors or stated supplies of congregations of *colored* people, and 33 have preached in foreign languages; 19 to *Welsh* congregations, 11 to *German* congregations, one to a *French* congregation, nd two to congregations of *Swedes*.

The number of *Sabbath-school* and *Bible-class scholars* is not far from 86,300.

The *contributions to benevolent objects*, reported by 575 missionaries, amount to 20,013.69.

One hundred and eighty-one missionaries make mention of *revivals* of religion uring the year, in some of which there have been 80, 70, 63, and in one case 86 peful conversions. In 138 instances, the number of reported converts exceeds 1; and the number reported by 460 missionaries is 5,394.

The *additions to the churches*, as nearly as can be ascertained, have been 8,065, nely: 5,448 on profession of faith, and 2,617 by letters from other churches.

Seventy two churches have been *organized*, in connection with the labors of the ssionaries, during the year, and *twenty-seven* have assumed the entire support of ir own gospel ordinances.

Thirty-two houses of worship have been *completed; ninety-six repaird or improved;* l the building of *twenty* others *commenced*. *Eighty-three young men*, in contion with the missionary churches, are reported as in different stages of preparion for the gospel ministry.

THE TREASURY.

Resources—The balance in the Treasury, April 1, 1876, was $16,986.11. The *ipts* for the succeeding twelve months have been $293,712.62—making the ources for the year $310,698.73.

Liabilities.—There was due to missionaries, at the close of the last year, 3,906.62. There has since become due, $304,594.81—making the total liabilities 18,501.43.

Payments.—Of this sum $310,604.11 have been paid, leaving $7,897.38 still e to the missionaries for labor performed, but not yet reported. In addition to se past dues, appropriations already made, and daily becoming due, amount $79,711.77, making the total of pledges $87,609.15, toward canceling which ere is a *balance* in the Treasury of $94.62.

COMPARATIVE RESULTS.

The foregoing statement shows that, in some particulars, a gratifying advance as been made in the work of the Society. The number of laborers exceeds that of st year, by seventeen; the number of additions to the churches, by 229; the

number received on profession of faith, by 588; and the number of Sunday-school and Bible-class scholars, by 930. The results of missionary labor exhibited in other items of the summary are less than those reported a year ago.

It is with grateful surprise than we are permitted to report an income less by only $16,315, than that of the Jubilee Year, when a larger amount was reported than at any previous anniversary, while the outlay for missionary purposes is greater by $732.27, than in any former year. The fact that this diminution is not greater than it is, demands our grateful acknowledgments to God and his people. The year has been one of unexampled financial depression and gloom, deepening with each succeeding month. During the summer and autumn, public attention was engrossed and vast sums of money were diverted from the channels of benevolence, by the Centennial Exposition. In the later months a similar effect was produced by the prolonged and extraordinary excitement growing out of the presidential election. Meanwhile, the same causes, together with the scourge of locusts which desolated large portions of the West, were operating to weaken the dependent churches of those regions and throw increased burdens upon the Treasury of the Society.

In this statement should be included a record of the receipt and distribution of gifts which, not being in the form of money, are not embraced in the Treasurer's Report. This department of the Society's resources and expenditures has been increasing in magnitude and importance from year to year. Without the aid thus furnished, during the last year, many missionary families would have suffered severe privation, and some would have been compelled to abandon their fields of labor, never to return. These gifts, moreover, have a peculiar value, as they bring the donors and the recipients into personal intercourse and affectionate relations with each other, thus strengthening the bond of sympathy between them, and calling forth more fervent intercessions in each other's behalf whenever they bow at the mercy-seat of their common Savior. The pecuniary value of the articles of clothing, books, periodicals, etc., which have been placed at the disposal of the Secretaries since the last Report, is not quite equal to that of the preceding year; yet, according to the moderate estimates of the donors, it exceeds $60,000. This sum added to that of the cash disbursements reported by the Treasurer, makes the aggregate expenditures of the Society more than $370,000.

SUNDAY-SCHOOL DEPARTMENT.

It was stated in the last Report that the Committee were making arrangements to take up the Missionary Department of the Sunday-school work, which had been laid down by the Congregational Publishing Society. These arrangements have since been completed, and the work has been commenced. It will be conducted, if possible, without the employment of additional agents, and at little additional expense. The several Auxiliaries will have the management of it on their respective fields, and the Superintendents will take the oversight of this, as of the other department of the missionary work, in those parts of the country where the aid of the Society will be most in demand for the planting and fostering of Sunday-schools. The Committee have authorized the issue of a small monthly periodical, entitled THE SUNDAY-SCHOOL LEAFLET, in which this new department of the Society's work will be set before the public. It will be distributed in connection with THE HOME MISSIONARY, and separately. It will be a cheap, and it is hoped, an effective agency for awakening the interest and eliciting the co-operation of the churches and Sunday-schools in this enterprise.

llowing Table gives a comparative view of the amount of receipts, expend-
umber of missionaries, new appointments, congregations and missionary
years of labor performed, additions to the churches, and pupils in Sab-
ools, for each year since the organization of the Society. It also exhibits,
nth column, the *average* expenditure each year, for a *year of missionary*

GENERAL COMPARATIVE RESULTS.

ty's r	Receipts.	Expenditures.	No. of Missionaries.	Not in Commission the preceding year.	No. of Congregations and Missionary Districts	Years of Labor.	Additions to Churches.	Sabbath-schools and Bible-Classes.	Average Expense for a Year's Labor	Aver. Expense for a Missionary.
26-27	$18,140 76	$13,964 17	169	68	196	110	not rep	not rep.	127	88
27-28	20,035 78	17,849 22	201	89	244	133	1,000	306	134	89
28-29	26,997 31	25,814 96	204	169	401	186	1,078	423	144	58
29-30	38,929 44	42,429 50	392	166	500	274	1,959	572	155	108
30-31	48,124 73	47,247 60	463	164	577	294	2,522	700	160	102
31-32	49,422 12	52,806 39	609	158	745	361	3,126	783	146	104
32-33	58,627 17	66,277 96	606	209	801	417	4,284	1,148	159	109
33-34	78,911 44	80,016 76	676	200	699	468	2,738	Pupils.	172	118
34-35	88,863 22	83,394 28	719	204	1,050	490	3,800	52,000	170	116
35-36	101,565 15	92,158 94	765	249	1,000	545	3,750	65,000	169	122
36-37	85,701 59	99,529 72	786	232	1,025	554	3,752	80,000	180	123
37-38	88,522 46	85,056 26	684	193	840	438	3,376	67,000	194	124
38-39	82,064 65	82,655 64	665	201	794	473	3,920	58,500	175	124
39-40	78,345 20	78,553 89	690	104	842	486	4,750	60,000	162	115
40-41	85,413 34	84,864 06	690	178	862	5[illegible]1	4,618	54,100	169	123
41-42	92,463 64	94,300 14	791	248	987	504	5,514	64,200	159	119
42-43	99,812 84	98,215 11	848	225	1,047	657	8,223	68,400	149	116
43-44	101,904 99	104,278 47	907	237	1,245	835	7,693	60,300	157	115
44-45	121,946 28	118,360 12	943	200	1,285	786	4,929	60,000	160	126
45-46	125,124 70	126,193 15	971	228	1,458	760	5,311	76,700	166	130
46-47	1[illegible]6,717 94	119,170 40	972	189	1,470	713	4,400	73,000	167	125
47-48	140,197 10	139,233 34	1,000	205	1,447	773	5,020	77,000	180	138
48-49	145,325 9[illegible]	143,771 67	1,019	192	1,510	808	5,560	83,500	178	141
49-50	157,160 78	145,456 09	1,022	205	1,575	812	6,682	75,000	179	141
50-51	150,940 25	153,817 90	1,065	211	1,820	853	6,578	70,000	180	144
51-52	160,062 35	162,831 14	1,066	204	1,948	862	6,820	66,500	189	153
52-53	171,734 24	1[illegible]4,489 24	1,087	213	2,160	818	6,079	72,500	199	160
53-54	181,209 07	184,025 76	1,047	167	2,140	870	6,025	60,400	212	176
54-55	180,136 60	177,717 34	1,032	180	2,124	815	5,834	64,800	218	171
55-56	193,348 37	186,611 02	986	187	1,965	775	5,602	60,000	241	189
56-57	178,060 68	180,570 44	974	201	1,985	780	5,550	62,500	231	185
57-58	175,971 37	190,735 70	1,012	242	2,034	795	6,784	65,500	240	188
58-59	188,139 29	187,034 41	1,054	259	2,126	810	8,791	67,300	231	176
59-60	185,216 17	192,787 69	1,107	260	2,175	868	6,287	72,200	223	174
60-61	181,761 80	183,762 70	1,062	212	2,025	835	5,600	70,000	220	173
61-62	168,852 51	158,336 33	863	153	1,658	612	4,207	60,300	259	183
62-63	164,884 29	183,843 39	734	155	1,455	562	3,198	54,000	240	184
63-64	195,537 89	149,325 58	756	176	1,518	603	3,902	65,200	248	198
64-65	186,897 50	189,905 39	802	199	1,575	635	3,820	58,600	299	237
65-66	221,191 85	208,811 18	818	186	1,594	643	3,924	61,300	325	255
66-67	212,567 65	227,968 97	846	208	1,645	655	5,959	64,000	348	269
67-68	217,577 25	254,608 65	908	250	1,710	702	6,214	66,300	364	282
68-69	244,890 90	274,932 35	972	246	1,966	734	6,470	75,300	374	283
69-70	283,102 87	270,927 68	944	246	1,836	693	6,404	75,750	390	287
70-71	246,567 26	263,017 19	940	227	1,967	716	5,833	71,500	368	280
71-72	294,566 80	281,182 50	961	236	2,011	762	6,358	76,500	369	295
72-73	267,091 42	278,830 24	951	217	2,145	714	5,725	74,000	391	293
73-74	296,120 34	287,652 91	960	241	2,195	726	5,421	74,700	395	297
74-75	308,896 82	296,789 65	952	214	2,213	701	6,361	80,750	423	311
75-76	310,027 62	309,571 84	979	240	2,525	734	7,836	86,870	422	317
76-77	296,712 82	310,604 11	996	234	2,196	727	8,065	86,800	442	312

Remarks on the foregoing Table.

e total of receipts for fifty-one years is $7,914,788.78.

e total of years of labor is 32,213.

e whole number of additions to the churches is 273,362.

e average expenditure for a year of missionary labor includes the entire
he Society of obtaining the missionary, defraying his expenses to his field,
taining him on it, as well as the average proportion of all the expenses
ucting the Institution.

number received on profession of faith, by 588; and the number of Sunday-school and Bible-class scholars, by 930. The results of missionary labor exhibited in other items of the summary are less than those reported a year ago.

It is with grateful surprise than we are permitted to report an income less by only $16,315, than that of the Jubilee Year, when a larger amount was reported than at any previous anniversary, while the outlay for missionary purposes is greater by $732.27, than in any former year. The fact that this diminution is not greater than it is, demands our grateful acknowledgments to God and his people. The year has been one of unexampled financial depression and gloom, deepening with each succeeding month. During the summer and autumn, public attention was engrossed and vast sums of money were diverted from the channels of benevolence, by the Centennial Exposition. In the later months a similar effect was produced by the prolonged and extraordinary excitement growing out of the presidential election. Meanwhile, the same causes, together with the scourge of locusts which desolated large portions of the West, were operating to weaken the dependent churches of those regions and throw increased burdens upon the Treasury of the Society.

In this statement should be included a record of the receipt and distribution of gifts which, not being in the form of money, are not embraced in the Treasurer's Report. This department of the Society's resources and expenditures has been increasing in magnitude and importance from year to year. Without the aid thus furnished, during the last year, many missionary families would have suffered severe privation, and some would have been compelled to abandon their fields of labor, never to return. These gifts, moreover, have a peculiar value, as they bring the donors and the recipients into personal intercourse and affectionate relations with each other, thus strengthening the bond of sympathy between them, and calling forth more fervent intercessions in each other's behalf whenever they bow at the mercy-seat of their common Savior. The pecuniary value of the articles of clothing, books, periodicals, etc., which have been placed at the disposal of the Secretaries since the last Report, is not quite equal to that of the preceding year; yet, according to the moderate estimates of the donors, it exceeds $60,000. This sum added to that of the cash disbursements reported by the Treasurer, makes the aggregate expenditures of the Society more than $370,000.

SUNDAY-SCHOOL DEPARTMENT.

It was stated in the last Report that the Committee were making arrangements to take up the Missionary Department of the Sunday-school work, which had been laid down by the Congregational Publishing Society. These arrangements have since been completed, and the work has been commenced. It will be conducted, if possible, without the employment of additional agents, and at little additional expense. The several Auxiliaries will have the management of it on their respective fields, and the Superintendents will take the oversight of this, as of the other department of the missionary work, in those parts of the country where the aid of the Society will be most in demand for the planting and fostering of Sunday-schools. The Committee have authorized the issue of a small monthly periodical, entitled THE SUNDAY-SCHOOL LEAFLET, in which this new department of the Society's work will be set before the public. It will be distributed in connection with THE HOME MISSIONARY, and separately. It will be a cheap, and it is hoped, an effective agency for awakening the interest and eliciting the co-operation of the churches and Sunday-schools in this enterprise.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches, and pupils in Sabbath-schools, for each year since the organization of the Society. It also exhibits, n the tenth column, the *average* expenditure each year, for a *year of missionary labor*.

GENERAL COMPARATIVE RESULTS.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in Commission the preceding year.	No. of Congregations and Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath-schools and Bible-Classes.	Average Expense for a Year's labor	Aver. Expense for a Missionary.
1—1826-27	$18,140 78	$13,984 17	169	65	196	110	not rep.	not rep.	127	88
2—1827-28	20,035 78	17,849 22	201	59	244	133	1,000	306	134	89
3—1828-29	26,997 31	26,814 96	304	159	401	186	1,678	423	144	88
4—1829-30	38,929 44	42,429 50	392	166	500	274	1,959	572	155	108
5—1830-31	48,124 73	47,247 60	463	104	577	294	2,523	700	160	102
6—1831-32	49,422 12	52,808 39	509	168	745	361	6,128	783	146	104
7—1832-33	68,627 17	66,277 96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911 44	80,015 76	676	260	820	468	3,736	Pupils.	172	118
9—1834-35	88,853 22	83,394 28	719	264	1,030	490	3,300	62,000	170	116
10—1835-36	101,585 15	92,158 94	750	249	1,000	545	3,750	65,000	169	122
11—1836-37	85,701 59	99,520 72	780	222	1,025	564	3,752	80,000	160	123
12—1837-38	86,622 45	85,056 26	684	193	840	438	8,376	67,000	194	124
13—1838-39	82,564 63	82,655 64	665	201	794	473	8,920	68,500	175	124
14—1839-40	78,845 20	78,533 89	660	194	842	486	4,750	60,000	162	115
15—1840-41	85,413 84	84,564 06	690	178	862	5[illegible]1	4,618	54,100	169	123
16—1841-42	92,463 64	94,300 14	791	248	987	694	5,514	64,200	159	119
17—1842-43	99,812 84	98,215 11	848	225	1,047	657	8,229	68,400	149	116
18—1843-44	101,904 90	104,276 47	907	217	1,245	665	7,693	60,300	157	115
19—1844-45	121,946 28	118,360 12	943	209	1,285	786	4,929	60,000	160	126
20—1845-46	125,124 70	126,193 15	971	223	1,453	760	5,811	78,700	166	130
21—1846-47	116,717 94	110,[illegible]70 40	972	189	1,470	713	4,400	78,000	157	123
22—1847-48	140,197 10	139,233 34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848-49	145,925 91	143,771 67	1,019	192	1,510	808	6,550	83,500	178	141
24—1849-50	157,160 78	145,456 09	1,032	205	1,576	812	6,682	75,000	179	141
25—1850-51	150,940 25	158,817 90	1,065	211	1,820	858	6,578	70,000	180	144
26—1851-52	160,062 25	162,831 14	1,065	204	1,948	862	6,820	66,500	189	153
27—1852-53	171,734 24	174,480 24	1,087	213	2,160	878	6,079	72,500	199	160
28—1853-54	191,209 07	184,025 76	1,047	167	2,140	870	6,025	66,400	212	176
29—1854-55	180,136 69	177,737 34	1,032	180	2,124	815	5,634	64,800	218	171
30—1855-56	193,548 37	186,611 02	980	187	1,965	775	5,602	60,000	241	189
31—1856-57	178,060 68	180,550 44	974	201	1,985	780	5,550	62,500	231	185
32—1857-58	175,971 37	190,735 70	1,012	242	2,084	796	6,784	65,500	240	188
33—1858-59	188,139 29	187,634 41	1,054	250	2,126	810	5,791	67,300	231	178
34—1859-60	185,216 17	192,787 69	1,107	200	2,175	858	6,287	72,200	224	174
35—1860-61	181,761 80	183,762 70	1,052	212	2,025	835	5,600	70,000	220	175
36—1861-62	163,852 51	158,836 33	863	153	1,668	612	4,207	60,300	259	183
37—1862-63	164,884 29	183,843 39	734	155	1,455	562	3,108	54,000	240	184
38—1863-64	195,537 89	149,335 58	756	176	1,518	603	3,902	55,200	248	198
39—1864-65	186,597 50	189,905 39	802	199	1,576	635	3,820	58,600	299	237
40—1865-66	221,191 65	208,811 18	818	186	1,594	643	3,854	61,200	325	255
41—1866-67	212,567 63	227,963 97	840	208	1,645	655	5,959	64,000	348	269
42—1867-68	217,377 25	254,668 65	908	250	1,710	702	6,214	66,300	364	282
43—1868-69	244,390 96	274,932 55	972	246	1,956	734	6,479	75,300	374	288
44—1869-70	258,102 87	270,927 58	944	246	1,836	693	6,404	75,750	390	287
45—1870-71	246,567 26	263,617 19	940	227	1,867	716	5,833	71,500	368	280
46—1871-72	294,566 80	281,182 50	961	236	2,011	762	6,358	76,500	369	293
47—1872-73	267,091 42	278,830 24	951	217	2,145	734	5,725	74,000	391	293
48—1873-74	290,120 34	287,602 91	969	241	2,195	720	5,421	74,700	395	297
49—1874-75	308,896 62	296,759 65	952	234	2,233	701	6,361	80,750	423	311
50—1875-76	310,027 62	309,871 84	979	240	2,525	734	7,836	85,870	422	317
51—1876-77	293,712 62	310,604 11	996	234	2,196	727	6,066	66,300	442	313

Remarks on the foregoing Table.

1. **The total of receipts for fifty-one years is $7,914,783.78.**
2. **The total of years of labor is 32,213.**
3. **The whole number of additions to the churches is 273,362.**
4. **The average expenditure for a year of missionary labor includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as the average proportion of all the expenses in conducting *the Institution*.**

DISTRIBUTION OF MISSIONARIES BY STATES.

Society's Year.	Eastern States.						Middle States.				Southern States.													Ind. Ter.
	Me.	N. H.	Vt.	Mass.	R. I.	Conn.	N. Y.	N. J.	Penn.	Del.	Md.	D. C.	Va.	W. Va.	N. C.	S. C.	Ga.	Ala.	Miss.	La.	Ark.	Fla.	Tex.	
1—1826-27	....	..	1	.	..	..	120	1	7	..		..	1	.	1	.		..	.	1	..	2	..	..
2—1827-28	1	2	2	..	..	..	120	1	0	..	.	..	2	.	3	2	.	1	..	.	..	1		..
3—1828-29	40	2	29	1	..	..	117	..	10	..	..	2	5	.	6	2	3	3	..	..	..	2	..	..
4—1829-30	47	29	27	..	3	1	1.3	1	13	..	..	.	..	..	4	1	2	..	.	3		..	..	..
5—1830-31	54	31	55	..	2	21	148	2	10	..	..	..	2	..	3	2		2	1	1	..	1	..	..
6—1831-32	62	40	62	1	3	25	157	2	11	.	..	..	2	..	2	1	1	8	1	.	..	..	..	..
7—1832-33	66	50	35	55	4	26	151	3	16		..	..	2	..	1	..	..	4	..	1		1	..	..
8—1833-34	83	63	42	62	3	34	177	3	20	1	..	..	5	.	2	..	.	5	..	..	..	1	..	..
9—1834-35	87	49	42	68	6	37	185	6	22	8	1		4	..	3	.	3	4	1	..	1	..	1	..
10—1835-36	90	59	53	71	6	40	183	5	20	2	1	..	3	..	1	..	1	1	4	..	2	..	..	..
11—1836-37	107	63	59	74	..	37	186	6	24	1	1	.	5	..	1	..	1		3	..	1	..	..	..
12—1837-38	71	56	52	76		33	161	7	29	1	2	..	2	.	..	..	3	1	3	..	.	..	..	..
13—1838-39	70	48	47	80	5	34	148	6	41	1	3	.	3	.	.	.	1	1	1	..	..	..	..	..
14—1839-40	71	55	51	73	2	38	165	12	27	1	2	..	2	.	.		1	..	1		.	..	..	..
15—1840-41	74	47	50	82	4	35	167	11	35	2	1	.	2	..		.		..	..	..		..	1	.
16—1841-42	78	50	54	83	3	42	167	11	49	2	1	1	1		..	.	1	..	..	..	1	..	1	..
17—1842-43	68	47	58	78	3	39	128	10	47	3	1	1	1	.	2	.	1	.		..	1	..		..
18—1843-44	75	42	49	64	5	42	201	10	44	2	2	1	2	..	2	..		1	..	..	1		1	.
19—1844-45	82	45	39	66	7	46	188	10	51	..	1	1	1	.		..		1	..	..	1	..	1	.
20—1845-46	80	45	45	56	8	49	211	6	53	1	1	1	4	..	..	..	1	1	..	..	1	1	..	.
21—1846-47	86	44	48	60	6	26	198	7	47	2	3	1	3		1	..	1	1	.	.	1	..	..	..
22—1847-48	91	46	45	62	10	41	187	4	46	1	3	2	5	..	1	..	3	1	..	.	.	..	1	..
23—1848-49	89	41	50	67	10	45	186	4	49	..	4	2	7	..	1	..	1	..	..	..		..	1	.
24—1849-50	92	40	53	60	6	45	123	6	47	2	1	2	9	..	..	..	2	..		..	.	..	1	..
25—1850-51	91	46	61	61	7	45	170	11	42	1	2	1	11		..		1	..	..	..	..	..	..	
26—1851-52	86	44	60	54	7	44	157	10	44	2	1	1	8	.	2	..	1	.	..	..	..	..	..	.
27—1852-53	101	46	58	54	9	45	158	9	45	3	..	1	7	..	2	..	1	..	..	..	1	..	.	.
28—1853-54	93	44	57	46	10	42	154	10	44	2	2	1	6			.	1	..	..	..	1	..	..	
29—1854-55	92	45	45	43	7	43	146	11	49	1	1	1	7	..		..	1		.	..	1	..	..	
30—1855-56	97	43	45	42	7	44	137	13	48		..	..	8	.	.	.		.	..	..	..	..	..	.
31—1856-57	91	43	53	38	6	40	138	12	46		.	..	6	..		.		..	.	..	..	..	..	..
32—1857-58	91	45	77	34	8	36	133	14	49	1	..	..	3	..		.		.	..	..	..	..		..
33—1858-59	92	45	97	38	8	39	135	12	53	1	..	..	..	.	.	.		..	..	.		..		.
34—1859-60	91	52	99	43	8	44	138	12	48	1	..	..	..	.		..		..	..	..	..	..	..	..
35—1860-61	86	51	75	44	8	44	121	12	47	1	..	.	..	.		.		..		.	..		..	.
36—1861-62	58	39	64	47	8	49	60	3	4		..	..	.	..		..	.		..	.		..	..	.
37—1862-63	82	39	68	45	6	49	48	2	3		..	..	..	..	.		..			..	..	..	..	..
38—1863-64	77	34	58	60	6	54	42	....	2		..	..	.	..	..		..		.		.	..	..	..
39—1864-65	77	39	61	59	5	52	58	...	5		.	..	..	..	..	..	.	..	..		..	..	..	.
40—1865-66	78	39	58	61	7	45	56	1	5		..	.	.	.		..	1	.	..	1	..	..	1	.
41—1866-67	82	38	65	59	6	30	57	2	6		..	..	.	2	..	1	..	1	..	.	..	..	1	..
42—1867-68	94	46	66	61	4	37	57	4	12		..	..	..	2		1	..	.	..	1	1	..	..	1
43—1868-69	85	48	70	70	6	36	57	5	11		.	..	..	3	.	1		.		1	2	..	.	1
44—1869-70	89	4.	65	74	6	34	55	7	9		..	..	..	3	..		..	.	..	1	1	..	..	1
45—1870-71	95	38	60	64	6	33	52	7	10			..	.	3			..	.	.	1	..	.	..	1
46—1871-72	110	35	58	61	5	36	49	7	6		..	..		3	..		..	.	.	..	..	..	..	
47—1872-73	109	39	57	66	7	41	39	7	3		..	..	.	2	1	.	..	.	.		..	..	..	.
48—1873-74	110	39	51	65	6	39	47	5	6		..	..	..	2	2	.		.	..	..	1	..	..	2
49—1874-75	82	45	45	6.	6	49	53	5	9		.	..	.	1	2		.			.	1	..	1	2
50—1875-76	90	47	49	7.	6	39	51	8	18		.	.		1	2		.	.		.	1		1	2
51—1876-77	77	49	48	51	6	42	51	9	10		.	..	..	1	2			. .		..	.		.	2	1

Remarks on the Table, pages 55, 56.—1. At the organization of the A. H. M. S., in 1826, the missionaries of the United Domestic Missionary Society, whose responsibilities it assumed, were transferred to it, and the greater portion of them were in commission in the State of New York.

2. The Maine Missionary Society and the Vermont Domestic Missionary Society became integral parts of the National Society in the third year of its operation; the New Hampshire Missionary Society in the fourth year; the Connecticut Missionary Society, in the fifth year; and the Massachusetts Missionary Society, in the seventh year.

3. In 1845, the missions of this Society in Canada were, by an amicable arrangement with the British Colonial Missionary Society, transferred to the care of that Institution.

4. In the Table will be seen the progress which has been made, year by year, in the newer States of the West, as they have severally come into being, and pro-

DISTRIBUTION OF MISSIONARIES BY STATES.

Society's Year.	Western States and Territories.																				
	Tenn.	Ky.	O.	Ind.	Ill.	Mo.	Mich	Wis.	Iowa.	Minn.	Kan.	Neb.	Dak.	Col.	Wyo.	Utah.	Nev.	Id.	Cal.	Or.	Wash
1—1826-27	2	4	16	8	2	8	4														
2—1827-28	2	4	27	9	3	[illegible]	5														
3—1828-29	3	3	43	12	8	6	5														
4—1829-30	7	5	64	18	12	6	10														
5—1830-31	5	9	74	23	17	5	13														
6—1831-32	7	13	74	24	20	12	16														
7—1832-33	11	13	80	26	23	12	20														
8—1833-34	10	9	68	29	24	13	16														
9—1834-35	13	7	85	28	29	10	16														
10—1835-36	13	9	80	24	32	12	17	1	2												
11—1836-37	12	7	72	31	31	9	29	1	2												
12—1837-38	7	....	64	29	27	14	22	2	1												
13—1838-39	6	1	56	26	31	12	23	3	3												
14—1839-40	7	....	54	25	29	9	24	6	3												
15—1840-41	8	....	53	21	42	5	26	8	6												
16—1841-42	8	....	66	24	50	6	36	19	12												
17—1842-43	4	1	75	33	65	20	46	28	16												
18—1843-44	4	3	91	36	67	21	63	30	29												
19—1844-45	3	7	99	46	95	20	65	34	28												
20—1845-46	6	6	108	51	98	25	67	36	24												
21—1846-47	6	8	95	59	92	21	77	44	29	....	..	....	..	..	..	..	..	..	..	..	2
22—1847-48	7	9	102	52	101	21	80	49	35	....		....	..	..	..	..	..	..	..	..	2
23—1848-49	7	7	94	51	110	25	73	58	38	....	....	..	..	..	..	..	..	..	..	2	2
24—1849-50	6	7	97	50	114	38	74	63	37	2	....		..	..	..	..	..	..	..	3	2
25—1850-51	6	6	93	59	119	29	80	72	41	4	....	....	..	..		..	..			4	2
26—1851-52	5	6	93	63	117	29	77	84	50	4	....	....	..	..	..	..			..	2	3
27—1852-53	5	6	96	58	118	30	80	85	55	6	..	....	..	..	..	..	..		..	6	4
28—1853-54	3	6	110	43	106	28	76	87	56	8	....	....	..	..	..	..	..			7	5
29—1854-55	4	1	101	35	102	24	77	100	63	10	3	....	..	..	..	..	..	..	..	12	5
30—1855-56	2	1	50	36	93	21	72	87	73	14	3	1	..	..	..	..	..			13	5
31—1856-57	1	1	76	33	58	15	68	84	87	24	3	2	..			..	..		..	15	8
32—1857-58	....	1	76	36	82	5	65	91	96	35	12	2	..	..	..	..	..	..	..	10	8
33—1858-59	....	1	77	29	93	....	66	102	102	34	14	4	..	..	..	..	..			6	7
34—1859-60	....	2	76	29	100	...	68	108	115	41	17	5	..	..		..	..		..	10	7
35—1860-61	....	3	75	21	89	2	71	100	127	46	16	6	..	..		..	..		..	12	6
36—1861-62	....	....	64	15	89	2	59	82	103	45	18	4	..	..	..	..	..		..	12	4
37—1862-63	..	...	38	5	83	2	62	76	81	34	12	3	..		..	..	..	..	..	5	4
38—1863-64	....	....	38	5	94	2	62	73	79	28	16	5	..	1	..		..	..	..	8	3
39—1864-65	..	..	37	7	95	4	70	68	98	36	15	7	..	2	..	..	..	..	..	10	3
40—1865-66	2	....	33	7	78	19	67	72	104	25	17	9	..	3	..	1	..	..	..	17	3
41—1866-67	2	....	38	4	78	25	71	71	103	41	19	10	..	4	..	1	..		..	18	6
42—1867-68	1	....	43	5	86	31	73	64	110	40	23	12	1	4	..	..	..		..	25	4
43—1868-69	1	....	40	7	86	32	85	68	125	41	33	11	2	3	..	..	..		..	26	5
44—1869-70	1	...	34	9	72	36	77	76	124	41	39	14	1	1	1	..	..		..	26	5
45—1870-71	1	..	30	10	71	42	67	77	112	40	60	18	2	2	1	..	..			30	5	1
46—1871-72	2	..	32	10	68	40	69	77	112	42	62	25	4	2	2	..	1	1	36	6	1
47—1872-73	1	....	30	9	59	26	78	70	109	46	67	36	5	5	1	1	1	1	35	6	..
48—1873-74	2	....	37	5	54	35	80	69	100	49	70	44	4	5	1	2	2	1	30	4	..
49—1874-75	1	....	39	6	51	33	78	67	94	56	69	41	6	6	..	1	1	1	31	4	..
50—1875-76	1	...	27	10	54	28	76	72	92	60	75	40	9	8	1	1	1	..	33	4	4
51—1876-77	1	...	21	8	46	30	65	69	83	61	85	67	10	6	1	2	1	..	33	4	5

sented fields of peculiar promise for missionary culture. When this Society was formed, *Indiana* and *Illinois* were in their infancy. *Michigan* was, at that time and for ten years subsequent, a Territory; in 1825 it had but one Presbyterian or Congregational minister, and he was a missionary. *Wisconsin* remained, eight years after the organization of this Society, the almost undisputed home of the Indian. *Iowa* was not organized as a Territory till 1838. *Oregon* was reached by our first missionary there in the summer of 1848, after a voyage of many months by the way of the Sandwich Islands. Our first missionaries to *California* sailed from New York, in December, 1848. Our first missionary to *Minnesota* commenced his labors at St. Paul, in July, 1849.

5. It should be borne in mind that the number of missionaries in these newer States and Territories, as well as those that have been longer cultivated, gives but an imperfect idea of the ground that has been occupied by missionary enterprise. Churches, every year, become independent, and others are taken up in their stead.

DISTRIBUTION OF MISSIONARIES BY SECTIONS.

The following Table gives the number of missionaries, each year of the Society's operations, in the geographical divisions of *Eastern*, *Middle*, *Southern*, and *Western* States; and also in Canada.

Society's Year.	New England States.	Middle States.	Southern States.	Western States and Territories.	Canada.	Total.
1—1826–27	1	129	5	33	1	169
2—1827–28	5	130	9	56	..	201
3—1828–29	73	127	23	80	3	304
4—1829–30	107	147	13	122	3	392
5—1830–31	144	160	12	145	2	463
6—1831–32	[illegible]	169	10	166	1	509
7—1832–33	239	170	9	185	3	606
8—1833–34	287	201	13	169	6	676
9—1834–35	289	216	18	187	9	719
10—1835–36	319	219	11	191	15	755
11—1836–37	331	227	11	195	22	786
12—1837–38	288	198	8	[illegible]	24	684
13—1838–39	284	198	9	160	14	665
14—1839–40	290	205	6	167	12	680
15—1840–41	293	215	5	169	9	690
16—1841–42	305	249	5	222	10	791
17—1842–43	288	253	7	291	9	848
18—1843–44	268	257	10	365	7	907
19—1844–45	285	249	6	397	6	943
20—1845–46	274	271	9	417	..	971
21—1846–47	275	254	10	433	..	972
22—1847–48	295	237	18	456	..	1,006
23—1848–49	302	239	15	463	..	1,019
24—1849–50	301	228	15	488	..	1,032
25—1850–51	311	224	15	515	..	1,065
26—1851–52	305	213	14	530	..	1,065
27—1852–53	313	215	12	547	..	1,087
28—1853–54	292	214	11	530	..	1,047
29—1854–55	278	207	10	537	..	1,032
30—1855–56	276	198	8	504	..	986
31—1856–57	271	191	6	506	..	974
32—1857–58	291	197	3	521	..	1,012
33—1858–59	319	201	..	534	..	1,054
34—1859–60	327	199	..	581	..	1,107
35—1860–61	308	181	..	573	..	1,062
36—1861–62	295	87	..	481	..	863
37—1862–63	281	48	..	405	..	734
38—1863–64	289	44	..	423	..	756
39—1864–65	293	58	..	451	..	802
40—1865–66	283	64	4	467	..	818
41—1866–67	284	66	5	491	..	846
42—1867–68	307	73	7	521	..	908
43—1868–69	327	73	8	564	..	972
44—1869–70	311	71	6	556	..	944
45—1870–71	296	[illegible]	5	570	..	940
46—1871–72	[illegible]	68	3	588	..	961
47—1872–73	[illegible]	49	8	587	..	951
48—1873–74	310	58	7	594	..	969
49—1874–75	292	67	7	586	..	952
50—1875–76	304	72	8	595	..	979
51—1876–77	308	70	6	617	..	996

AUXILIARIES AND MISSIONARY FIELDS.

MAINE MISSIONARY SOCIETY.

:v. JOHN O. FISKE, D.D., President; Rev. JONATHAN E. ADAMS, Bangor, Secretary; JOSHUA MAXWELL, Esq., Portland, Treasurer.

The *receipts* of this Auxiliary in its financial year ending February 28th, were 3,289.18. The amount acknowledged from churches and individuals in Maine, the Treasurer of the National Society, in its year ending March 31st, was ,159.77, of which $2,000 was a legacy. The entire contributions from Maine for ›me Missions during the year were $15,448.95, which is $856.37 more than those the previous year. The *amount expended* for work within the State is $13,983.-, which is $111.64 more than in the preceding year.

Seventy-seven missionaries have been employed by this Auxiliary, of whom rty-four served through the entire year—ten for the term of six months, and rty-three for shorter periods—making the aggregate of missionary services out forty-eight years. One church has been organized, one house of worship has en built, and several congregations have refitted their church edifices or parnages. The number of reported conversions and additions to church fellowship larger than usual, and indicates encouraging progress in the work of the Society. ıere has been also a gain in the number of laborers serving through the year. is result is due, in part, to the vigorous prosecution of the plan for "yoking" urches that were dependent upon foreign aid. "This plan," says the Secretary, s kept constantly in view, and tends to secure a more permanent ministry. But tarianism continues to stand in the way of desired union, where three or four ble and jealous churches stand side by side. Moreover, our weak country conegations serve as recruiting stations for the strong churches in the cities, while ey are still called to make frequent contributions to those of other States. vertheless, the Maine Missionary Society keeps heart, and determines to go forrd. Give her the pecuniary means, and missionaries ready to endure hardness, d the waste places of Maine will be redeemed."

At the last Anniversary of this Auxiliary, Rev. STEPHEN THURSTON, D.D., its cretary for Correspondence, having nearly reached the age of fourscore years, igned his office, and Rev. JONATHAN E. ADAMS was elected his successor. The iring Secretary, in his last report, compares the history of the Missionary work ring the twelve years of his official labors with that of the twelve preceding ırs, and concludes as follows: "The fact that, through all the scenes of a terri- war, and the heavy taxes thereby entailed, and a depreciated currency, and the gmented expenses of daily life, the contributions to the Maine Missionary Soty have been increased many thousands of dollars, affords the most conclusive dence that the churches have a vital and effective interest in this work, which ll never leave it to decline and die. It will live to shed the blessings of the spel of the Son of God on generations yet unborn."

NEW HAMPSHIRE MISSIONARY SOCIETY.

v. ASA D. SMITH, D.D., LL.D., President; Rev. EDWARD H. GREELEY, Secretary; Hon. LYMAN D. STEVENS, Treasurer. Office in Concord.

The *amount received* by the New Hampshire Auxiliary in the year closing Febary 28th, was $7,692.01, or $1,569.90 less than in the previous year. There was id from the State into the Treasury of the National Society, in its fiscal year, ›m legacies, $12,671.94; from churches and individuals, $883.81—in all, $13,-5.75; making the contributions in New Hampshire, for Home Missions, $21,-

247.76, or $9,970.97 more than in the year preceding. The *expenditures* for missionary service within the State were $9,890.24, being less than those of the previous year by the sum of $1,443.17.

This Society has employed within the year *forty-nine missionaries*, who have labored in fifty-one fields, and performed, in the aggregate, thirty-seven years of service. The Secretary states that the year has been one of much spiritual prosperity. In the larger part of the aided churches there has been unusual religious interest, resulting in a larger aggregate ingathering than in any previous year, for more than the period of a generation.

"The work," he adds, "is growing upon our hands. It has increased, in the last five years, about fifty per cent., and it is likely to continue to grow. Of the 165 towns of the State which have Congregational or Presbyterian preaching, 116 have a less population now than they had in 1850. Their churches have become poor, not through unthrift or unfruitfulness, but in making others rich. Their grand contributions to the cause of Home Missions have been not of money, but of men. Of these, no churches have made larger or more valuable contributions; and the gift, if not always cheerful, has been large enough to be felt; the sacrifice has been a real one. Upon the question of sustaining these churches depends the other question—than which there is none more vital to the great cause of Home Missions, and Foreign Missions too—whether contributions of this sort shall much longer continue. We cannot keep the streams flowing after the fountains are dry. The burden may become increasingly heavy as the years go on; but there is no future before the churches of this State as a body, if these depleted churches—the springs whence our larger churches as well as the streams of emigration, are fed—are not kept in vigorous life. Our work is an arduous one, in some aspects a discouraging one; but it tells on the final issue of the great battle. The churches, under the fostering care of this Society, have parted sadly with their choicest and best; but it has been largely that those consecrated at these old altars might do valiant and most effective service as Christian workers in laying the foundations of a new social and church order, where, in the coming days, is to be the seat of a mighty empire. It is a great thing—there is nothing greater in the possibilities of human aspiration and endeavor, than to give all, even life itself, for such ends—to become poor that other communities, and the coming ages, may be rich."

VERMONT DOMESTIC MISSIONARY SOCIETY,

Hon. J. W. Stewart, President; Rev. Charles S. Smith, Secretary; J. C. Emery, Esq., Treasurer. Office in Montpelier.

This Auxiliary *received* from all sources, during the year ending February 28th $10,903.21, which is less than the receipts of the previous year, by $211.25. The Treasurer of the National Society acknowledged from Vermont, in the fiscal year ending March 31st, from legacies, $2,415.43; from churches and individual donors, $1.467.55; in all, $3,882.98—making the amount contributed in Vermont for Home Missions, $14,786.19—less by $2,904.18 than in the preceding year. The *expenditures* on the work within the State were $8,830.45, or $2,721.41 less than in the previous year.

The *number of missionaries* employed is *forty-eight*, occupying fifty different fields besides out-stations, and performing thirty-five years of service. One of these laborers has been settled as pastor, and two have been dismissed. One church of about fifty members has been organized in a community where no church of any denomination previously existed. Two churches have assumed the support of their ministers, and give promise of permanent independence. Several churches that have been greatly weakened by deaths and emigration, refrain from

applying for missionary aid; but each shares with some neighboring congregation the labors of one minister. This practice is increasing, and meeting with great favor. The receipts of the Society have been diminished, and its burdens increased by the "hard times," but in spiritual things the year has been a fruitful one. Faithful labor has met with its reward, and the "reaper has gathered fruit unto life eternal."

The Directors, in their last Report, refer to the relation of their work to the interests of the whole country: "Though Vermont is little more than a finger's point on the map of our great American Republic, and grows relatively less every year; though our churches are but as a handful of corn upon the tops of the mountains; though this Society is hardly known beyond our borders, yet these apparently feeble instrumentalities have each had no mean influence in making this nation what it is. The influence of Vermont, through her sons and daughters; the influence of our churches, through the numbers that have gone out from them; the influence of this Society in keeping alive religious institutions in our agricultural towns, that furnish such a number of emigrants, has been felt to the remotest extremity of the land. It has penetrated every State, and affected the social, civil, educational, and religious condition of every one of them. We stand at the very fountain of great religious and national influences. Our work is to keep these fountains clean. Though they may seem to our short vision very small, yet the waters they send forth in a steady stream will help to enrich or make barren all the land. It belongs to us to cast the salt of God's grace into them, that they may be pure, and the living streams that flow perennially from them may fertilize the valleys, water with the mists that rise from them the hills, and be conveyed in aqueducts to the great cities, carrying with them life and health to the thirsty millions there."

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Rev. JULIUS H. SEELYE, D.D., President; Rev. WILLIAM BARROWS, D.D., Secretary; CHARLES DEMOND, Esq., Treasurer. Office in Boston.

The *receipts* of this Auxiliary for the year ending February 28th, were $67,643.01, of which sum $3,410.75 were the avails of legacies, and $64,232.26 were contributed by churches and individuals. The Auxiliary paid into the Treasury of the National Society, in its financial year ending March 31st, $35,070.96. The National Society also received directly from Massachusetts—in legacies, $22,933.22; contributions of churches and individuals, $12,933.14—in all, $35,866.36. Besides which 254 boxes of clothing, etc., were sent to missionaries, valued at $21,500. The entire amount raised in the State, in cash, for Home Missions, was $103,509.37; of which $26,192.17 were expended on their home field, and $1,122.96 were specially appropriated by direction of the donors. The amount placed at the disposal of the National Society for work on the Western field, was $70,937.32, or less by $8,138.18 than in the previous year.

The *number of missionaries* sustained on the field of this Auxiliary is *eighty-one*, exceeding by eight the number in commission during the previous year. Two churches have assumed independence, four houses of worship have been erected or materially improved, and one missionary has been installed. The work of coupling churches in the support of the ministry has been vigorously and successfully prosecuted. Thirty-one congregations are now supplied by fifteen ministers, and it is expected that as many other congregations will be coupled in like manner and with like results. The Executive Committee press upon the churches the importance of adopting this measure in order to economize missionary labor and funds. They say: "The missionaries, almost to a man, are eminently willing to cover the broadest fields offered to them, and at the least reasonable cost. When

we have had plans for doubling fields, the then resident supplies have generously offered to step aside, that the negotiations might not be impeded; and some have done it at a great sacrifice. We could wish that the home missionary churches and parishes would come up to the same spirit of personal self-sacrifice, and of economy in the uses of home missionary funds, and in covering home missionary fields."

In closing their last Report, the Executive Committee say: "Our more advanced churches and Christians, in this home work for the world's sake, seem to be coming into an intelligent conception of God's apparent policy and providences concerning America. It grows in significance with them, and develops into a divine purpose, that God kept back the new world fifty-five centuries, while the old world made its experiments and failures in matters of government, education and religion. Sad experiences seemed necessary, as with the child learning to walk, that the human race might afterwards stand up, and go forward in the uprightness of nations that serve the King of kings. In the fullness of time, the reserved and Western world was opened, as a field clean and unencumbered, in which the sad experiences of the past could be utilized for the permanent good of all the race in all the nations."

Rev. WILLIAM A. STEARNS, D.D., LL.D., the President of the Society since 1859, was removed by death, June 8th, 1876.

RHODE ISLAND HOME MISSIONARY SOCIETY.

Hon. WILLIAM W. HOPPIN, President; Rev. JEREMIAH TAYLOR, D.D., Secretary; EDWIN KNIGHT, Esq., Treasurer. Office in Providence.

The *receipts* of this Society for the year ending February 28th, were $2,989.28. The National Institution also received from Rhode Island $3.012.27, all of which was the contribution of churches and individuals. The *expenditures* in the State were $2,991.36, and the total amount raised for Home Missions, $6,001.55, or less by $92.16 than that of the previous year.

Six missionaries have been under commission within the year, one of whom has been installed pastor of the church which he serves. One church has been disbanded, and the few members who composed it have found a home and a welcome in an adjacent congregation. One new field has been opened, which demands and promises to reward the culture of the Society. The churches generally have suffered severe pecuniary embarrassment, but the labors of the missionaries have, in some cases, been attended with cheering success.

The Trustees enforce their appeal for the vigorous prosecution of this work by the argument and the example of the Apostle to the Gentiles: "The love of Christ constraineth us." This love, made subjective in the renewed soul, prompts to labors, sacrifices, and sufferings, such as signalized the missionary life of Paul. He felt, as few men have felt, the power of this love of Christ. He reasoned that the design of Christ was that all, made alive by his death, should live for his glory, for they are made alive unto him, and not unto themselves. This is the divine theory of redemption by atoning blood. The whole work done, the whole volume of prayers offered, the many gifts of treasure contributed, all unite in sending the declaration through the wide missionary field and then heavenward, "The love of Christ constraineth us."

CONNECTICUT HOME MISSIONARY SOCIETY.

Rev. WILLIAM H. MOORE, Secretary; WARD W. JACOBS, Esq., Treasurer. Office in Hartford.

The *receipts* of the Connecticut Auxiliary in the year ending February 28th, were *$14,643.93.* The *expenditures* within the State were $15,466.81. The Auxiliary

forwarded to the Treasury of the National Society, during its financial year, $1,221.72. Into this Treasury were also paid directly, as avails of legacies, $24,839.84; contributions of churches and individuals, $17,376.49—in all, $42,-216.33. The total amount raised in the State for Home Missions was $56,860.26—less by $24,040.81 than in the preceding year. The amount put at the disposal of the National Institution was $43.438.05, which is $24,688.75 less than in the previous year.

The *number of missionaries* who have labored in this State during the whole or part of the year, is *forty-two*, and thirty-seven years of service have been performed. Four of these laborers have been installed pastors of the churches they serve, and one has been called to his rest and reward. One church has been organized, two houses of worship have been built, and three others greatly improved.

The Directors, in their Sixtieth Report, record the following facts in the history of this Auxiliary:

"This Society, formed by the General Association, Wednesday, June 19, 1816, is now sixty years old—ten years older than the American Home Missionary Society. Of its officers previous to its connection with the National Society in 1831, only Rev. Leonard Bacon and Hon. Henry White remain; and of its seventy-five missionaries in that period, only three are living—Rev. Messrs. Seth Bliss, Nathaniel Miner, and Dennis Platt. It has aided, 1816–1875, in all, one hundred and eleven of the Congregational churches of this State, of which six are actually or practically extinct, thirty-six are still dependent, and sixty-nine are self-supporting—or a number exceeding one-quarter of all the self-supporting churches, and including many well-to-do and strong churches.

In this period, in addition to what has been done by the Missionary Society of Connecticut, our churches have given, in contributions, legacies, and boxes, over $1,450,000, of which about $287,000 has been spent in Connecticut, and the rest, more than $1,150,000, has blessed the home missionary fields beyond our borders. As this work in and for Connecticut will be indispensable so long as there is a Connecticut, and as the work of the American Home Missionary Society cannot be finished in our day, every incentive which led to the formation of these Societies should animate us to sustain them and commend them to the continued favor of God."

The total of receipts from New England is $214,340.29, which is less than the amount of the preceding year by $24,347.73. Of this, $77,354.15 were expended within its own bounds, and $136,986.14 were forwarded to the National Institution, for its general work.

NEW YORK HOME MISSIONARY SOCIETY.

Rev. Augustus F. Beard, D.D., President; Rev. John C. Holbrook, D.D., Syracuse, Secretary; William Henry Smith, Esq., New York, Treasurer.

The *receipts* into this Treasury from churches and individuals in this State, were $11,658.14; from legacies, $22,974.80; in all $34,632.94, or $9,898.02 more than in the previous year. *Fifty-one laborers* have been employed during the whole or a portion of the year, supplying about ninety churches and preaching-stations. One church has been organized, two houses of worship have been erected, two were in process of erection at the close of the year, twelve have been repaired and improved, and one parsonage has been secured. Forty-two missionaries report 581 additions to their churches, making a net gain in their aggregate membership of 427.

The Trustees of this Auxiliary, in their last report, state that "the policy here-

tofore announced of uniting two or more neighboring aided churches under the labors of one missionary has been continued, as far as was practicable, and to a slowly increasing extent. There are difficulties to be overcome, however, which, in some cases, prove to be insuperable, where it would at first glance seem to be very desirable to adopt this plan. Still, the obvious economy of ministerial labor, as well as of pecuniary expense which results from joining two or more churches under one missionary, recommends the measure, where it is practicable, since it is not possible, with the means at our command, to maintain a missionary for every church. In some localities it is the only way in which churches of our order can be supplied at all. We have in this State ten such churches coupled under five missionaries, four joined with self-supporting churches, and three thus united with churches of other denominations, and three grouped under one missionary—twenty in all.

"The problem how to expend the limited amount of funds available for home missionary purposes to the best advantage to the cause of Christ, and of the relative claims of our own State and those of the new and rapidly augmenting missionary fields of the Great West, is one that it is difficult to solve. On the one hand are the necessities of feeble churches among us, that are nobly struggling to maintain their existence and keep alive the fires upon their altars; and, on the other, the constant, loud, and moving calls for aid in sending missionaries to the front, that evangelizing influences may keep pace with the tide of humanity that is rolling impetuously onward to the Interior and the Pacific. . . . . Sometimes when we look abroad over this vast country, and realize how much missionary work needs to be done, and how much depends on its being done speedily, we hardly feel warranted in expending a dollar on our own State; and then we reflect that the communities in which our own feeble churches are situated form a part of the 'all the world' into which we are commanded to go with the gospel; and, moreover, that these and other like communities in the older States are, to a great extent, the feeders of the new settlements of the West, and that in no other way can we do so much, perhaps, for the West as by helping to purify the streams of emigration that are flowing over it, and by bringing the gospel to bear upon those who are going out to give moral tone and character to that region. . . . Hence, when we are tempted to feel that one of our feeble churches might be abandoned for the sake of a greater good to be accomplished at the West by the means required to sustain it, we seem to hear the Master say—'Destroy it not, for a blessing is in it;' and we are constrained to respond to the appeal that is made for help to keep it alive."

OHIO HOME MISSIONARY SOCIETY.

Rev. Samuel Wolcott, D.D., Cleveland, Secretary; Francis C. Sessions, Esq., Columbus, Treasurer.

The *amount received* into the Treasury of this Auxiliary, in the year ending February 28th, was $5,127.72, and the amount of disbursements was the same, while $1,491.06 were still due, at the close of the year, to missionaries for labor performed. The amount paid from Ohio into the Treasury of the National Society, during its financial year, was $3,114.15, of which sum $2,125.76 were the avails of legacies. The total of contributions to the cause of Home Missions, from this State, is $8,241.87, which is less than the amount contributed in the previous year by $219.02.

Twenty-one missionaries have been in commission during the year, and have ministered statedly to thirty congregations. One of them served four churches, two *served three each*, five served two each, and most of the others held stated preaching

services at different points on their fields. The Secretary states that the Society is now pledged to but three churches that are not coupled with others in the support of the ministry. Two of these three are in the suburbs of cities where the arrangement is impracticable, and the third does not expect to renew its application for aid. The proportion of dependent churches in this State is unusually large, but the number receiving aid from the Society has been reduced, in three years, from fifty to twenty. A part of them have become self-sustaining, but more have become associated with other churches, and thus are able to dispense with missionary aid. This policy is, on this field, a necessary economy of men and money, and it works happily.

The Secretary has added to his ordinary duties the supervision of the work of the National Society in Western Pennsylvania and Western Virginia, where the missionary churches, few and feeble as they are, have been greatly cheered by his presence and judicious counsels. In reference to the whole field under his supervision, he says: "Although the year has been uncommonly full of distracting or diverting influences, it has not been spiritually unfruitful. In hardly any direction has there been an apparent retrograde movement, and in some quarters there has been a decided advance. The year closes with tokens of special blessing in several of our churches, including some of our missionary fields."

INDIANA.

Rev. JOSEPH E. ROY, D.D., Chicago, Superintendent.

The *contributions* to the Society's Treasury from this State were $503.70, falling far behind the receipts of last year, that were enhanced by a legacy of more than $2,600, but exceeding the gifts of *the living* in that year by $184.06. The *number of laborers commissioned* was *eight*, supplying fifteen churches and several out-stations. Three of the missionaries report revivals of religion, adding materially to the membership of their churches. One house of worship is building, and two have been repaired. Two young men are preparing for the ministry.

The lack of the Superintendent's care has been felt by these churches, most of them very feeble and needing his cheering visits. Yet never, perhaps, have these few brethren shown more of zeal and consecration to the work, feeling that they are set as lights in a dark place.

In this State, numbering in 1870 nearly 1,681,000 people, with nearly 3,000 nominally evangelical organizations, there are but twenty-eight Congregational churches, with about 1,500 members. Yet in few States north of the Ohio is the uplifting power of these free churches of the people and for the people, more needed. Slowly but surely they are gaining public confidence, as the type of their doctrine and life is known. When men of the world see churches more zealous for the truth than for popularity, more bent on work than on enjoyment, even of the highest privileges, they recognize the seal of the Divine Master on them, and the power of such churches will be measured, not by their numbers or wealth, but by the fruits of their spiritual consecration. The brethren of Indiana, so long as they are giving themselves to Christian work in the Christian spirit, can well afford to bide their time.

ILLINOIS.

Rev. JOSEPH E. ROY, D.D., Chicago, Superintendent for Northern Illinois (also Field Superintendent); Rev. MARTIN K. WHITTLESEY, Jacksonville, Superintendent for Southern Illinois.

The *receipts* of the Treasury from Illinois in the year now reported were $6,305.86, a loss of $2,373.94, as compared with the previous year. The number of *missionaries* employed *in the State* was *forty-five*, nine less than in the fiftieth year,

past decade; and of the "semi-religious temperance movement originated by Dr. H. Reynolds, leading thousands of men to sign the pledge of total abstinence, and greatly lessening the sales of intoxicating drink;" also of an unusual harmony of feeling growing up among Christians of various evangelical denominations, and showing itself in union meetings of great power and usefulness.

In the Northern District, sixty men have been in commission during some part of the year, and forty-two were serving at its close. These supplied 118 congregations. One missionary has died, one was installed, and three young men in the missionary service were ordained. Six churches were organized; six houses of worship, costing $15,000, were dedicated. Of the sixty-five aided churches, all but three had service during some part of the year. Thirteen churches were blessed with revivals; one came to self-support, and one fell back on the Society for aid.

The benevolent contributions of the missionary churches were about $3,500; church debts were paid to the amount of $3,000. Plans are on foot for uniting several churches for economy's sake.

The Superintendent reports, as a part of the results of his eight years' oversight of the work in the Northern District, the number of churches increased from forty-two to seventy-nine; houses of worship, from sixteen to fifty-five; value of church property, from $43,500 to $246,250. Thirty-seven churches, thirty-nine houses of worship, 1,500 church members, and $200,000 in church property, being part of the net gain in eight years. "But the work of these little churches in giving Christian form to society in the towns and settlements of Northwestern Michigan, cannot be expressed in statistical figures. Perhaps nowhere else outside of New England have the Congregational churches relatively so prominent a position, and so large a share of duty in the Christian work to be done, as here. Of the seventy-eight counties of the State, forty-six are in this District; more than seven-twelfths of the territory, but less than one-fourth of the population. Not quite one-third of a million people are now here, but before the close of the century there will perhaps be a full million. What they shall be in intelligence and character, how they shall affect the destiny of the whole land, and whether they shall be heirs of eternal life, depends mainly on the faithfulness and success of these missionary churches that are now being planted—that is, under God, on the vigor with which the work of the American Home Missionary Society is prosecuted."

WISCONSIN.

Rev. Franklin B. Doe, Ripon, Superintendent for Northern Wisconsin; Rev. Henry A. Miner, Madison, Superintendent for Southern Wisconsin.

The *receipts* from Wisconsin, within the year, were $3,579.27, of which $250 were the avails of a legacy. This amount is $270.82 in advance of that of last year. The *number of missionaries* bearing the Society's commission was *sixty-nine.*

In the Northern District there are forty mission fields, embracing sixty churches and twenty-six out-stations, making the whole number of congregations eighty-six. Five churches were organized in that District, with sixty-two members. Of the sixty-four working ministers in the District, thirty-nine have borne the Society's commission, four of them being theological students. The average salary is $630, the highest being $900, the lowest $350. One minister has been ordained; several houses of worship have been extensively repaired; several churches have canceled hindering debts. Fellowship and gospel meetings, held in many places, have been largely attended, and successful. Not since 1858, if ever before, were revivals of religion so many and powerful as during this year. Two churches count on

about four hundred converts each, and the cry, "Come over and help us," comes from every quarter.

In the Southern District, embracing all that part of the State lying north of the Milwaukee and LaCrosse Railroad, thirty missionaries have ministered to forty-eight churches and twelve out-stations. Two churches have become extinct; one has been set off to Illinois; one has disbanded, with the hope of early revival. One missionary has been ordained; one house of worship dedicated; several have had large repairs, and two are building. Two churches have come to self-support; one of these, having built two meeting-houses, five miles apart, has "become two bands;" the other, after supplying strong pillars for several churches, has given to Kansas a college president, to Beloit a tutor, and has now four of her promising young people in college.

As in the Northern District, the spirit of revival has been general, and most of the churches have increased their membership. Yet, of the sixty-one unaided churches, probably one-third barely support their pastors, and the loss of one or two families from either would be the signal of a call for aid. As a matter of economy, one-third of the missionaries serve two or more churches each, and every effort is made to systematize the methods of meeting current expenses. Many churches are very unwilling to be dependent on outside aid, as a great amount of planning and real sacrifice attests. The Society's new Sunday-school work is exciting general interest, and receives warm welcome.

The Superintendents are agreed that, "with all her discouragements, Wisconsin —rich, not only in material resources, but in the brain and muscle of her growing population—never presented a fairer field for missionary investments and returns than now. Despite the hard times, new railroads are opening new regions to missionary labor, where churches must be planted, some of which will become centers of a widening influence. There is a general increase of manufacturing interests; new settlements are made; wild lands are turned into productive farms; Eastern investments are becoming more and more remunerative. Shall the gospel get a corresponding hold on the people? Shall our missionary work keep pace with this advancing civilization? Our friends in the East have most to do with answering this question."

IOWA.

REV. EPHRAIM ADAMS, Waterloo, Superintendent for Northern Iowa; REV. JOSEPH W. PICKETT, Des Moines, Superintendent for Southern Iowa.

The *receipts* from Iowa for the year were $4,661.75, of which $500 were from legacies. These contributions fall short of those of the previous year by $369.53. The *number of missionaries* employed in the State was *eighty-three*—nine fewer than in the year before. Of these, forty-nine labored in the Northern District—twenty-four of them throughout the year—giving in all thirty-nine years to the work. The average salaries of the missionaries was $668. Three churches were organized, with forty-one members, making 127 churches in the State; nine assumed self-support. Two ministers were installed, and one ordained. One meeting-house was built. Of the 127 churches in the District, seventy-five—with out-stations, about 100 congregations—receive missionary aid. Several churches, notwithstanding the hard times, have freed themselves from debt.

Northwestern Iowa has suffered much, as in former years, from the grasshopper plague, and over the whole State the wheat crop has been for the most part a failure; yet many substantial tokens of advance in the character of the work done by the churches, if not in numbers and outward show of prosperity, have cheered the hearts of God's people. Especially in the matter of revivals of religion has the

year been one long to be remembered. Twenty-six churches in this District are marked as having been revived within the year. "The revivals have been more in number and greater in power than in any previous year," says the Superintendent. . . . "There seems to be a revival spirit in all directions. Some churches, that in former years would have been marked as having enjoyed revivals, are not so marked here. The scale is rising; we are getting used to larger blessings."

In the Southern District, thirty-five missionaries have been under commission—twenty-one of them throughout the whole year. Seventy-two supplied each one church, eleven supplied two churches each, and two have cared for three churches. The time of service amounts to twenty-eight years and four months. Fifty churches, with their out-stations, have been supplied. Two churches, with forty-seven members, were organized. Four houses of worship have been built by aided churches, at a cost of $12,600. "These churches are nearly paid for, and are models of neatness and convenience. Five young men have been ordained to the ministry of our churches, and another, after a year of successful labor here, left us to become a missionary in China."

The number of churches sustaining services without aid is forty-one. Their contributions for Home Missions for the year ending January 1, 1877, were $2,379, from seventy-eight churches, of which the self-supporting churches gave $1,467. The additions to the churches were 498 on profession of faith, and 410 by letter. The net gain of members is 480. "The chief lack of the churches is in the line of systematic beneficence, a line in which, however, there is improvement year by year."

"And now where are the men?" asks Superintendent Adams, "for reaping the harvest in our outlying population?—able men who can command the attention and respect of the people—men who could command good salaries and positions, who, yet, for Christ's sake, are willing to leave them to go among the people, live as the people live, content with food and raiment, if they may but lead souls to Christ. Were this spirit fully in us, touching, sanctifying to the Master's use all there is of us—possessions, houses, money, talents, everything—how would the treasuries be filled, the heralds come forth, and the people be saved!

"Christ Jesus in us, filling, possessing this very body, his church, through which he is to walk and talk among men—how soon would he possess the State and the land! God speed the day!"

MINNESOTA.

Rev. Levi H. Cobb, Minneapolis, Superintendent.

The *receipts* from Minnesota were $2,020.33, or $489.18 larger than those of the previous year. For the work in this State, *sixty-one missionaries* were commissioned within the year. These ministered to eighty-two churches and sixty-four out-stations—146 congregations. Four other churches were supplied by union with neigboring parishes. Four churches became self-supporting; one by receiving a sister church into its membership, another by tripling its members (adding eighty-one since January, 1876); the third, by uniting with churches of two other denominations; and the fourth by pecuniary thrift. Eleven churches have been organized, two missionaries installed, and four ordained. Four houses of worship have been built; three bought of other Societies; ten have laid out considerable sums in repairs, bells, etc. Thirteen new men have come into the pulpits of Congregational churches within the year, four of whom were students from Andover, New Haven and Chicago. Twenty of the twenty-five self-sustaining churches have contributed $1,128.66 to this Society. Of the five not contributing, two came to self-support last year, and three were without pastors. Thirty-

seven have enjoyed revivals of more or less power, in one case reaching nearly 100 in a town of 700. Much of this wide-spread religious interest is due to the voluntary evangelistic labors of Messrs. Henry Plant and George Bradbury, Superintendents of Sabbath-schools in Minneapolis. In spite of the terrible grasshopper famine, the spiritual outlook of the churches of Minnesota was never brighter. The demand for special help would keep ten good men constantly at work. Six important fields, some of them vacant for months, are waiting for ministers.

The Superintendent closes his report with remarks upon the lessons experience has taught him as to "the importance of employing only first class men"—where these can be had. A man takes one of the most thoroughly discouraged churches in the State, in two years triples its membership, brings it to self-support, and compels it to build anew to accommodate those who cannot find seats in the sanctuary. Another, by rashness, inefficiency, or want of good sense—or worse, by moral defection—scatters what has been painfully gathered by a predecessor, disintegrates a church that might have been a power, clouds the minds of youth with doubts as to the reality or value of piety, and makes all good people glad by his departure. "If we must choose," says the Superintendent, "I should say fewer men and better, and more liberally sustained."

KANSAS.

Rev. Sylvester D. Storrs, Quindaro, Superintendent.

In the year now reported, the Treasurer has *received* from Kansas $1,002.60, a gain of $110.73 on last year. The *number of missionaries* employed in the State was *eighty-five.* An unusual proportion of these labored through the entire year. Ten churches have been organized; one has built, and two are building houses of worship; seven church edifices have been substantially repaired; fourteen missionaries report extensive revivals; thirteen young men are pursuing a course of study for the ministry. No missionary has been taken from the State by death since November, 1874. The year has been one of more than ordinary temporal prosperity for Kansas. Though in the autumn the locusts repeated their devastations in a belt of 150 miles across the State, and deposited their eggs in a district 125 miles wide, reaching far into other States, good crops are expected from Kansas as a whole, and the people are learning economy among other good lessons, from these visitations. The larger self-denials required for the support of gospel institutions are deepening the popular estimate of their value.

Grateful mention is made of the "Missionary boxes" that during the fall and winter cheered the hearts of many of the brethren, who else must have suffered. "Such aid is of great importance at any time," says the Superintendent, "but it seems indispensable when the people's hands are empty, and a treasury also empty compels delay in the payment of quarterly dues."

The Superintendent writes: "Amid all the excitement of the past few months we have great reason to thank God for the revival of his work, bringing his people nearer to him in fuller consecration, and leading many penitent sinners to trust in Christ for present and eternal salvation. Since October about thirty revivals have been experienced, some of them of unusual power. To God be all the praise! . . . .

"Immigration is setting in rapidly, and the outlook for pushing forward the work in Kansas was never more favorable, so far as inviting fields are concerned. We wait but for the necessary money and men to 'go in and possess the land.'"

NEBRASKA.

Rev. Hiram N. Gates, Omaha, Superintendent.

The *amount received* from Nebraska, within the year now reported, was $680.98, which is $78.78 more than the receipts of last year. The number of missionaries

under commission was *sixty-seven*, of whom forty-six were ordained ministers, eighteen were students, and three licentiates. They supplied eighty-six churches and fifty-nine out-stations—145 congregations. Thirty-one have labored through the full year, and the aggregate time of service has been forty and two-thirds years. One pastor has been installed. Five churches have been "dropped," and thirteen organized, with 165 members. Thirty churches report revivals, with more than 300 hopeful conversions. Three houses of worship have been built, costing $4,000, and one repaired. The number of houses of worship in the State is now nineteen.

One church has come to self-support, and one has become again dependent for aid. Six have paid debts, amounting to $1,815. The contributions of aided churches to this Society were about $400, and to all benevolent objects, about $818. There are eighty-seven churches in the State, of which all but four receive missionary aid. Fifteen are unsupplied, and others are soon to become vacant. Eleven more ministers are needed now.

The progress of the cause in Nebraska will be indicated by these few comparisons:

But thirteen of the churches were organized before 1870. In 1873 fifty-eight were reported. Eight of these have since been dropped, and thirty-seven new ones added, making now eighty-seven. In 1873 the total membership was 1.387. In 1876 it was 2,398, and there are now more than twice as many as in 1873. In 1866 there were ten churches, seven ministers, and 190 members. In 1877 the list numbers eighty-three—it should be eighty-six, that of Webster county being virtually four churches. There are fifty-two ministers, and 2,398 members—a gain of seventy-five churches, forty-five ministers, and 2,208 members. Certainly, here is proof that the polity of our fathers has lost none of its vigor by transplanting. A great hindrance to the material progress of the State is the plague of grasshoppers, not merely taking from the people that for which they have toiled so hard, but depressing their spirits by the seeming impossibility of ever escaping the ravages of these destroyers.

"The lack of men," writes the Superintendent, "sometimes makes our hearts ache. To hear churches pleading for some one to break to them the bread of life, and often pleading long in vain, is a sad trial. But of the more distant future we have little fear. The people are adjusting themselves to the circumstances; measuring their own and their adversaries' strength; devising new weapons and means of defense, and rising to the occasion. And the East, that has sent so many will send yet more, willing and glad to forego the comforts of the older States for the sake of the good cause. So let us who trust in the Lord be of good courage, and lay our plans, in faith that he has great things in store for this goodly land, and for us all who are striving to bring it to him."

CALIFORNIA.

Rev. James H. Warren, D.D., San Francisco, Superintendent.

The amount of *contributions* to the Treasury for the year was $3,400.83, which is $566.48 more than in the previous year. The *number of laborers* under the Society's commission in California, within the year, was *thirty-three*. They have ministered with unusual regularity to forty churches and ten out-stations. Four churches have been organized, with an aggregate membership of fifty-one, and Sunday-schools, with more than 300 pupils. One of these churches has built a meeting-house, and is self-supporting from the start. Three of them are in communities where no other denomination is represented. Five churches have come to self-support. Three houses of worship have been dedicated, and three others are built, and the builders are waiting to pay the last bills before they dedicate. Sixty of the seventy churches

of the State, including *every one* that is self-supporting, have contributed to the Society's treasury. For church-building, paying debts, current expenses, repairing and improving, the aided churches have expended nearly $35,000; for Home Missions and other kindred works, $600.

Distressed by the necessity of staying the execution of plans for rapid advance, the Superintendent writes: "Doors were opened for abundant entrance; fields white for the harvest called upon us for the laborers. Other men have been thrust into them, because word was sent all along the front that 'the exploring of new fields must be postponed for the time, for the treasury was empty and the debt increasing.' All this in the face of forces and powers of the god of this world storming for every square mile of the seven great States and Territories of the Pacific slope—forces drilled, fierce, defiant, and successful. They will allow nothing for Christ. His church must have no foothold or recognition. In politics, in schools, in conventions—to a great extent in newspapers—in social circles, in commercial affairs, on the exchange, Christ is not wanted; he must not come in. And yet, these great empires, with these vast treasuries of gold, and bread, and life, and health, are his. We are here to assert his right and title to all of it, to the last square inch of territory, to the last man that lives. Shall the churches which sent us for this one sole object—to possess and hold for the Master State after State—now send word to suspend, for how long, God only knows, the advance of the host?"

OREGON AND WASHINGTON TERRITORY.

The *receipts* from Oregon were $195.79, and from Washington $123.45. The Society *commissioned four*, the same number as last year, for Oregon, and *five*, an increase of one, for Washington. Dr. Atkinson, besides his general oversight of the field, has in person supplied, more or less frequently, eleven stations. Each of the other brethren has given such time as he could spare to outlying settlements. In this way many of them have been more or less regularly provided with gospel ordinances through this Society's aid. Some have been ready to ask the question, "What are these among so many? Why continue the work at all on that far off rim of the Republic, unless it can be prosecuted with more vigor?" The answer is plain: Our whole work of Home Missions is one of proportions. To allot to each division its just share of the men and money at command, is the problem constantly before the Executive Committee. Were the liberality of the churches equal to the task, they would gladly undertake to place men in every State and Territory of the land. But since that cannot yet be, the hard task devolves upon them of wisely apportioning the Society's resources, with regard not only to the needs, but also to the promise of each section. Obviously, the money and the men should be placed where they will do the most good. And so far, with equal need, the preponderance of promise of speedy and permanent results has been with other regions, settled more largely by those acquainted with and desiring churches of our faith and polity. To such places young men naturally feel drawn, when planning their life's work. So it has come about that, though the Society has been represented in Oregon for thirty years, in no year has it there aided more than eight men.

With praiseworthy zeal and self-denial, these few are holding the position, awaiting the time, which some of them think is near, when increased facilities of communication shall make known the attractions of that vast region, and draw thither thousands of the young, thrifty, and enterprising, from the ancient seats of our Pilgrim institutions. When the churches shall supply the means, young men will gladly offer themselves, and the Society will rejoice to send them, bearing

from the Atlantic coast to the Pacific those ideas, institutions, ordinances, that our Father has given to be the heritage of *all* his children, and which open fountains of material and spiritual blessing whithersoever they go.

OTHER STATES AND TERRITORIES.

In Dakota, within the year, the Society has had *ten missionaries*, a gain of one over the previous year. Despite the grasshopper ravages, the churches and their pastors have done nobly, and are fuller of hope and good cheer than ever. One of this little band has fallen at his post, called of the great Leader to go up higher. His brief work, well done, is a lasting memorial of his faithfulness. The most striking feature of the year's work in Dakota, is the opening, in November, 1876, of the Black Hills Mission, with headquarters at Deadwood, under the care of Rev. LANSON P. NORCROSS, late of Colorado. His task has been an arduous one, involving much self-denial, but the beginning has been unexpectedly successful. He has already organized the only church in "the Hills," and it is just getting into a suitable place of worship. The missionary now feels that he is a fixture in that strange, ever-changing population, on whose salvation his heart is set. We invoke for him and his work the prayers and help of the friends of the cause.

In Colorado *six* have been sustained, a decrease of two, owing to the severity of "the times" in that new State, the emptiness of the treasury, and the difficulty of securing men adapted to that peculiar field. The General Missionary, Rev. F. B. PERKINS, has been compelled, by ill-health, to leave for the more genial climate of California. He did admirable service while in Colorado, and the hope is warmly cherished that it may be resumed at no distant day.

The hope expressed in the last Report, of re-enforcing the solitary worker in Utah, has been realized, in the sending of Rev. A. W. SAFFORD, formerly of Kansas, to Ogden. He began his work at that important point in August, 1876; and though his services were interrupted for a time, by the prevalence of small-pox among the people, and has been pushed against many obstacles, he is cheerfully and steadfastly holding the ground, hoping soon to secure the means of building a house of worship. He is very desirous, also, to establish a school. It is greatly needed; hardly in any other way could he more strengthen his hold on the people, and increase, manifold, his power for good.

In Wyoming and Nevada the Society has one laborer for each; one in the Indian Territory, in Texas two, in Virginia one, in West Virginia two, in Tennessee one—these remaining as last year.

No enlargement of the work has been practicable in the newest and least settled Territories, or in the South, in both of which sections the expense of the missionaries' support must, for a considerable time, fall almost wholly on the Society. Yet the Society is *American* in its aims and efforts, as well as in name. No part of the land is beyond the scope of its plans, and it waits but the return of material prosperity and the supply of its treasury to enter every door that our Lord shall not shut against it. Nor will it rest in its call upon the churches for their prayers and gifts, until the whole land shall be Immanuel's.

CONCLUSION.

In closing this review, the Executive Committee congratulate the friends of the Society that this opening year of its second half-century has been signalized by such evident tokens of the divine favor. In the midst of financial distress such as this nation has rarely if ever before experienced, and while all branches of secular enterprise have been suffering extreme depression, this Institution has been able to

increase the number of its laborers, and has devoted a larger amount to their maintenance than in any previous year. But our rejoicings are tempered with sadness as we lift up our eyes and look upon the fields white already to harvest, which no messenger of ours has yet reached. Our unfinished work rises before us in its overwhelming vastness; its claims press upon us with ever increasing weight.

While, therefore, we offer our thanksgivings to God for what he has enabled us to accomplish, we would not forget that the progress of our work is not commensurate with the enlargement of the field that demands our culture. In some sections of the country considerable advance has been made. The outlays of the Congregational churches of Massachusetts and Connecticut, for missionary service within their own borders, have doubled in the last ten years. In some parts of the Mississippi Valley there has been equal and even greater progress. But in many of the remoter States and Territories, the work of the Society has had no enlargement during this period; in others it is only at its beginning; in others still it is not begun. Meanwhile, the mighty army of emigration, though now retarded by the financial disasters that have fallen upon the country, has never paused for a moment in its westward march. In each of these ten years, hundreds of thousands have turned their faces toward the setting sun and sought new homes in the wilderness. They have swarmed along the banks of the upper Mississippi and its tributaries. Their cabins dot the prairies of Kansas, Nebraska and Dakota. They are turning up to the light and air of freedom the slave-cursed soil of Texas. They are delving in the mines of the Rocky Mountains, the Sierra Nevada, and the lesser ranges that lie between. They are converting the great plains of California into gardens of beauty and fruitfulness. They are felling the forests that shade the waters of the Columbia and Puget Sound. They are rearing towns, cities, States—A MIGHTY EMPIRE—on our western border. But what is to be its character and destiny?—By what forces will it be controlled? What influence will send it back over these Eastern States, and forward over the islands of the Pacific and the dark continent beyond?

These are the foremost questions that now confront the churches sustaining this Institution; and they demand a speedy answer. These churches have been quick to see and prompt to meet the providential emergencies which have hitherto arisen in the progress of this enterprise. Their messengers have been in the front rank of the evangelizing forces that have claimed our new settlements for Christ, and the trophies of their success cover all the fields of conflict from Plymouth Rock to the Golden Gate. Let them not be found wanting now. While they lift up and hold up the standard of their faith among the hills of New England, and in the Great Central Valley, let them make haste to bear it onward to every distant prairie, and mountain, and cañon, and verdant slope of our Western Empire, till the promise shall be fulfilled: "HIS DOMINION SHALL BE FROM SEA EVEN TO SEA."

In behalf of the Executive Committee:

DAVID B. COE,
ALEX'R H. CLAPP,
HENRY M. STORRS,
Secretaries for Correspondence.

Miscellaneous.

THE TREASURY.

THE receipts in May were something over $15,000—almost exactly the average of that month in the five years preceding. About half of the amount came from legacies paid in early in the month. This went instantly on its way to brethren who were watching the mails for its coming. Since then, for each draft sent out, the incoming mails have brought from five to ten reports calling for money. These calls, amounting to more than $10,000, can be met only from the current receipts, for we entered on the new financial year with no surplus.

Few of the contributing churches take their collections at this season. Will such as do find this a favorable time remember that this cause is now in *special need?*

There are wealthy Christian men well able, even in these hard times, to contribute far more than they have done this year for Home Missions. Some of them are busily planning a costly summer vacation. The thought that some toiling missionary at the front is wanting life's common comforts, through his brethren's indifference—will it not open a wide, cold space between these men's hearts and their Master's, without whose smile there is no joy either in work or rest? We suggest that these stewards of their Lord's treasure at once send a generous offering to his Home Missionary Treasury, and see if it will not double the pleasure and profit of the yearly rest.

But in these summer months we have to rely mainly upon executors and others, in charge of funds left to the Society by friends now deceased. To these let us say that where it is possible for them to hasten a settlement, or to *remit a part* of the forthcoming legacy, they will so render us a favor peculiarly acceptable just now. Did not your friend and ours lay up and bequeath the money for such a time as this?

A HAPPY SUFFERER.

[THE following letter to the Treasurer, covering a donation in aid of the cause, has points of such affecting interest that we believe our readers will thank us for sharing it with them.]

"Inclosed please find —— dollars; one-half for the lady mentioned by 'Cinereus' on page 6th of *The Home Missionary* for May—to read it was good for soul and body—and the other half for ———.

" . . . . I have been an invalid for a score of years, and can say, with the sainted Payson, If God had told me some time ago that he was about to make me as happy as I could be in this world, and then told me he should begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is his wisdom manifested in all this. If I could, I would like to tell you of my sufferings, but words cannot express it, and my hand is so swollen and stiff that I write painfully, and only with a large pencil. I have not done as much as one day's labor in twenty years, yet I can say with Paul, 'These light afflictions . . . . work out for me an exceeding weight of glory.' . . . .

"Many years ago I called at a house about 'New Year's,' and on leaving gave a young miss a five-dollar gold piece. The fact had entirely escaped my memory, when in December, near New Year's, I received a letter from this lady inclosing her check for one hundred dollars. She reminded me of my gift, and said she had never forgotten 'the bright, shining gold piece,' nor the good it had done her. It seems that her mother died a short time after the gift; and it was used in defraying the expenses of her burial. The lady wrote that she had married; that her husband

lance and to spare; that she asant home, with every com- could wish; and that if the ollars gave me as much com- gave her and her husband in ;, I would enjoy it hugely. If professing Christians whose proves their 'little faith' lieve God's word that it is sed to give than to receive— ey cast their bread upon the ey shall find it after many it would open their close-shut do more for the cause of suffering humanity!

A. C."

A CHURCH BEGAN.

r preaching, on Sabbath after- ear ago, at Ironville, a suburb it 400 inhabitants, gathered ast-furnace, three miles below lo, on the river bank. There spasmodic attempts to keep up ere for years, but at that time been no preaching for nearly is. There was no place of except one of the shanties to the Company, perhaps square, seated with backless nd occupied by the Sunday- hich was faithfully kept up. s services began, a movement foot to build a chapel. My is to make it neither denomi- or union, but to keep it the of the Sunday-school. It is ished, but was fit to be used w Year's; size, 22x32 feet, , pleasant, and comfortable. lt by contract for $425. In their call, I began evening bout the middle of February, to continue about two weeks; eetings have not yet closed. lance was good from the first, gh some of the severest March ver known. The building, s intended to accommodate e to one hundred, has several l two hundred in it, many of them sitting on pine planks from half-past seven till after ten o'clock. In the second week, people began to come out as Christians. Nobody was asked to rise for prayers, but to rise if they had made up their minds from that hour to serve God. In answer to that call, about fifty of all ages have risen—some of them backsliders, but the larger part taking the stand for the first time. Very valuable service was rendered for over two weeks by Rev. Robert Quaife, of Elroy, Wis., the first minister of this church. Providentially called here, he stayed to help me, at inconvenience and pecuniary loss to himself. His methods of work are prudent and effective, and he is successful in bringing men to a decision. A little over two weeks ago, the question came, "What shall we do with these people?" Up to that time no word had been said about church relationship; but then the people began to talk about it. As they were of various denominations, I suggested a Union church, but found to my surprise that there was a unanimous desire for a Congregational organization. Further thought, especially in view of the fact that most of the people work in the furnace—likely soon to shut down—satisfied all that it was best to organize as the Ironville Branch of the East Toledo Church, holding their membership with us, but meeting for worship there. So, on last Sabbath afternoon, we received twenty-two—fourteen heads of families, seven men and their wives, all but three on profession of faith. Some had been Methodists, but had lost membership; some were backsliders; some had been slaves of strong drink; some had been swearers and sneerers, but all are now happy in doing God's will, and Ironville is a very different place from what it ever was before. There are shining faces there. Others still are deeply interested, and more of the young people will probably come into the church.

I do not expect any great financial help from the "Branch," for they are mostly hard-working men; but it is a

rare privilege to preach to them and to talk with them.

J. G. FRAZER.

EAST TOLEDO, O.

IT BEARS FRUIT.

THIRTY years ago, on the edge of Blake's Prairie, in Wisconsin, was organized a little church of fourteen members. Out of regard to the strong preference of one of the members, it adopted the Presbyterian polity, but soon after became Congregational. At first its place of meeting was a private house, then a barn, then a school-house. One of its first pastors—a young man from Boston, bringing with him a Boston lady as his wife—took up his abode in a corn-barn, which served for a parsonage several months. Seventy-five dollars was the amount of salary pledged him by the people. For ten years the church had no certain dwelling-place. At length a site was fixed upon, and a house of worship erected, costing $1,400, a part of which came from the "Albany Fund." Here the people for miles around assembled, and here too was the burial-place for their dead. The spot became dear by reason of the sacred memories that clustered there.

In the meantime a little village springs up in a valley near two miles away. The prairie, stretching for miles to the south and west, near to the "Father of Waters," becomes settled with farmers who are unreached by the gospel. What is to be done? There is a demand for a house of worship in the village, and also for one farther out on the prairie. It is hard to think of giving up the old house, yet neither the village nor the prairie can be reached from the present location. The church is comparatively poor, having barely reached self-support.

The Superintendent of Missions says: "If you will try to meet the demand by building a new house in the village and moving your old house farther out on *the prairie*, we will help you." After much deliberation and prayer, they resolved to do it. It was no small trial to leave the old spot, made sacred by so many tender associations. There they had sung and prayed, and rejoiced together over many new-born souls. There, too, they had wept together, as they gazed for the last time upon the forms of loved ones about to be buried out of their sight. But the interests of Zion demand that the change be made, and so they go about it. In the village an old academy building is purchased and turned into a very neat, pleasant chapel, while the old church is taken down and moved out on the prairie, five miles away. So the one church comes to have two houses of worship, and two congregations, under the care of one pastor. Four years have passed. The congregations have grown, the debts are paid, and the church is again self-supporting. The thirtieth anniversary is observed. But one of the original fourteen is present. Papers are read, reviewing the past and looking forward into the future. Eight pastors have served the church. The longest pastorate was nine years. About 270 have been gathered into the church, of whom 166 united on profession of their faith. Four young men have entered the gospel ministry. During the last ten years, $2,155 have been given to the cause of missions, and nearly $10,000 have been expended for home purposes. The church now maintains four prayer-meetings in different localities, and five Sunday-schools. Surely the organizing of that little Christian band, thirty years ago, was not in vain. Blessed fruits have come from that vine—another of the rich clusters borne by the Home Missionary tree.

H. A. M.

WISCONSIN.

HAS SEEN IT ALSO.

"I HAVE just read that article in the June number, on 'Room Lower Down,' and wish to thank you for it. It is a truth to which more attention should be called. There are certainly everywhere

fields enough for one who is willing to be all things to all men—to save some. There are plenty of small, weak, discouraged churches, and handfuls of God's children who need to be fed and built up, and who would thankfully receive any good, earnest, Christian-spirited man who would come and be their pastor. If there were to be found for such fields men without a worldly ambition, who, like Paul, know how to be abased and how to abound, they would find in them a precious work, and not seldom a large work, as large as they could do. One trouble is, men go to such a field, if at all, only for a few trials as 'supply,' or engage with them only till they can get a larger and better place. In truth, the whole world lies around any 'four corners,' and if a man has a mind to work, there is a large enough work anywhere. There are mission fields and there is room for the exercise of missionary zeal and faith, within the bounds of E—— or any other Association. W. G. D."

ILLINOIS.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., SEC., 69 BIBLE House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 69 Bible House, New York.

EARLY HELP.—In the work of church erection we are often told that a little help at the start is of much greater value than the same amount at the close of the enterprise. In the purchase of materials for building there is a great advantage in having the means of making cash purchases. For the want of such means a feeble church on the frontier is sometimes obliged to pay a high price for materials bought on time, or a high rate of interest on money with which to make the purchase. It is well known that the American Congregational Union does not furnish money to churches to be used in starting building enterprises. Their rule is to grant money for the payment of "the last bills." Thus when the house is dedicated it is the Lord's house, with no human encumbrance.

It is sometimes made an objection to the work of the Union that the help is not furnished when it is most needed, nor when it will be most effectual. This is a plausible objection. But it should be remembered that the object of the Union is to secure to the churches their houses of worship free of debt. If the aid be given at the outset, it does, indeed, afford some peculiar advantages, but it involves a liability to utter loss. It may embolden the church to go forward and incur expenses which it will find itself ultimately unable to meet. Thus what the Union has given, and indeed all that the struggling church has done, may be put in jeopardy. The Union has in charge *trust funds*, and it is not at liberty to administer its trust in such a way as to involve such liabilities. But the question may arise, is there no way to obviate this difficulty? Cannot some help be furnished at the commencement of the enterprise in a way not to involve any great risk, or any special exposure to ultimate failure? We answer in the affirmative. A partial relief is furnished in what the Union designates "special grants."

SPECIAL GRANTS.—What are these? How do they afford early help? The Trustees of the Union have voted that "churches in the immediate neighborhood" and "personal friends" may be appealed to for assistance, and that thus not only may early help be obtained, but wherever it is necessary the amount thus

gained may be additional to the regular grant of the Union for the payment of last bills. This amount must, however, pass through the treasury of the Union, or at least a receipt for it must be given to the Union, and security be given through the Union that it shall not be alienated from the object to which it was devoted. Thus provision is made not only for early help, when that is needed, but also for extra help; that is, an amount in excess of the regular grant of the Union, whenever that is necessary.

This beneficent provision in the form of Special Grants, not being fully understood by some persons, has been the occasion of an invidious representation as to the special receipts of the Union. These receipts are as true and legitimate receipts of the Union as though they were not designated "special." The responsiblity of the appropriation rests with the donors; and that is all that the word special means. This responsibility is placed in the hands of the donors, or left with them, because they, as immediate neighbors, are the best judges as to the safety of giving money to an enterprise at the outset and because, deciding the matter themselves, they cannot charge the Union with abuse of trust should the enterprise in question prove a failure. Sometimes these special receipts are collected by the Secretaries of the Union. In what manner soever they are collected, they are the legitimate receipts of the Union, and any representation that they are not so is based on a misapprehension of the rules and operations of the Union.

To meet the exigencies of special cases, the Union needs an increase of its special receipts. To meet the demands of its great work, it needs also a vast augmentation of its unappropriated receipts.

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.

Money may be sent either to the Treasurer, in Boston; or to Rev. CHARLES P. BUSH, D.D., 39 Bible House, New York.

THE Society's year, ending April 30, 1877, has been one of general financial embarrassment throughout the land, and the benevolent Societies have suffered, to a greater or less extent, in consequence. Our receipts have been diminished; yet, in the sum total, they more nearly correspond with those of the previous year than might have been anticipated. Our receipts for the past year, from all sources, have been $57,935.50. But about $34,000 of this sum was designated for colleges, leaving between $23,000 and $24,000 for all other purposes. We began the year with a deficit of $2,663.01, so that we have had only about $21,000 available funds for the young men, and to cover all expenses. The young men have received a little more than $16,000, and the balance of about $5,000 has gone for salaries, rent, etc. The young men in our colleges and theological schools have been the chief sufferers. We have had a large number on our list, and have been able to give them only $50 each, during the year. It is greatly to be hoped that the churches will not suffer this state of things to continue. The Society stands pledged to itself and the churches, that they will not contract anything beyond a merely temporary debt—nothing which shall reach on to be a burden upon the future. But the Society, as the agent of the churches, is under a kind of obligation to the young men on its list, and it is exceedingly trying to them and to the Directors to be obliged to cut short their plans and expectations.

Of the money given to colleges, the largest part has fallen to Drury College, Springfield, Missouri.

The number of new applicants accepted and placed on our list during the past year is *one hundred and twelve*. To show the wide field from which these men are gathered, and especially to indi-

cate the rapid growth of our work in the Western parts of our country, we give the States and countries from which these young men come:

Maine	10	Iowa	9
N. H.	4	Mo.	8
Vt	8	Neb	2
Mass	19	Cal	2
Conn	5	N. C.	1
R. I	1	Kan	1
N. Y.	6	Ga.	1
Penn.	6	Col	1
D.C.	1	Brit. Prov.	10
Ohio	6	W. I.	1
Mich.	1	Turkey	2
Ill	7	S. Africa	1
Wis.	4		
Total			112

By this table it will be seen that more than half the young men aided come to us now from regions outside of New England.

The gradual increase in the number of young men on our list will be clearly shown by the following table, which reaches back to the year of the close of the war. For the year ending April 30,

1865, the number aided was			200
1866,	"	"	253
1867,	"	"	293
1868,	"	"	333
1869,	"	"	351
1870,	"	"	354
1871,	"	"	338
1872,	"	"	361
1873,	"	"	361
1874,	"	"	387
1875,	"	"	413
1876,	"	"	418
1877,	"	"	410

The past year shows no gain over the two previous years, but the object of the table more particularly is to show the gain since the close of the war.

Appointments in May, 1877.

Not in commission last year.

Rev. Samuel F. Emerson, to go to Nebraska.
Rev. Daniel J. Jones, DeWitt and Western, Neb.
Rev. Daniel M. Moore, Beaver Crossing, Neb.
Rev. John W. Richardson, Yates Center, Verdigris Falls, Madison and McCormick, Kan.
Rev. Alfred T. Waterman, Ft. Scott, Kan.
Rev. Dennis Goodsell, Lac Qui Parle, Minn.
Rev. Edmond C. Ingalls, Benson, Minn.
Rev. George S. Pelton, Glyndon, Audubon and Detroit, Minn.
Rev. Marmaduke Archer, Genoa Bluffs, Iowa.
Rev. George C. Lochridge, Center Point and Troy's Mills, Iowa.
Rev. Dwight P. Breede, Oxford and Orion, Mich.
Rev. Frederick W. Bush, Alamo, Mich.
Rev. Jonathan T. Otis, Sheridan, Mich.
Rev. Charles H. Seaver, Whitehall, Mich.
Rev. Charles L. Mitchell, Sedalia, Mo.
Rev. P. B. West, Clarksburg, California, Syracuse and vicinity, Mo.
Rev. Samuel R. Rosboro, Moffat, Tenn.
Rev. Newton H. Bell, Schroon Lake, N. Y.
Rev. Dana B. Bradford, Bangor, North and South Bangor, N. Y.
Rev. Edward Howard, Gasport, N. Y.
Rev. Ovid Miner, Seneca Falls, N. Y.
Rev. Lewis Williams, Port Leyden, N. Y.

Re-commissioned.

Rev. Howard W. Stratton, Albany, Or.
Rev. John W. Brier, Jr., Suisun City, Cal.
Rev. Micah S. Croswell, Sonoma, Cal.
Rev. Robert Kirk, Springfield and Bon Homme, Dakota.
Rev. Henry Bates, Plymouth, Neb.
Rev. Reuben Gaylord, Fontenelle, Nickerson and vicinity, Neb.
Rev. William S. Hills, Seeley, Henderson, Waddell's and Woolman's, Neb.
Rev. Emerson F. Smith, Juniata and Hazel Dell, Neb.
Rev. Charles J. Adams, White Cloud, Miner schoolhouse and vicinity, Kan.
Rev. J. Mills Ashley, Russell and Hays City, Kan.
Rev. Isaac Jacobus, Junction City, Kan.
Rev. John Phillips, Neosho Falls and Geneva, Kan.
Rev. John B. Schlichter, North Fork, Allegan, Reno Co. and out-stations, Kan.
Rev. John A. Woodburn, Capioma, Plum Creek, Sother and Ontario, Kan.
Rev. George A. Hood, Minneapolis, Minn.
Rev. Levi Loring, Waseca and Woodville, Minn.
Rev. Philip Peregrine, Blaenavon and Saratoga station, Minn.
Rev. Alvah D. Roe, Afton and Lakeland, Minn.
Rev. Isaac F. Tobey, Brownsdale, Minn.
Rev. James D. Todd, Albert Lea, Minn.
Rev. Eldridge G. Carpenter, Golden Prairie, Iowa.
Rev. T. T. Frickstad, to go to Iowa.
Rev. LaRoy S. Hand, Polk City, Beaver and out-stations, Iowa.
Rev. Henry Hess, Ft. Atkinson and New Hampton, Iowa.
Rev. Albert Manson, Quasqueton, Iowa.
Rev. John A. Palmer, Sheldon and Primghar, Iowa.
Rev. Loveland T. Rowley, Salem and Hillsboro, Iowa.
Rev. Nathan H. Whittlesey, Creston, Iowa.
Rev. John B. Bidwell, Tomah, Wis.
Rev. George H. Cate, Markesan, Wis.
Rev. Luther Clapp, Rochester, Mukwonago and Waterford, Wis.
Rev. Hadley M. Corsbie, Seymour and Angelica, Wis.
Rev. John Fassett, Hartland, Wis.
Rev. Frederick Herbrechter, Stockbridge, Wis.
Rev. John S. Norris, Hixton, Wis.
Rev. Adam Pinkerton, Arena, Wis.
Rev. William M. Richards, Princeton, Wis.
Rev. Platt R. Staples, Friendship and New Chester, Wis.
Rev. Danforth L. Eaton, Lowell, Mich.
Rev. John N. Hicks, Newago and Meringo Prairie, Mich.
Rev. Henry M. Holiday, Millbrook, Pine River, Tate's and Morton's, Mich.
Rev. Ward I. Hunt, Columbus and Richmond, Mich.

Rev. Richard Redeoff, Rockford, Mich.
Rev. J. Malcolm Smith, Cedar Springs, Mich.
Rev. Robert J. Mathews, Bevier, Mo.
Rev. Samuel Ollerenshaw, Laclede, Mo.
Rev. Thomas A. Wickes, Hamilton and Kingston, Mo.
Rev. William B. Bachtell, Wythe and Rockford, Ill.
Rev. Charles A. Towle, Chicago, Ill.
Rev. William Walters, Wyoming and Duncan, Ill.
Rev. John J. Weage, Thawville and Roberts, Ill.
Rev. Shearjashub Bourne, Paterson, N. J.
Rev. Fred. B. Pullan, Vineland, N. J.
Rev. Walter J. Ballard, Black Creek, Oramel and out-station, N. Y.
Rev. James C. Caswell, North Java and vicinity, N. Y.
Rev. Edward D. Kelsey, Ashville and Wellman, N. Y.
Rev. William T. Osmun, Champion, N. Y.
Rev. H. W. H. Watkins, Osceola and Florence, N. Y.

Receipts in May, 1877.

NEW HAMPSHIRE—$251.02.
Received by L. D. Stevens, Treas. N. H. M. Soc.:
Bristol, $4 48
Concord, a Friend, $60; a Friend, $40, 100 00
Exeter, W. P., $10; Miss A. E. Chadwick, $10, 20 00
Hillsborough Bridge, 7 00
Manchester, First, 85 14
Pelham, Mrs. H. C. Wyman, 10 00
— $226 62
Derry, Mrs. M. C. Pilsbury, 4 40
New London, Miss M. K. Trussell, 10 00
Stewartstown, Mary T. Converse, 10 00

VERMONT—$115.30.
Brandon, add'l, by Rev. S. P. Wilder, 3 15
Brookfield, Mrs. L. A. S., by Rev. G. B. Tolman, 40
Chelsea, Legacy of E. Morton, by J. P. Tracy, Ex., 100 00
Franklin, Mrs. L. S. French, by C. Felton, 50
St. Albans, First, 11 25

MASSACHUSETTS—$8,221.74.
Mass. Home Miss. Soc., by C. Demond, Treas., 2,550 00
Florence, by A. L. Williston, 118 50
Lancaster, On account of Legacy of Miss S. Stearns, by W. W. Wyman, Ex., 14 00
Lenox, S. Belden, to const. Evaline S. Belden a L. M., 30 00
New Marlborough, Legacy of Lorrin Smith, $2,637.29. Legacy of Eliza Smith, $2,685.09, by E. Rhoades, Ex., 5,322 38
Northampton, "W." 100 00
Plymouth, Ch. of the Pilgrimage, by T. Gordon, 56 86
Stockbridge, Mrs. Sally Gillett, by Rev. T. G. Jerome, 30 00

RHODE ISLAND—$50.00.
Providence, Sabbath-school of Beneficent, by C. H. Arnold, 50 00

CONNECTICUT—$1,877.78.
Received by F. T. Jarman:
Guilford, First, $20 00
New Haven, Third, 46 08
Southbury, to const. G. A. Wheeler a L. M., 30 00
— 96 08
Berlin, Second, by A. North, 28 12
Bridgeport, C. P. C., 10 00
Derby, First, by L. D. Sanford, 24 50
Glastonbury, First, by E. H. Andrews, 80 95
Greenwich, Miss Sarah Mead, $50; Oliver Mead, $20, 70 00
Hadlyme, by Rev. M. J. Callan, 5 30
Hartford, J. E. Cone, to const. Ella B. and Clara M. Cone and W. R. C. Corson L. Ms., 100 00
Windsor Avenue, Mrs. E. B. Hillyer, by M. D. Edgerton, to const. Rev. J. B. Gregg a L. M., 30 00
Higganum, by S. Gladwin, 10 00
Jewett City, by H. P. Crosby, 10 40
Kensington, by T. Upson, 15 00
Ledyard, by C. Cutting, 11 60
Marlborough, Legacy of Mrs. Louisa D. R. Skinner, by S. E. Williams, Ex., 50 00
Middletown, Miss L. E. Birdsey, 5 00
New Haven, First, by J. C. Ritter, 491 97
New London, in full of Legacy of Mrs. Lydia Learned, by E. Learned, Ex., $35 00
New Milford, Ladies' Mite Soc., by Mrs. J. B. Merwin, 33 32
Norwich, Broadway, by S. B. Bishop, to const. S. B. Bishop a L. D., 264 80
Second, by C. C. Coit, Treas., to const. Rev. W. S. Palmer a L. D., of which $30 from C. M. Coit to const. himself a L. M., 235 96
Scotland, by Rev. A. A. Hurd, 26 00
Stratford, by Mrs. Sarah A. Talbot, to const. S. Houghton and Mrs. Eliza J. Wilcoxson L. Ms., 70 00
Unionville, First, by Rev. J. P. Chamberlin, 27 27
Watertown, by Eli Curtis, 151 11
West Haven, by W. H. Tallmadge, 17 40
Wilton, mon. con., by Rev. S. J. M. Merwin, 13 00
Windsor Locks, Ladies' Soc., by Mrs. S. H. Allen, freight, 5 00
Woodbury, B. Fabrique, 20 00

NEW YORK.—$2,315.00.
Brooklyn, Sabbath-school of Ch. of the Covenant, by Rev. E. P. Thwing, 5 00
Sabbath-school of New England, by E. C. Wadsworth, to const. Henry H. Hall a L. M., 30 00
Copenhagen, by Rev. E. Perkins, 6 50
East Otto, by J. Dow, 5 00
East Pharsalia, by Rev. J. Clements, 6 50
Gainesville, by Rev. D. Henderson, 6 00
Lawrenceville, First, by Rev. T. H. Griffith, 5 73
Malone, N. P. Sabine, 1 40
Moores, Mrs. Mary E. Churchill, 1 15
Moira, Dea. Ira Spencer, by Rev. T. H. Griffith, 100 00
Munnsville, by Rev. J. H. Beckwith, 5 00
New York City, M. W. Lyon, 50 00
Rochester, Plymouth, by F. F. Finding, 66 72
Summer Hill, Legacy of A. Ranney, by J. P. Ranney and G. H. Allen, Exs., 2,000 00
West Farms, Mrs. A Wood, 5 00
Woodhaven, Woman's Miss. Soc., by Mrs. F. H. Corwin, 21 00

NEW JERSEY—$131.54.
Bloomfield, Miss F. Ufford, 1 00
Orange, Second Valley, by Rev. C. H. Oliphant, 10 50
Orange Valley, by A. Carter, Jr., of which $30 from H. E. Simmons, to const. Mrs. Anna B. Simmons a L. M., 118 79
Vineland, Pilgrim, add'l, by Rev. F. B. Pullan, 1 25

DISTRICT OF COLUMBIA.—$155.57.
Washington, First, ann. coll., $122; mon. con., $35.57, by S. H. Galpin, 155 57

OHIO—$10.40.
Cincinnati, John Webb, Jr., 2 00
Monroeville, Presb. and Cong. Chs., by Rev. A. A. Cressman, 7 00
Tontogany, Mrs. P. Minton, 1 40

ILLINOIS—$240.09.
Received by Rev. M. K. Whittlesey:
Greenville, $1 25
Oneida, 60 00
Waverly, 94 10
— 155 35
Chicago, D. Needham and wife, by S. Watson, 10 00

Elgin, a Friend,		$20 00
Harvard, Miss A. Thompson,		5 00
Hennepin, by Rev. A. J. Bailey,		15 25
Lanark, by Rev. R. Apthorp,		2 00
Orange, by Rev. A. Hyde,		5 00
Princeton, Sabbath-school, by Mrs. H. S. Boltwood,		2 10
Roseville, Rev. A. L. Pennoyer and wife,		5 00
Thawville, by Rev. J. J. Weage,		7 84
R.,		2 10
Wyoming, First, by Rev. W. Walters,		10 45
MISSOURI—$135.85.		
Carthage, by Rev. E. F. Fales,		10 00
Cameron, by Rev. R. R. Davies,		20 00
Dawn, Welsh, by Rev. H. X. Hughes,		9 00
Laclede, by Rev. S. Ollerenshaw,		14 00
St. Louis, First, by C. H. Davis,		75 35
Utica, by Rev. I. Carleton,		7 50
MICHIGAN—$154.64.		
Ann Arbor, First, by A. A. Wood,		44 75
Chelsea, by D. E. Hathaway,		10 00
Fulton, $1.50; Maple Rapids, add'l, 50c.,		2 00
Grand Ledge, First, by Rev. E. T. Branch,		20 00
Hartland, $15; Tyrone, $20, by Rev. W. H. Osborne,		35 00
Homestead, by M. Case,		12 50
Jackson, by Rev. J. L. Maile,		4 25
S. L. Turner,		2 00
Lawrence, by Rev. J. Watts,		10 00
Nunica, by Rev. N. Neerken,		2 00
Utica, First, by G. W. Abernethy,		12 14
WISCONSIN—$297.81.		
Received by Rev. H. A. Miner:		
Leeds,	$2 70	
Madison, Woman's Miss. Soc., to const. Miss C. L. Ware a L. M.,	30 00	
		32 70
Beloit, First, by A. W. Hanaford,		195 86
Dartford, Central, by Rev. S. B. Demarest,		13 79
Friendship and New Chester, by Rev. P. R. Staples,		3 46
Spring Water, Welsh, by Rev. T. Jones,		15 00
Two Rivers, by Rev. T. G. Pearce,		2 00
Warren, by Rev. Q. L. Dowd,		5 00
Wisconsin, A Friend, by Rev. F. Alley,		30 00
IOWA—$208.60.		
Received by Rev. E. Adams:		
McGregor, Woman's Miss. Soc.,	$5 86	
Orage,	5 40	
		11 26
Beacon, Welsh, by Rev. C. D. Jones,		10 00
Belmond, Rev. J. D. Sands and family,		2 00
Boonsboro, $11.15; Garden Prairie, $9.64; Kelly, $5, by Rev. O. C. Dickerson,		25 79
Charles City, Woman's Cent Soc., by Mrs. J. Wadhams, in full to const. Mrs. C. E. Raymond a L. M.,		10 00
Clinton, First, by H. R. Jones,		40 00
Edgewood, $3; Strawberry Point, add'l, $1, by Rev. C. Hancock,		4 00
Fayette and Lima, by Rev. E. C. Moulton,		18 00
Grand River, First, by Rev. D. Knowles,		3 00
Keokuk, Luthera, by Rev. S. Sunberg,		5 00
Newton, Wittemberg, by Mrs. S. C. Bosworth,		13 08
Prairie City, by Rev. E. L. Sherman,		20 00
Sterling, by Rev. O. Emerson,		5 50
Waverly, First, by Rev. G. R. Ransom,		21 02
Williamsburg, by Rev. G. Ritchie,		20 00
MINNESOTA—$136.51.		
Received by Rev. L. H. Cobb:		
Minneapolis, Plymouth,	$12 71	
St. Cloud, by W. Cheney, Treas. Minn. H. M. S.,	8 00	
		$20 71
County Line, by Rev. R. S. Armstrong,		5 35
Duluth, Pilgrim, by Rev. C. A. Conant,		10 00
Granite Falls, by Rev. E. N. Raymond,		5 00
Marine, First, by Rev. W. M. Weld,		38 05
Minneapolis, Second, by Rev. E. S. Williams,		12 00
Minneapolis East, First, by A. M. Alden,		38 80
Scambler, Union, by Rev. W. Young,		6 60
KANSAS—$212.45.		
Alma, First, by Rev. H. Myers,		$38 00
Bavaria and Brookville, by Rev. S. G. Wright,		25 00
Bloomington and Stockton, by Rev. J. K. Eckman,		2 00
Blue Ridge, by Rev. C. D. Wright,		5 50
Buffalo, $5; Scatter Creek, $13, by Rev. J. Hayward,		18 00
Emporia, First, by Rev. O. J. Shannon,		5 00
Garfield, $3.25; Kinsley, $3.25, by Rev. W. E. Catlin,		6 50
McPherson, First, by Rev. H. Hoddle,		3 50
Ottawa, First, by Rev. J. G. Dougherty,		20 00
Parsons, First, by Rev. P. M. Griffin,		15 00
St. Mary's, by Rev. L. M. Scribner,		5 00
Stranger and Tiblow, by Rev. L. Newcomb,		4 25
Topeka, First, by E. H. Blake, to const. Lucy S. Stoddard and Frank Drummond L. Ms.,		60 00
Wellsville, by Rev. B. S. Crosby,		4 70
NEBRASKA—$51.31.		
Camp Creek, by Rev. J. E. Lowes,		36 11
Central City, by Rev. A. Fitch,		3 15
Crete, $3; Miss D. Ebert, $2, by Rev. C. F. Veitz,		5 00
By Rev. H. Bross,		7 05
DAKOTA—$14.50.		
Fort Berthold, Rev. C. L. Hall,		10 00
Medary, First Ch. of Christ, by Rev. G. S. Codington,		4 50
UTAH—$6.55.		
Ogden, by Rev. A. W. Safford,		6 55
CALIFORNIA—$25.50.		
Dutch Flat, Plymouth, by Rev. J. H. Merrall,		15 00
Murphy's, by Rev. W. T. Haley,		3 00
Woodland, First, by Rev. J. T. Wills,		7 50
WASHINGTON TERRITORY—$25.00.		
Port Gamble, $12; Port Madison, $13, by Rev. J. F. Damon,		25 00
HOME MISSIONARY,		24 95
		$14,662 11
FOR SUNDAY-SCHOOL WORK,		333 29
		$14,995 40

[For particular acknowledgments, see *Leaflet*.]

Donations of Clothing, etc.

Brooklyn, N. Y., Ladies' Home Miss. Soc. of Pilgrim Ch., by Mrs. L. W. Allen, boxes and cash,	$778 81
Lakeville, Ct., Ladies' Sewing Soc., by Mrs. Geo. B. Burrall, barrel,	82 16
Newark, N. J., Ladies of First Ch., by M. J. Starr, box,	75 00
North Cornwall, Ct., Ladies' Benev. Soc. by Mrs. Dwight Rogers, barrel,	66 95
New Haven, Ct., Ladies of the Ch. of the Redeemer, by Lillian E. Prudden, box and freight,	130 00
Ladies, by Miss J. E. Ufford, box,	75 00
Newport, R. I., Ladies, by Eliza R. Hammett, barrel and cash,	139 00
Waterbury, Ct., Dorcas Sewing Soc. of Second Ch., by Miss G. V. Cooke, box and freight,	114 64
West Hartford, Ct., Ladies of South District Sewing Soc., by Mrs. C. Boswell, barrel,	100 00

Receipts of the New Hampshire Home Missionary Society, in May, L. D. Stevens, *Treas.*

Alstead,	$18 75
Bristol,	4 66
Colebrook,	6 50
Derry,	20 75
Lyndeboro,	10 70
New Hampshire Cent Institution,	122 90
New Ipswich, for S. S. work,	5 00

Pembroke, Lydia Knox,	$1 00
Salisbury,	5 00
Stratham,	22 96
West Lebanon,	18 04
Westmoreland,	25 00
Wolfboro,	25 00
	$286 56

Receipts of the Massachusetts Home Missionary Society, in May, CHARLES DEMOND, *Treas.*

Abington, First,		$18 43
Barre, by Harding Woods,		86 90
Barnstable, West, by Rev. W. A. Goodhue,		11 00
Boston, Eliot, mon. con.,		40 00
Hollander,		9 75
Union, by A. Gay,		8 87
Vine Street, mon. con.,		15 00
Walnut Street S. S.,		80 38
A Friend,		10 00
Boxford, West,		10 41
Cambridge, North Ave.,		30 00
" K.,		10 00
Dalton, S. S., by W. B. Rice,		15 00
Deerfield, South, by C. A. Stowell,		18 35
East Bridgewater,		35 00
Enfield, Estate of J. B. Woods, by W. B. Kimball,		75 00
Fitchburg, Calvinistic, by A. S. Dole,		52 50
Franklin, South,		5 00
Gloucester, Evangelical,		163 89
Granville, O. S. Dickinson,		2 00
Hampden Ben. Assoc., C. Marsh, Tr.:		
Blandford,	$4 11	
Chicopee, Second,	36 20	
So. Hadley Falls, First,	60 00	
		100 31
Haydenville, by C. D. Waite,		26 25
Lawrence, Eliot S. S.,		15 00
Mass., a Friend, to const. Mrs. A. S. Terry, Miss A. C. Chace and Mrs. J. D. Ward L. Ms.,		100 00
A Friend,		50 00
A Friend of his Country,		500 00
Millbury, Second, by N. Goddard,		99 03
Montague, Miller's Falls,		10 00
Natick, by E. R. Kinsman,		76 00
Newbury, First, by J. Little,		33 45
Newburyport, North, by T. Foster,		51 80
Ladies' H. M. Circle, of Prospect St., to const. Miss E. H. Bayley a L. M.,		30 00
Newton, Auburndale,		266 15
Quincy, Wollaston,		12 00
South Abington, a Friend,		10 00
Springfield, C. M.,		500 00
Sterling, by Rev. B. F. Perkins,		30 00
Stow, a Friend,		5 00
Swampscott,		27 00
Taunton, Winslow, by R. H. Reed,		51 29
Thorndike, by C. F. Smith,		19 70
Tolland, by Rev. D. J. Ogden,		1 00
Yan, Turkey, Rev. H. S. Barnum,		10 00
Weymouth South, Second, to const. Miss E. Pratt and Mrs. A. C. Torrey L. Ms.,		61 00
Winchester, a Friend,		30 00
Worcester, South Conference, by W. R. Hill,		10 98
A. L. Smith,		5 00
David Whitcomb,		500 00
Home Missionary,		2 40
		$3,304 77
For Sunday-School Work (see particular acknowledgments in *Leaflet*),		110 29
		$3,415 06

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Andover, by Mrs. G. F. Wright, barrel,	$100 00
Braintree, Miss L. A. Wild, barrel,	79 00
Bromfield, by Mrs. N. S. Hubbard, barrel,	67 20
Brookline, Harvard, by Mrs. H. S. Burdett, 4 barrels,	578 06
Chicopee, by Mrs. W. S. Bragg, barrel,	88 00
Conway, by Maria H. Avery, barrel,	78 78
Fitchburg, by Mary P. Palmer, barrel,	40 53
Granby, by Mrs. S. A. Kellogg, barrel,	78 75
Lawrence, Eliot, by Miss A. Lear, barrel,	126 48
Leicester, by Miss E. H. Loring, barrel,	[illegible]
Newton Center, by Miss H. S. Cousins, 2 barrels,	136 00
Pittsfield, by Miss E. Taylor, 2 barrels,	120 56
Somerville, by Mrs. H. M. Gulliver, barrel,	108 00
So. Framingham, by Miss Emma P. Williams, barrel,	150 00
Springfield, by Mrs. R. R. B. McClean, barrel,	113 80
Stoughton, communion set,	20 00
Wellesley, by Mrs. E. N. Horton, barrel,	85 00
By Mrs. G. G. Phipps, barrel,	100 00
Whitinsville, by Miss Dora L. Osgood, 2 boxes,	372 67
Winchester, by Mrs. C. W. Abbott, barrel,	130 20

Receipts of the Connecticut Home Missionary Society, in May, WARD W. JACOBS, *Treas.*

Bridgewater, by Rev. J. B. Doolittle,	$22 30
Bristol, by H. Beckwith, Tr., of wh. $100 to const. Chas. E. Nott a L. D.,	110 69
Cornwall, by M. Beers, Tr.,	19 41
East Hartland, by Rev. N. G. Bonney,	5 55
Farmington, by William Gay, Tr.,	100 00
Greenfield, by Rev. H. B. Smith,	35 38
Haddam, by Rev. E. B. Lewis,	13 00
Hartford Center, by A. R. Skinner, Tr.,	969 14
"Accident,"	13 00
Litchfield, Legacy of Orlando F. Crane, by Chas. Adams, Ex.,	201 35
Middlebury, by Marcus DeForest, Jr., Tr.,	35 38
Middletown, First, monthly, by H. R. Sawyer, Tr.,	16 75
New Britain South, special, by W. H. Hart, Tr., from "Member of Church,"	5 00
From "Fund for Miscellaneous Objects,"	100 00
New Milford, add'l, by G. W. Whittlesey,	36 98
Pulneville, a Friend,	300 00
Portland, add'l, by Rev. Jno. S. Boyne,	10 00
Sharon, First, by Rev. A. B. Bullions,	57 65
South Britain, by Rev. S. J. Bryant,	38 00
Thomaston, by P. Darrow,	50 30
Walcott, by L. Hotchkiss, Tr.,	7 00
Wauregan, by Rev. S. H. Fellows,	15 00
West Hartland, by Rev. R. G. Bugbee,	10 00
Windsor, by J. W. Baker, Tr.,	75 00
	$3,257 47

Receipts of the Ohio Home Missionary Society, in April and May, F. C. SUMTONS, *Treas.*

April, add'l.	
Harmar, by D. Putnam,	$112 30
Oberlin, Second, add'l, by B. Regal,	36 44
Steubenville, by C. H. Spaulding,	13 01
Received by Rev. S. Wolcott, D.D., Sec.:	
Ashtabula, by Rev. J. Safford,	22 00
Canfield, add'l,	25
Cleveland, Heights, by M. Hosea,	66 35
Fitchville, First, by M. E. Mead,	14 00
" Second, by J. Q. Hock,	4 55
Hampden, by L. G. Maynard,	9 00
Huntsburg, by O. B. Strong,	12 00
Lafayette, add'l,	50
Plain, by Rev. C. N. Pond,	10 00
Rawsonville, by A. A. Bisbee,	6 52
Ruggles, add'l, Rev. G. B. Fry, which, with previous donations, const. him L. M.,	10 00
Steubenville, Ella J. Holliday,	1 50
Sylvania, add'l, by Rev. C. N. Pond,	3 12
York, add'l, by Rev. E. F. Baird,	1 35
	$304 69
May.	
Belpre, by J. A. Brown,	$30 00
Marietta, First, by M. D. Follett,	150 00
Springfield, by T. E. Leland,	12 11
Received by Rev. S. Wolcott, D.D., Sec.:	
Austinburg, by Rev. J. K. Nutting,	10 00
Bloomfield, North, by Rev. R. R. Kendall,	7 67
Bristolville, by Rev. R. R. Kendall,	8 65
Martinsburg, by J. Demuth,	70 65
Marysville, by Rev. W. A. James,	10 73
Rochester, by J. H. Fay,	10 35
Twinsburg, by R. Crouse,	30 00
	[illegible]

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. L. AUGUST, 1877. No. 4.

ANNIVERSARY SERMON.

By Rev. Z. Eddy, D.D., of Detroit, Mich.

"AND CALEB STILLED THE PEOPLE BEFORE MOSES, AND SAID, LET US GO UP AT ONCE, AND POSSESS IT; FOR WE ARE WELL ABLE TO OVERCOME IT."—*Numbers* xiii. 30.

FOREVER honored be the memory of the princely Caleb, who animated the people of Israel to the conquest of Canaan! Shame on the coward spies who brought back an evil report from the goodly land, saying, "We be not able to go up against the people, for they are stronger than we!" And palsied be the tongue which tells us that the spiritual conquest of this land, the true promised land of these later ages, is impossible! Welcome every voice which says, "Let us go up at once, and possess it; for we are well able to overcome it."

Such a voice, however lacking in power, shall sound forth from this pulpit during the passing hour. I stand here to plead with you, and through you with the great body of American Christians, for the speedy evangelization of our whole country. I stand here to show you, with such ability as God may give me, that the thorough evangelization of this land, though a work of stupendous difficulty, is nevertheless practicable; that it ought to be done, and done soon. I stand here to summon the army of Israel to an instant and bold advance all along the line.

I.—*The speedy evangelization of our country is confessedly difficult.*

DIVERSITIES OF POPULATION.

The present population of the United States exceeds 45,000,000 souls—a handful as compared with the vast area over which it is scattered, but as compared with the population of most nations, enormous. Already Great Britain, France, Germany, and Austria are numerically inferior to our own country. This is not a fact for boasting, but a fact for anxious consideration; a fact, indeed, which may well breed in the minds of all thoughtful men misgiving and alarm; for what is the composition, what the quality of this immense population? It is far from homogeneous. The pointed saying of Ralph Waldo Emerson touching the English people, may, with more truth, be applied to our own; it is composed of the mud of all races. The sound Anglo-Saxon element predominates as yet, but you can scarcely pass along the street of one of our great cities—I had almost said of an inland village—without hearing many of the dialects of the "babbling earth;" now the guttural but manly and sonorous German; anon, the compact and energetic Low Dutch; here the ringing English-like Scandinavian, there the "soft, bastard Latin" of Italy; at one corner the sharp, explosive Gaelic, at the next the grandiose, musical Spanish; in this shop the lively, nasal Attic of Paris, in that

the monosyllabic jabber of China. Our country is indeed a vast Babel in which our noble English speech sounds above all others, but which in wide regions sounds but indistinctly.

This diversity of speech indicates startling differences of race, education, modes of thought, customs, and religious tendencies. Consider it well: we are not even a pure Caucasian people. With a large Mongolian population on the Pacific slope, with some 200,000 Indians, soon it is hoped to be incorporated into the nation, and with five millions of African blood, what is our place and our name in ethnology?

Even our genuine Caucasian population is divided into two great branches, Celtic and Teutonic, widely differing from each other. The Teutonic blood, in whatever channels it flows, carries with it the spirit of liberty, but of liberty abhorring anarchy, and building itself up in imperishable institutions. The Celtic blood is another name for gallantry, generosity, magnanimity; for passionate resentment of real or fancied wrongs, for reckless daring in wars of patriotism and religion, and not less for blind hero-worship, submission to hierarchical arrogance and autocratic government. Celtic religion crouches in trembling prostration before the priest; Celtic republicanism, however "red," shouts after the victory, "Live the Emperor!"

Now the work of Home Evangelization is to make of Celt and Teuton, nay, of Mongolian, Indian, African, and Caucasian "one new man, so making peace." How many hereditary prejudices and inaptitudes must be overcome ere all these races can be smelted together, and molded into a homogeneous Christian community?

THE MASS OF IGNORANCE.

Besides, let us not shut out from our view that dark cloud of ignorance which overhangs large masses of our population—a cloud so dense that one might be pardoned for regarding it as quite impervious even to the all-penetrating light of the gospel. It is an ignorance much more profound and extended than what the Ninth Census denominates illiteracy, though the figures under that head are sufficiently appalling. According to that wonderful book there were in 1870, in round numbers, 4,500,000 persons, above the age of ten years, who, by their own confession, could not read, and 5,600,000 who could not write. Considering how few are willing to confess that they are absolutely illiterate, it is probable that the number who can neither read nor write is greater by at least a million than the census reports. And think not that this deplorable illiteracy is confined to the late Slave States. Your own proud Empire State has not less than a quarter of a million who cannot read and write. Enlightened Massachusetts, with her smaller population, her innumerable schools, and her ages of culture, has 100,000; little Connecticut, 30,000; the great State of Pennsylvania, 222,000; Ohio, 173,000; Illinois, 133,000; Michigan, 53,000. Looking further south, we find the number of illiterate in Virginia, 445,000; in North Carolina, 400,000; in Tennessee, 364,000. In the other Southern States, the number is in about the same proportion to the population. These are very startling figures, and they indicate the principal obstacle to the speedy evangelization of the whole country.

I should count it shame to acknowledge here, or in any other place, that the gospel has no power to enlighten and regenerate the ignorant. I have no sympathy with those who assert that education and civilization must precede evangelization. It would be nearer the truth to say that evangelization leads on to education and civilization. It is evident, however, that the progress of the gospel must be comparatively slow in communities containing multitudes who cannot even read the Word of God. Consider the difficulty of fixing the attention of minds totally undisciplined, of imparting spiritual truth to minds unable to frame distinct conceptions, or even to carry on correctly even the shortest train of reasoning. Consider how confused, how discontinuous, how ineffectual, are the mental operations of persons who are utterly illiterate.

WIDE-SPREAD SUPERSTITIONS.

This is not the worst: if the minds of these benighted millions were only *vacant*, we could still go to them with the simple rudiments of the gospel, hoping for their cordial though not intelligent reception; but those minds are for the most

part preoccupied. It long ago passed into a proverb that ignorance is the mother of superstition. The most ignorant classes of our population are precisely those that are most hopelessly enslaved to superstition. In the South, multitudes of the negroes, though nominal Christians, are more heathen than Christian; and in the North, the illiterate part of our population—for the most part our illiteracy is imported—is enthralled by that system in which all the most terrible and fascinating superstitions which ever captivated the mind of man are cunningly combined. Popery is almost avowedly a religion for the illiterate, and it is in these years making herculean efforts to attract and crystallize around itself the popular ignorance. True, Romanism has its schools, and what it calls its education; but let us not forget that there is a literate as well as an illiterate ignorance, and that what is called education is not seldom a device for excluding rather than imparting knowledge.

Now the evangelization of the whole country includes, of course, the evangelization of all these unfortunate millions, now sunk in brutish ignorance, and bound fast in fetters of superstition. Can this be accomplished? We shall see.

DISTRIBUTION OF POPULATION.

Our problem becomes more perplexing when we consider how our heterogeneous population is partly aggregated in great cities, and partly dispersed over a continent too vast to be grasped even in imagination.

I stand this evening near the center of the greatest city of the New World, a city which, with her daughter-cities around her, could furnish forth a respectable European kingdom; a city whose opulence, commerce, literature, and manifold intellectual activities go far to make it what London is to England, and Paris to France, the fountain of public opinion, of fashion, of morality, and even of religious sentiment, to the whole nation; a city, however, which is so far from being christianized, that, if the whole revenue of this Society were appropriated to the support of missionaries among the neglected masses, the provision for their evangelization would still be very scanty. You have churches by the hundred for the well-fed, well-dressed, well-educated, well-to-do classes; but a brisk walk of a few minutes will carry you from any one of those churches to the reeking, squalid streets and lanes, where disease, vice, conspiracies, French communisms, and a thousand nameless abominations are born, and cradled, and nursed into hellish energy. Notwithstanding the terrible mortality of these worse than heathen localities, they are always teeming and seething with loathsome life. The population of subterranean New York is always dense, always growing.

Nothing apparently can check the increase of this metropolis. Years of misgovernment, or rather of systematic plunder on a gigantic scale, ruinous taxation, and the consequent flight of a multitude to the surrounding country, are not sensibly felt. Far-seeing men, like the late Horace Greeley, have been shouting for a generation, "Go West, young men; go West!" but though many have gone West, no void is left. Confluent streams of immigration from the Old World and from the Interior, swell from year to year your already overgrown population. And what is true of New York is true, in a less degree, of all the great cities of the country. Follow the coast line from Portland to New Orleans; follow the shores of the great lakes and navigable rivers, and you shall find them studded with flourishing cities, marked by much of the wealth, enterprise and influence for which New York is pre-eminent, and marked not less by those moral evils which seem to justify the saying of Jefferson: "Cities are ulcers in the body politic."

Now the important fact to be noted is that, while the conversion of cities is the most difficult part of the great work of national evangelization, it is precisely that part of the work which this and similar societies decline to undertake. That is the special work of the great and wealthy city churches—a work to which many are giving themselves with a generous and methodical energy heretofore unknown. It is beginning to be believed that the evangelization of great cities is possible.

This Society has to do with those who are scattered abroad. While huge masses of our people are rolled up in cities, the majority are impelled by the ancient migratory passion of the Anglo-Saxon race, to explore new regions, to fell mighty forests, to open mines, to make the wilderness rejoice and the desert blossom as the rose. To accompany them in all their wanderings, to gather them

into churches, to aid them in laying the foundations of new communities, of new commonwealths, is the work of the American Home Missionary Society, and of kindred institutions.

VASTNESS OF THE FIELD.

One difficulty lies in the vastness of the field. Call this city the starting-point of the enterprise. Glancing up the coast to the northeast, and then along the mountain ranges towards the St. Lawrence, we survey the whole sisterhood of New England commonwealths, many portions of which are not even now thoroughly evangelized. If now we travel in imagination due west from this pulpit, what vast and wonderful regions shall we traverse! Passing through the most populous part of New Jersey, we enter the great Keystone State, and note with wonder its grand mountains and fat valleys, its inexhaustible mines and its rivers of oil, its millions of industrious citizens, and, alas, its savage bands of incendiaries and assassins. Crossing the "Beautiful River," we find ourselves in the glorious State of Ohio, with its immense mineral and agricultural wealth, its splendid cities, and its noble breed of stalwart soldiers and incorruptible statesmen. Then comes Indiana, the corn-field of the continent. Thence we flit on over central Illinois, with its boundless but now cultivated prairies, stretching out on every side till they are veiled from sight by their own sphericity, and with the hum and hubbub of distant Chicago sounding from the north. With a bound we cross the Mississippi; we speed on over fair Iowa, over Nebraska, over Colorado, to the glittering peaks of the Rocky Mountains, and the infant cities which hang upon their slopes and nestle in their gorges. We pass with a shudder over Utah, where, however, "only man is vile;" we take a bird's-eye view of Nevada, hang a moment in wonder over the gold mines, vineyards, gigantic forests, and cataracts of California, and at last alight on the shore of the Pacific. My friends, we have journeyed three thousand miles, and we have glanced only at a narrow belt of the States and Territories which make up the field of home evangelization. In our imaginary flight, we left to the right, stretching up to the St. Lawrence, to the great lakes, to the springs of the Mississippi and of the Missouri, and far up the western coast beyond Behring's Straits, an almost immeasurable region, including the mighty Empire State, with its five millions of people; the magnificent State of Michigan, with its wheat-fields, sheep-walks, pineries, and mines of iron and copper; Wisconsin, Minnesota, Dakota, Montana, Wyoming, Idaho, Oregon, Washington, Alaska. Far to the south of our path lie the huge States of Virginia, Kentucky, Tennessee, Georgia, Missouri, Texas, and many others, any one of which would be a magnificent domain for a Prince of Wales, or a Grand Duke of Russia. This, then, is the field of the American Home Missionary Society, stretching from Vancouver's Island to Cape Cod, from the Arctic Zone to the Tropic of Cancer. Behold, fellow-soldiers, the giant we are to overcome, lying in careless strength athwart the continent, his head pillowed in polar snows, his feet laved by the tepid waters of the Mexican Gulf, one hand playing with the Atlantic breakers, and the other with the long surges of the Pacific Ocean. To lead this giant, with all his brute strength and intellectual energy, a willing captive to Christ, is the object of this glorious war. "Impossible!" exclaim the coward spies. In opposition to such disheartening cries, I now go on to show,

II.—*That the speedy evangelization of the country is practicable.*

THE FORCES IN THE FIELD.

"We are well able to overcome it;" so said Caleb to the people of Israel, and he told them the simple truth. They had some 600,000 fighting men, well organized, probably well armed, already inured to hardship, and flushed with victory. Was there any reason why they should be faint-hearted? There is even less reason to distrust the ability of our American Israel to conquer and hold this land for Immanuel. Is the army numerically equal to the undertaking? There are in the United States about 8,000,000 communicants belonging to so-called evangelical churches. These imply a population of not less than 25,000,000 in more or less intimate relations with those churches. Several millions are under constant instruction, as hearers of the Word and pupils in the Sunday-school. In a comprehensive sense, therefore, more than half of the nation is already evangelized. The army of invasion is already largely an army of occupation.

Yes; for the work to be done, the host is numerically sufficient; nay, there is reason to fear that it is too numerous. If all the lukewarm and faint-hearted were cast out, if all the inefficient officers were cashiered, if the "mixed multitude" of camp-followers were driven beyond the lines, the army would be stronger for the decisive battle than it is to-day. We cannot doubt, however, that even after thorough sifting, it would march to the field an exceeding great army.

The army of Immanuel is, on the whole, well enough organized. True, it is not uniform in organization, dress, tactics, or even weapons; but for this we have reason to be thankful. What would you think of a great army composed only of cavalry? What could the best corps of engineers, commanded by the most scientific officers, accomplish without the other arms of the service? What could rifled cannon and Armstrong guns effect without infantry to rush into the breach? And how could a victory be *complete* without cavalry to pursue the flying enemy, to scour the country, and to bring in the prisoners?

In other words, how could the army of Israel conquer this continent for Christ without the sober and serried ranks of its Presbyterian infantry; its two-fold Congregational corps of engineers and artillery; its myriads of well-trained, dashing Methodist cavalry; its co-operating fleets of Baptist gunboats and submarine monitors! Even the stately, slow-moving Episcopalian corps is not without use as an army of reserve to pick up deserters, to gather in and reorganize fugitives, and sometimes, in a great crisis—like that, for instance, in the time of James II.—to march to the battle-field and strike a heavy blow for Christ and liberty.

Yes, the army is providentially well organized for the great conflict, and, on the whole, it is pretty well officered. There are some fifty thousand preachers of the Word in this country—about one to every thousand of our population. Many of these are not regular pastors, and ought rather to be called lay-preachers; but the number of those who are exclusively engaged in the work of the ministry is very large, and, as a class, they are as well trained for their work as any ministry in the world. It may be confidently asserted that no other professional bodies of men can compare favorably, in respect of careful scholarship and general culture, with the clergy of two or three evangelical denominations; and while great orators are rare in any profession, you shall find a larger number of effective public speakers in the pulpit than at the bar. It must be added, with devout thanksgiving, that, notwithstanding occasional defections, the moral purity of the American ministry is high and unimpeachable. Eight millions of Christians led by fifty thousand men of God—what may they not hope, in such a case, to accomplish?

THEIR WEAPONS.

But numbers, bravery, and discipline avail nothing to an unarmed or badly-armed host, else Cortez and his six hundred veterans would have fared ill among the myriads that thronged to the defence of the ill-fated Montezuma.

When Christ commissioned the little band of disciples to conquer the world, he sent them forth well-armed, though not with carnal weapons; not with sword and battle-ax, but with the Word of God. Thus armed they were irresistible. The simple gospel, preached by obscure and unlearned men, was stronger than ancient and opulent hierarchies; stronger than all the philosophers, orators, and statesmen of the Græco-Roman world; stronger than Cæsar with his thirty legions. Consider it well: the schools of Athens, Alexandria, and Antioch—that is to say, the learning, science, and arts which belonged to the Greek blood and culture—were powerless against the simple story of the life and death of a Galilean carpenter, told in Aramean-Greek by Galilean peasants. Consider it well: the same story told in Rome, and throughout her provinces, speedily penetrates all classes, from the lowest to the highest; it arrests the attention and wins the faith of soldiers and sailors, of merchants and artizans, of slaves and masters, of teachers and scholars, of patricians and rulers; in spite of ten bloody persecutions, in spite of the madness of Nero, the ferocity of Domitian, the policy of Trajan, the cruelty of Decius, and "the busy sword of Diocletian," it silently spreads through the greatest, the best organized, the most powerful empire the world ever saw; it saps the foundations of hoary superstitions; it dissolves, and, in the course of ages, reconstructs the whole fabric of European society, subjugating by moral influence

successive swarms of the rude and bloody but liberty-loving and heroic Teutonic race, and thus preparing for mankind that religious, civil and social regeneration which burst forth in light and gladness in the Protestant Reformation. All this—and I have compressed into a few words the history of fifteen hundred years—was accomplished by the preaching of the gospel; and by the preaching of the gospel under disadvantages and obstructions which, had it not been the very power of God, would have been fatal to its progress, if not to its existence. Soon after the primitive age, the gospel was corrupted by large admixtures of the "doctrines and commandments of men." Its lowly ministry was transformed into a domineering, persecuting hierarchy; its simple order of worship into a pompous, spectacular exhibition; its living and life-giving truths into a dead, scholastic theology. At first it was persecuted by the State; afterwards the State sought its sanction and support, and endeavored to make it a tool. In the beginning the church was a great sisterhood of equal and independent churches; at last, it was split up into a multitude of rival and acrimonious sects. This is not the worst: the gospel has, in every age, been largely shorn of its power by the moral corruption, not seldom breaking out into flagrant scandals of nominal Christians. Intemperance, licentiousness, slave-holding, wholesale murder under the name of war, and many kinds of gainful oppression have been not only practised, but sanctioned and defended by large bodies of men calling themselves churches of Christ.

My friends, down to the present time the gospel has had no fair chance in the world. The preaching-angel, through all the centuries, has had diabolical fingers clutching his throat, and choking his utterance. The resplendent victories of the Word, notwithstanding all constrictions and obstructions, are nothing less than miraculous.

THE GOSPEL SET FREE.

Now the cheering fact to be here noted is, that in this land the gospel is freed from many of those impediments which have elsewhere and in other ages hindered its progress.

1. In the first place, the gospel is not obstructed in this country either by the hostility or the more dangerous patronage of the State. Here the church appears, not as the paramour of Cæsar, but as "the Bride, the Lamb's wife." Here the prostitution of ecclesiastical power, of the pulpit, and even of the sacraments, to the uses of worldly policy, of political ambition, of wickedness in high places, if not absolutely impossible and unprecedented, is not prompted, much less necessitated, by a formal compact between the church and "the powers that be." Here that secularism, which never fails to deaden the energy of a State church, may press in like a freezing atmosphere from the world; but it is not the normal, inevitable condition of church-life. Here, in a word, the church must rely for its extension, not upon State patronage and support, *but upon the preaching of Christ and him crucified.*

2. Consider, again, that in this country the evangelizing zeal of the churches is not chilled and hampered by a repressive and meddling hierarchy. A genuine evangelistic ministry—that is to say, a ministry endowed with power from on high for missionary work—cannot be subject to the stringent commands or constant interference of ecclesiastical superiors. The vital condition of success is the largest liberty compatible with church-order. And this liberty is enjoyed by the evangelical ministry. Estimate, if you can, the power of the gospel proclaimed by 50,000 evangelical preachers, without interference of prince or prelate.

3. Thirdly, the gospel in this land is not clogged with a cumbrous and childish ritual. Barbarians are attracted by splendid robes and a pompous ceremonial; but there is nothing more pitiably absurd than a ritualist among miners and backwoodsmen. Æsthetic refinements, ecclesiological sentimentalisms and affectations are ludicrously out of place in a log school-house, a miner's cabin, a bar-room, or a bowling alley. The hard-handed and hard-headed men on the frontiers "cannot stand" what they call "nonsense." Woe to the effeminate stripling—all "clergyman" from head to foot—who hopes to win them to "the church" by flowing robes, by graceful attitudes, by bowings and prostrations, by sonorous prayers, intoned ever so artistically, from the most excellent of liturgies! A preacher, though ever so homely in dress and manners, who goes to the new settlements, Bible in hand, to tell them in straightforward, manly language how to be saved,

is pretty sure of a respectful hearing. And that is precisely what thousands of Home Missionaries are doing; and I, for one, believe in their success.

4. Fourthly, in this country the preaching of the gospel is comparatively free from scholastic and theological subtleties.

I cannot, at this time, go into the history of preaching. I cannot show how it degenerated, after the primitive age, into rhetorical, even fanciful and grotesque discourse. Neither can I pause to prove that this largely accounts for the slow progress of evangelization; but it will be pertinent to show you how great a drawback a metaphysico-theological style of preaching has been upon our own work of Home Missions. The preacher is competent to speak, in this case, as a witness, and you will not, I hope, think it unseemly if I speak frankly in the first person.

Though of New England birth and Pilgrim blood, I was brought up in the westernmost county of New York. Large portions of it, in my boyhood, were clothed with such grand pine forests as Ruskin, in his bold way, calls "the shadow of God." Here and there were little "clearings," and along the streams huge saw-mills and clusters of cabins. Scattered among them were little school-houses, many of which were made of rough logs. The majority of the settlers were from the mountains of Vermont; some of them were of the blood, and most of them of the type of Ethan Allen—that is to say, they were men of gigantic strength, dauntless courage, and shrewd common sense; they were somewhat addicted to vices of appetite, but not without a good deal of unconscious moral principle and religious sensibility. This, surely, was a noble field for Home Missionaries. And Home Missionaries were there. A few of them were the right men in the right place; but the majority, though men of spotless character, and devoted to their work, were not, *as missionaries*, successful. They were thoroughly educated. Some of them had studied theology with Emmons, Hyde, and other eminent New England teachers. The works of Jonathan Edwards, Hopkins, Bellamy, the younger Edwards, were as familiar to them as the alphabet. They were skilful reasoners. No Arminian could cope with them in argument; for, indeed, Arminianism has everywhere prevailed in spite of logic. Their sermons were almost all cast in one mold: first, a proposition deduced, and for the most part legitimately, from some text of Scripture; then a series of proofs, usually drawn from metaphysical premises: and lastly, the "improvement," made up partly of doctrinal and partly of practical inferences. Those sermons, as I remember them, were written in clear, concise, good English, and delivered in a quiet, solemn monotone. Many of them were on the highest doctrines of high Calvinism, such as fore-ordination, unconditional election, divine efficiency, total depravity, and salvation by sovereign grace. "Natural ability," "moral inability," "you can and you can't"—the very phrases awaken in my memory scores of sermons which have been sleeping there for well-nigh half a century.

Well; what were the results of such preaching? Much good was done to individuals, but the masses were not reached. The sturdy backwoodsmen were repelled; those who were religiously inclined sought other teachers, often as illiterate as themselves, but impassioned and scriptural; the majority lived and died irreligious. The churches gathered by those early missionaries were bound by intensely Calvinistic creeds; they were feeble forty years ago, and those of them which survive are feeble still.

This picture applies to large sections of the country, and I believe it explains the failure of many of the early Home Missionaries from New England to gain *the masses* to the New England faith and church-order. Many of the best minds, indeed, were gained, and this is one reason why Congregational churches throughout the West have an influence quite disproportionate to their numerical strength.

Well; all that is changed now. The tendency now is to the neglect of theology, and that is a danger to be guarded against; for scientific theology—which is another name for nineteenth century Calvinism—is essential to deep and enduring pulpit power. The tendency, however, is still stronger to an unconventional, manly, energetic, scriptural style of preaching. And this promises great things in the near future. When our fifty thousand preachers begin in blood-earnest *to talk* the gospel to the masses, the country will have been already in effect evangelized.

Blessed be God, the gospel is at last beginning to have "free course!" The sword of the Spirit is at length drawn from the scabbard; the rust of ages is be-

ing scoured away, and it flashes keen and terrible in the new day which has dawned. The church, armed with the Word of God, shall conquer the land.

That Word has in its favor the imperishable religious instincts of human nature. The perennial spirit of humanity is religious. The human soul, conscious of dependence, longs for God; conscious of sin, it longs for redemption; conscious of immortality, it longs for happiness beyond the grave. To know God, to love God, to be one with God forever, that is the goal of man's deepest desires and hopes. The gospel meets and satisfies these wants and aspirations, and for this reason it must prevail. And it has in it, and with it, the power of God. A stratum of coal, cropping out upon the mountain-side, looks, to an unscientific eye, cold and dead. The man of science, however, sees in it a vast mass of stored-up energy; he sees in it a thousand mills, a thousand ocean steamers, a thousand locomotive engines, a transformed and glorified continent. Such a mine is the Word of God. It is energy stored up and hidden away except to those who dig for it. Set it free by preaching, and the world shall soon see thousands of living churches, thousands of thousands of genuine converts, scores of commonwealths new-born, a mighty republic evangelized.

Shall I pursue the figure? The energy stored up in the coal-mine is set free when it is transformed into heat, and this transformation is effected by the union of the all-embracing oxygen with the carbon. No oxygen, no fire; no fire, no energy. The Word without the Spirit, the *Pneuma* is dead; but as the oxygen flows round the world, ready, wherever the requisite conditions are supplied, to burst into flame, so the Holy Spirit everywhere attends the Word, embracing, like a circumambient ether, preachers and hearers. Hence it is that the Word of God is like fire. Hence those local but far-shining conflagrations—so numerous just now—called revivals of religion. Hence we look, in these latter days, for a blessed and glorious conflagration, wide as the continent, which shall burn to ashes all things evil, but leave for the admiration of mankind and the glory of God a purified, regenerate, consecrated nation. So much for the practicability of thorough and speedy home evangelization.

III.—*Let us consider, in conclusion, some of the reasons why this work ought to be done, and done soon: "Let us go up at once, and possess the land."*

I might here properly insist on the command which binds the disciples of Christ to teach all nations, and show that they are to "begin at Jerusalem"—that is to say, at their own doors, in their own country—but my present purpose is to show you that now is the golden opportunity of the American church for the evangelization of this continent; that delay and inaction *at the present time* would be ruinous both to the church and the nation; in a word, that the great work, if done at all, must be done quickly.

It is with nations as with individuals: the plastic period, the period of impressibility and ductility, the period when character is formed, is early youth. The wildest boy, caught young, put to school, and well-trained, will probably turn out an honest man, perhaps a hero; but let him alone a little while, and he will snap his fingers in the face of discipline. Now our American giant, though a hundred years old, is still a child; but the rapidity of his growth is something portentous. When I try to picture to myself this country as our children and grandchildren will see it, my imagination is confounded. The sober calculations of statists, based on the ascertained laws of population, read like the random predictions of a lunatic. Meditate this extract from Maclaren, written in 1853 for the Encyclopædia Britannica:

The population of the United States and British America was, "in 1850, 22,000,000; in 1875, it will be 44,000,000; in 1900, 88,000,000: in 1925, 176,000,000. This would be about forty persons to the square mile, only one-seventh part the density which England now exhibits. This could, of course, occasion no pressure; but let us suppose the annual rate of increase, after 1925, to fall off one per cent., the period of doubling will then be thirty-five years. In 1960, the number will be 352.000,000; in 1995, it will be 704,000,000." Evidently Maclaren might have omitted British America; for the increase of population in the United States alone has, up to the present time, outstripped his astounding figures. Making the largest deductions for the most improbable contingencies, it is certain that our descendants, within a century, will see an English-speaking people on

this continent of 500,000,000. What sort of national manhood will this be? The present generation will decide. Two parties are struggling with desperate energy for the mastery, namely, the Roman Catholic and the secular, or, if you will, the Atheistic.

We have a nominal Roman Catholic population of about seven millions; but this estimate includes not only children, but a multitude whose religion is a loose tradition which has come to them with their blood, and only becomes an active principle when it is excited by the violent appeals of priests and demagogues to clannish prejudice. Now, notwithstanding the boasts of the Romish press and hierarchy, I have no fear that popery will every become predominant in this land; but unless it is checked—and it can only be checked by the evangelization of our ignorant Roman Catholic population—it may ruin the Republic. Should it become, in the great future, the religion of a third of our people, it is easy to foresee the evils which would distract and oppress the nation; there would be a powerful theocracy established in the heart of the Republic, all the subjects of which would be bound to absolute obedience to a foreign head, worshiped as the infallible vicegerent of God; our public schools, our whole system of popular education would be overthrown, and the already thick cloud of popular ignorance would darken into midnight gloom; progress in science and the arts would be arrested, and the national prosperity would be blighted; unrepublican and un-American ideas would be diffused among the masses, leading them on through the stages of revolution, anarchy, and civil war, to absolutism; vice and immorality would widely prevail; and the United States would become, not a larger, more liberal, purer New England, but a more corrupt, more distracted, and more miserable Mexico. To avert these fearful calamities, the armies of Israel must go up AT ONCE, and possess the land. Rome and hell never sleep.

But there is another army in the field; that of Infidelity. Should this army prevail, what would be the results? What is the avowed purpose of the considerable party—considerable for ability if not for numbers—which is now laboring so strenuously to get control of the American mind, and so of the mighty future of the nation? What but to inaugurate the reign of godless materialism in the whole realm of human thought and feeling and activity? And what sort of a nation, what sort of a world, would be that in which such a materialism should bear sway? A world without God, even in dim traditionary sentiment; a world disenchanted of all the grandeur and loveliness with which a religious imagination has invested it; a world robbed of conscious liberty, crushed, benumbed, by an iron Fate, ubiquitous, perpetual, inescapable; a world without moral order, without moral law, without conscience, unvisited by remorse, unblessed by moral self-esteem; a world bounded and shut in by the leaden horizon and sunless sky of death; without any glimpse of fairer, more resplendent spheres; without any distant sky-bright prospect of millennium beyond millennium, rising like "Alps o'er Alps" in the perspective of immortality; a world without any Jacob's ladder, thronged with supernal forms of visitants from heaven to earth, and of transfigured saints ascending from earth to heaven; a world without the name, or memory, or wondrous example, or consoling presence, or divine sweetness, of Jesus our God! Of all this the materialism of the age seeks to rob mankind. This is not all; it aims to undermine the fair superstructure of Christian society, or rather of Christendom itself; for what is intended is the total destruction of that august economy of States and churches, of customs and institutions, which Christianity has nurtured into such wide-spread growth and manifold fruitfulness.

Does this language strike you as too strong? My friends, it is not yet a century since a combination of so-called scientific men transformed the most civilized and polished people in Europe into a nation of cannibals.

"Is there reason to fear that our American people will fall into this whirlpool of materialistic atheism?" The masses of our people are as yet untainted with speculative infidelity; but when we consider the materialistic tendency of modern thought; when we consider the inevitable and intense secularism of American life; when we consider to what extent the advocates of materialism have gained the public ear, we cannot but feel painful misgivings.

What then shall be done? How shall these "armies of aliens" be put to flight? I answer, BY PREACHING; by preaching the glorious gospel of the blessed God,

and by the Holy Ghost sent down from heaven. Nothing can stand before the Word of God. Roman Catholics and Infidels cannot be won by controversy, much less by bitter denunciation, but only by preaching remission of sins through the blood of atonement. Let the good news sound through the land. Let it be proclaimed in every street of every city, in every village, in every hamlet, in every emigrant's hut, in every miner's cabin, in every lumberman's shanty. Let the number of Home Missionaries be at once quadrupled. Send to the scattered settlements of the frontier a host of itinerants. Let all our laymen consecrate themselves to God as missionaries.

The time is come for the mobilization of the armies of Israel. Too long have they been lying in camps of instruction, and behind their fortifications. The word which now sounds through all divisions of the host is, "March! March! March!"

Concentrate! Concentrate! Set the battle in array! It is no longer a war of outposts. No more skulking and skirmishing! No more sectarian jealousies and rivalries! Let the whole sacramental host, in one solid mass, be hurled upon the common foe!

Bring in the supplies! In this supreme crisis of the great struggle, let Immanuel's military chest be full to overflowing. Let money be poured forth like water. Think: it is for our country, it is for the world; for the conversion of the world depends on the speedy evangelization of this land. Bring in the supplies!

What is it I hear? "The times are hard; the country is in distress; the cause of Home Missions must wait." O, Lord, have mercy upon us miserable sinners! Money for houses and lands; money for horses and carriages; money for "æsthetic furniture" and works of art; money for summer recreations and foreign travel; money for the concert, the opera, the lecture, the theatre; money for pearls, and diamonds, and silks and India shawls; money for the world, the flesh, and the devil; money for everything but the salvation of our country! Christ gave his precious blood; we grudge the shreds and parings of luxury and fashion! O, Lord, have mercy upon us, mean as well as miserable sinners! While we wait for the means of giving without the pain of self-denial, or even of painless retrenchment, the country—this sacred land of the Pilgrim Fathers—hastens towards its ruin!

Did I say ruin? I retract: the country shall be saved. If the descendants of the Pilgrims prove recreant to their principles, deliverance shall come from some other quarter. Doubt it not, this shall be Immanuel's land. I see it!—I see it!—our country in the latter days. I see the continent, from the line of eternal frost to the Isthmus of Darien, from Newfoundland to the Golden Gate, swarming with a mighty people like the stars of heaven for multitude and glory, a people consecrated to freedom, knowledge, virtue, God; a people all speaking the same language, all reading the same Holy Book, all singing in grand acclaim the same hymn, "Glory to God in the highest, on earth peace, good-will towards men!" I see a vast federation of commonwealths, the white banner of the Prince of Peace floating over them all. I see the representatives of all nations thronging to our capital, seeking admission to the mighty family of Christian States:

> "And the war-drum throbs no longer, and the battle-flags are furled,
> In the parliament of man, the federation of the world."

Missionary Intelligence.

DAKOTA.

Rev. R. Kirk, Springfield.

A CRY FOR PRAYER.

E are still at Springfield, though I this is all that can be safely said t us. Indeed, judging from the progress we make spiritually, the ıge delivered to the Church in is might be only too appropriately ed to us, viz.: "Thou hast a that thou livest, and art dead." hat we may have grace granted to gthen the things that remain and eady to die! The people here are ıore interested about the coming of grasshopper than about the coming e Lord, though told over and over ı that the Lord's coming is not a lventure, as is the case with earthly ıities, but an intense certainty.

e long talked of organization at Homme was a week ago to-day mmated with fifteen members, all ne uniting on profession of faith. r before did I attend a meeting so e with spiritual interest and profit. ›nly thing lacking was the presence ıny who love and pray for us here, are the joy with us. We have had *ecial* religious interest, but a health-growing one. Urging the accep- of "the Truth" at the fireside and field may account for the organi-ı, so far as regards human instru-ality. What matter how the work ne, while the result is one? The l would seem to be stripped of its essential elements should it fail to the human heart in solitary corn-no less than in crowded tabernacle. ce with me over what the Lord has for the blood-bought ones in Bon ne County. The encouragement I received there makes my work tol- here. No church building will mmenced till we see whether the harvest will amount to anything or not. Pray, dear brethren, for these poor frontier regions, that God may grant us an abundance of material and spiritual good!

MINNESOTA.

Rev. L. Kribs, Eglon.

HAIL-STONES.

I WRITE this report, not exactly in the midst of a hail-storm, for that is now passed. I made the effort to do it, but failed. It is certainly not an easy matter to write when hail-stones as large as hen's eggs are raining down thick and fast, and smashing in one's windows (as they have just been doing for me), and these accompanied by such a deluge of rain as is seldom seen in this country. What the effect will be on the growing crops I cannot say, but I fear great damage has been done. The young grasshoppers threatened us with utter ruin early in the season, but, by some means in the good providence of God, these have been mostly destroyed, so that we were bidding fair for a bountiful harvest. I hope, then, that this hail-storm has not done very serious damage.

[P.S. I have examined my little patch of peas, beans, corn, etc., and find but little left. I hope that I have taken the most of this storm, but fear it is not so.]

THE LOOK OF THE FIELD.

The cause at Hawley has never before looked quite so cheering. The people are more attentive, and there seems to be a deeper interest in the Word. But I have felt a good deal downcast from the fact that I have never preached so long in any place with so few conversions.

In Eglon, the few American settlers are entirely surrounded by Norwegians, whose ministers do their utmost to prevent them from attending our services,

and their children from attending our Sunday-schools—going so far, in fact, as to warn the people against sending their children to the common schools, intimating that an English education will but be the means of sending them to perdition. In this they are not quite successful, however. The rising generation will undoubtedly become Americanized, and that is what these ministers fear. Many of these young people will, through God's Word and Spirit, break away from the influence of a dead faith to serve the living God. In this confidence I see the importance of maintaining the ordinances of a more spiritual faith before their eyes.

IOWA.

Rev. L. S. Hand, Polk City.

THE YOUNG CARED FOR.

Our Sabbath-school is overflowing, so that we hardly know what to do with the children that come; and our young people's meeting has drawn a good number. We have been enjoying "Bible readings," taking up, phrase by phrase, our "articles of faith," and fortifying them by Scripture, which is read by those to whom the passages are assigned. Thus our young people are made familiar with the Scripture, and also with the articles of our Church. This series of "Bible readings" will run through more than a year, and has awakened a good deal of interest. It is a pleasant thing to see our social circle gathered about a long table, Bible in hand, and freely conversing about these foundation doctrines. Some twenty were present at our last meeting.

Rev J. A. Palmer, Sheldon.

THE PRESENT DISTRESS.

This quarter has been one of great anxiety to my people. With the coming of warm weather and the time for seed-sowing the locusts began to hatch out in great numbers. Many people were without seed, and could procure it only by mortgaging their teams. Some left their ground lie idle. Those who put in seed did so with many fears of losing both seed and labor. A great many locusts were destroyed. All the farmers fought them. But almost every day it was said, of some field or other, "the crops are all eaten up." The season has been favorable here for the pests. They are now getting their wings, and we hope will soon be gone; but just now they are doing more damage than before, being larger and more voracious. A large portion of the fields, perhaps half, have been eaten off entirely. Others are only partially injured, while a few are not hurt at all. But it is not an uncommon thing for a field to look very promising one day and be ruined the next. Two of the members of our little church have lost their entire crops. As everything depends on the crops, the people have been greatly disheartened—alternately hoping and fearing. This state of things has been very unfavorable to our religious work. But the little church at P—— is becoming compacted, the members showing affection for each other and also in the work which they see is before them to be done. But they are too much straightened by the "present distress" to do anything now towards securing a house of worship.

Rev. B. A. Dean, Sibley.

CLOUDS AROUND.

The cloud still hangs heavily over us and does not break. The farmers have been moving away one by one, so that, within the past two or three years about one-half have gone. Not more than half of the broken ground was sown this spring, and one-quarter of what was sown is already eaten by the "hoppers;" the unfledged native ones. The first army of raiders came in June 27th—a month earlier than last year. We

have six "absentees" from the church, four of whom will not return, and more will leave next fall. Because of meager support we have to return to no "help" in the house, and thereby home work comes back on me again for the comfort of my family.

ENCOURAGEMENTS.

But there are some encouragements. First, our Sabbath-school is regaining, and the congregation somewhat. Also the country Sabbath-schools, with which our members are connected, we reopened this summer with improved attendance. Then, too, I believe my pastoral visiting (reaching out twelve miles) has been more welcomed than before. I have found in it several men and women, who had early religious training, more tender-hearted than ever; and some who once were members of the church elsewhere confessing their backsliding; and skepticism is less open now than two years ago. And yet further, the temperance cause still gains ground. It is believed that very shortly prohibition will be established in our village. We have no saloon, and the church stands right. And still more, much as the people are discouraged, it is remarkable that of late some of our church are hopeful, and are taking hold for the Church. The young people keep up their weekly prayer-meeting. The fellowship between the churches seems to increase as we meet together once on the Sabbath and in the weekly prayer-meeting.

P. S.—Things of joy and sorrow often go together and in company. Friends in my native town have paid the cost of shipping our piano to us. Already we feel both younger and happier for it, and regret staying west ten years without it; feeling too poor to have it come, and lacking a place to put it.

The *third* army of raiding "hoppers" are to-day, July 3d, flying over to the northwest, probably to return from those nearly uninhabited regions very voracious.

Rev. C. Little, Lewis.

PERTINENT QUESTIONS.

REVIEWING the revival work of last winter on his field, this pastor writes: The result was, that the majority of our church members were greatly quickened, about twenty persons were hopefully converted, and, at the April communion, ten were received to the Church on profession. But, while we desire to be truly grateful for so rich a blessing, and to render continued thanks to God for his undeserved goodness, we feel that much more ought to have been accomplished, and would have been had the faith and the sacrifice of his people been equal to his desire to bless us.

Here and elsewhere, in these late revivals, there seems to have been a lack among Christians, converts, and inquirers of that intense earnestness which is born of a deep sense of sin and a realization of the presence of God. Is this characteristic of the revivals at the East also? Does it arise from the lack of preaching the terrors of the law and the sinfulness of sin, or is it owing to new moods of thought and feeling prevalent in society? Should pastors and Christians seek to bring back the experiences of former years, or should they regard it as the will of the Spirit that Love is to be the chief motive and subject, and quietness the chief characteristic of future revivals?

MICHIGAN.

Rev. A. L. Gridley, Benzonia.

SONGS IN THE NIGHT.

THE past has been an exceedingly sorrowful, and yet a joyful quarter. Hardly a day on which I have not wept like a child, and scarcely one on which I have not rejoiced with great joy. My companion—the "desire of my eyes"—just before its beginning went to the "Dear Jesus" whom she saw on her dying bed. She has received the "crown" which she saw him have and

told us of. She enjoys, and will enjoy forever, that "sweet sense of forgiveness" of which she spoke so often during the last few weeks of her earthly life.

I bore her to Ohio for burial, but hastened back, feeling that the Lord was "on the giving hand," that he was working in the hearts of the people, as I am sure he had been all winter. Providentially, Rev. H. E. Brown, of Grand Rapids, was coming here on the same train. Finding the harvest so abundantly ripe, he kindly consented to labor with me in gathering it. We preached alternately evenings, and visited during the day. About forty were hopefully regenerated or renewed. It is difficult to give particulars. Many thought they were consecrated years ago, but had long since given up their hope; and some more recently, but they also had become backsliders. I think it is safe to say that the number thirty is not above that of those who were in truth converted. Fourteen now stand propounded for admission to the Church.

Many, many times during the past sad three months, I have had occasion mentally to exclaim, "Oh, blessed, blessed work for Jesus!"

Rev. E. L Hurd, D. D., Benton.

THE SABBATH IN FRUIT GARDENS.

This quarter falls during the "fruit season" in this fruit belt of the State. Every afternoon and evening see vehicles bearing the strawberries and cherries through every street to the wharf. The Sabbath is no exception, and on that day also, the pickers, mostly women and little girls, stay away from church and Sunday-school, and are busy in the fruit fields under plea that the ripe fruit must be gathered and saved.

Many of the best growers and shippers say that this is not a valid excuse, and keep the Sabbath with equal profits and without the great spiritual loss which others incur. This class includes, I am happy to say, this year all of the church members, and most of this congregation. I preached on the subject at the beginning of the season, and our congregation has suffered less depletion since, than others in this section. There is also a higher tone of piety in the Church than before the general revival of last winter.

Rev. N. K. Evarts, Dorr.

GOD'S HARVESTING.

During this quarter we have been gathering some of the revival fruits reported last; thirty-seven souls were added to the Church. And then we have had seven conversions of more recent date, two of them so interesting that I must give you some of their details. These were a father and son, both noted for profanity and ungodliness. The son, a lad of about thirteen years, by some means was induced to attend Sabbath worship. Then he was drawn into the Sunday-school, and was deeply impressed. During the week he was set to harrowing with the team. The father, working near by, soon noticed a marked change in his management. There was no fretfulness, no fractious dealing, no profanity. The day passed away, the team was put out, and the son said, "Father, I have driven the team all day, and haven't sworn any." The father answered, "Well, I am glad of it." His son replied, "I don't see any use in swearing, any way, and I believe I'll quit it. 'Twon't do me any hurt to quit, will it?" "No, it won't do any hurt to quit, and I hope you'll do it." "But, father, wouldn't it be a good thing for you to stop too?"

That father's heart was full. He could make no reply, and turned away to hide his tears. *Now*, both son and father are candidates for the Church.

We are still looking for more conversions, and believe the Lord will bless according to our faith and efforts. Tomorrow, the first of July, will be the

day for communion in the First Church, when twenty-two are expected to enter into covenant. One of the fathers of the Church said with tears, he had looked long for a blessing, but had not been prepared for so great a one.

NEW YORK.

Rev. J. H. Goodell, Spencertown.

A PLEA FOR THE OLD FIELDS.

ONE of the needed qualifications here is *patience*. We are too near the valley of the —— not to feel the strong Dutch phlegmatic element, and a progressive leader cannot fail to feel a distressing hold-back on his plans.

Let me make a plea for missionaries in old fields. Many are the encouraging words and prayers in behalf of those "on the frontier." This is well—they need both of these; but, as truly does he need the like who is not on the frontier. He is where the frontier once was; that has now moved on, and with it, if the need for a missionary has not disappeared, at least the *enthusiasm* has. And this enthusiasm which, being spiritualized, is unction, is what a missionary needs, I was about to say, above all things. There is sometimes more of this in a "dug-out" among a bootless congregation on the frontiers than in a "respectable" congregation gathered in a comfortable edifice on an old field. Do not then let the missionary here be forgotten. He may not need barrels of clothing so much, but he does need, second to none, to be clothed with an enthusiasm which comes from above, and is shed forth upon him and around him in answer to fervent remembrance of him and his needs, at the hour and place of prayer. Oh, for the power of the Spirit on the hearts of men! More than all else do I seek and yearn for this kind of prosperity. Every other kind of growth sinks into nothingness compared with this—*souls saved!* Oh, for more faith, more zeal, more importunity, and a greater baptism from God!

Miscellaneous.

THE TREASURY.

1. QUARTERLY REPORTS, calling for remittances amounting to more than $25,000, are now (July 12th) on file at these rooms. This means that some missionaries have not received a remittance for six months. It means that "Reports" are beginning to double up, *i. e.*, that a second quarter's labor is coming to be reported, while yet no money has been sent covering the first. It means that the credit, the good name, and the Christian feelings of many missionaries are suffering. It means a necessity for most immediate relief.

2. It is now summer. This means, pastors and churches largely off on vacation, men away from home, nothing doing, everything put over till autumn, few collections or offerings, and meager receipts into this treasury, UNLESS wise-hearted pastors and churches, that do not now take vacations, take instant and commensurate action; UNLESS wise-hearted men and women who are able to meet such an emergency, and in God's good providence have come to the kingdom of some means for such a time as this, shall step forward and nobly bear the burden and heat of the day; UNLESS, too,

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the wise-hearted and faithful disciples of lesser means shall see and *believe* that their gifts also are of much account.

3. Brethren on the field! Be assured that we shall crowd supplies to the front just so fast as they are received or can be raised. We cannot *compel* gifts. But they do not sleep *en route*, and we shall do our utmost to hasten their coming. We are in constant receipt of letters more or less like the following:

"I suppose I cannot look for my remittance for many weeks yet, though we are in pressing need of it. And our wants for food and clothing will accumulate, and debts for them must be contracted. We have been able to get scarcely any summer clothing, and some of our family have scarcely any clothing suitable to wear to church. But I doubt not many others are straitened as well as we, and that you will do the best you can for our relief."

4. Brethren at home! What answer shall we make from you?

HAS IT A PARALLEL?

THE Presbyterian Board of Foreign Missions was closing its last financial year with a great falling off of receipts, and a large debt impending. At this juncture a widow stepped forward, $50,000 in hand, and paid the debt! Has this instance its parallel? Does it not mark the dawn of a new day? Will not Christian men and women henceforth be found making gifts for missions—home and foreign—on the same scale for largeness that they have used in endowing hospitals, asylums, and other such instruments of Christ? Is there not one to whom these words will come, that can now, in this hour of sore need and trial, furnish to Home Missions the parallel sought?

THE GOAL OF SELF-SUPPORT.

IT is most difficult, in administering these funds, to draw the lines so straight and true as never to err. There are men in the country who can "edit a paper, run a hotel," or administer a Home Missionary Society without one error—perhaps. But they are not so frequent as blackberries in July and August, and generally this work must be committed to fallible men; the number of the infallible is too small to go round. One of the chief difficulties in this Society is so to draw the lines as to help *only* the truly needy; and then, to help them only *so much* and *so long* as they ought to be aided. No one who is not thoroughly acquainted with this matter will be likely to judge or speak with entire fairness on this subject. The Executive Committee is perpetually urging efforts towards self-support, is often severely blamed for its stringency in that direction, and then is just as surely blamed by another class of observers for, as they say, "pampering the weak churches and making them yet weaker by too lavish grants." *What shall be done?* We propose to return to this question in our next issue. Below, we give extracts from a letter representing one class with which we are in hearty sympathy. No name or date is given, for obvious reasons. But the letter expresses the strong feelings of an earnest, honest laborer for Christ, who is willing to endure hardness, and leave the stream of relief to flow on to regions newer and more needy:

"It is not my wish or purpose to be long connected with the Home Missionary Society in my work at —— —— For churches to ask aid when the people dress as well as they do here, live in as good houses, drive as good horses and buggies, and have other things to correspond, is a shame and a cause of weakness. I have so little sympathy with the piteous cry of the greater portion of these churches in this rich farming region, that I am not likely to make a very contented beneficiary, unless I go where the people are really destitute. When I went to —— as a candidate, the people were talking of applying for

"aid;" but I discouraged it, and they started out as a self-supporting church, though having less financial strength, and less of the luxuries already mentioned, than this church and others that I am acquainted with. One reason of my coming here was this, that it seemed to me I could bring this people to do more financially than they had been doing, and thereby prepare the way for self-support. They pay me $200 more than they have paid heretofore. The total amount ($600) was as little as I thought I could live on. This is a fine farming region, and there is a large, intelligent, and enterprising people to be reached by the gospel.

I need the quarter's appropriation; for my expenses—do the best I can—are fully equal to my income from one three months to another. I sometimes long to be on a farm or in business where I could launch out and make some money for our support in old age. And, were it not that God had called me to this work and given me precious tokens of his favor, I should take my four boys and go somewhere, and make a permanent home for us. But why worry about the future? The Lord has been very good to me and mine. We have been able to keep out of debt."

EXEMPLARY.

"LAST Sabbath I preached to both of my churches from Mal. iii. 8–10, applying the text as faithfully and practically to ourselves as I knew how, reviewing the Old Testament system of tithes, and the New Testament principle of stewardship, and proposing to both churches that we immediately become self-sustaining, and *more* than self-sustaining, by devoting at least one-tenth of our income (reckoning myself as one of the brethren) to the service of the Lord. The sermon was kindly and thoughtfully received in both churches. What the result will be I am unable yet to say; but of one thing I am confident—it did them no harm. What our home missionary churches need is not to be told that they are poor, but, 'You can do it, with God's blessing, if you will.' The Church of Christ, the world over, is dying for want of consecration. May the Lord baptize the churches of America with such a spirit as will enable them to take the sixth chapter of Luke literally, and the poor heathen and the angels in heaven would rejoice together."

The writer of the above, with a wife and four children, receives from his two churches $325 a year, and from the Ohio Home Missionary Society $225 a year, making the whole salary (of which he proposes to give one-tenth) $550. I send this extract from a private letter, as an example of the spirit in which our missionary brethren respond to the attempt to make our Ohio churches, under God, self-reliant and self-sustaining.

S. W.

CLEVELAND.

A CORRECTION.

THROUGH haste in transcribing, the June number, page 36, is made to report forty hopeful conversions at Michigan Center, Michigan. Under date of June 26th, the missionary there, Rev. J. L. Crane, says: "Some time since I wrote you with regard to a series of meetings held in this church. I stated that there were upwards of forty who had risen or come forward for prayer, and several conversions. . . . I would be glad to have this correction made, as I love to have everything go before the public just as it is."

THE HOPEFUL THING TO DO.

THE "Missionary Committee" can do much towards giving efficiency to the missionary work in the Association: First, by studiously planning the fellowship meetings and the meetings of Association, with a view at once to ascertain the destitute neighborhoods, and the unsupplied or inefficient churches. Then, by arranging that these places shall be visited, and carefully wrought by such

forces, from other and adjacent fields, as may be necessary to revive the work of the Lord and to build waste places.

In the meetings, this very autumn, the Association might well take a day to consider how the churches can exert their power over the whole field, and arrange for such division or union of forces that all the churches shall share the blessings of pastoral labor, as the Hebrew people shared the manna. He that had gathered much had nothing over, and he that had gathered little had no lack. Many a self-sustaining church is made stronger, and many a pastor more permanent, by working in fields outside the parish proper, where no gospel is yet preached, and no real victories won for Christ.

When Eastern and Central New York was missionary ground, New England ministers went for weeks and months, with horse and saddle-bags, to preach the gospel and to lay foundations. The work that is needed now is not so much the heralding of glad tidings as the bringing of souls to a decision and to a life for Christ—a popular movement Godward, to the Father's house and love, and to the eternal kingdom! The stronger, the larger, and the more wealthy churches need the benefit of such a movement, and need to participate in it, to make their own faith evident and to realize their consecration to Christ. They need the work for exercise, in order to healthful growth. With some, however, there is a decided unwillingness to allow their minister to be absent from his post. "They need his whole time and strength." "He is liable to take cold, have a sore throat, break down by overwork." These objections have force. Regard must be had to what is right and just; yet, to what is right in *God's* estimate. There is a higher law in force here—the law of brotherly love, the obligation to bring this world to Christ; (compel them to come in); the duty of making oneself useful; a law whose application would often lay upon a church the necessity of going forth with the pastor to adjoining fields, and working there in missionary effort.

"My people," said a city pastor, "seem to have no idea of personal work, and to feel under no obligation to do it." It is not in cities alone that those who come into the Church at a later period seem to themselves only as visitors or guests, sharing no responsibility for the efficiency and success of the organization. It would be a happy thing for such, if they felt that the law of the house was usefulness, that the Church was an organization for work, and that the whole sisterhood of churches was divinely charged with the care of the field all around.

In the exercise of such care the weaker churches would be helped. They would be more speedily provided with pastors, and the new pastor would reach an enlarged efficiency on a wider field than that afforded by the pew-holders of his congregation. In this common care and general oversight, within the bounds of an association, ministers and brethren could more completely meet all wants. With their varied gifts, they would supplement each other. The evangelist, the edifying teacher, the personal worker, the stable and wise counsellor, would severally enlarge their fields and enlarge their powers of influence.

Is not this the meaning and intent of fellowship? Should not the accession of a pastor be not merely the supply of one church, but the enriching of all the churches? Is not this the true conception of ministerial labor, the divine apostleship of the ministry? Is not this work necessary? Is it not the most hopeful thing to do?

M. K. W.

IN MEMORIAM.

One of our best missionaries has gone to his reward. Rev. John N. Powell, born in Clinton, Oneida Co., N. Y., Oct. 22, 1818, died in Medford, Minn., June 27, 1877.

He graduated from Hamilton College

in 1840. He then taught for two years; the succeeding three were spent in theological study—two at New Haven, the third at Auburn, N. Y.

In the autumn of 1845, he was married to Miss Mary E. Walrath, of Chittenango, N. Y. Being then under commission from the A. H. M. S., he reported at once to "Father Keith," at Galena, Ill., by whom he was sent to labor in Joe Daviess and Stephenson Counties. Laboring first at Chelsea, he was unanimously and very urgently called thence to Winslow, to "settle for life," before there was any church organization, and when not one of those who joined in the call was a member of any church. Here he built a home and remained till the winter of 1858–9. A church building was erected, partly by his own hands, and a church of fifty members gathered, the only one then between Galena and Freeport. At this time he was rarely without four preaching places, and often rode thirty miles and preached three times a Sabbath. No wonder that he broke down and was compelled to leave!

After a short rest, he undertook the supply of the Presbyterian Church in Peterboro, N. Y., and at the same time, with his wife, the charge of the academy there. In 1861 he accepted that of the Polytechnic Institute at Chittenango, N. Y.

So soon as health was restored, he yearned for his chosen work of preaching the Gospel. Early in 1864 we find him settled and at work with the church in Rosendale, Wis. Here he spent about six years. In May, 1870, he was called to Plymouth, Wis., remained there five years, and in August, 1875, began work in his last field, Medford, Minn. In nearly every parish he has built a church or parsonage, or both.

From every side we hear that "he had not one enemy." This was by no means because he was simply good. His preaching was plain, pungent, and biblical. In few missionary houses have we seen more prayerful desire and study for the best spiritual good of the people. They knew that he loved them. His life was not only one of toil, but sacrifice. His experience was fully up to that of the "Prairie Missionary."

His last sickness was brief. The whole system seemed as if crushed by the attack. Only at intervals was he rational, and then his thoughts were on his Saviour and his work.

He died as one closes the eyes in sleep. On the 29th of June, in the church where only the second Sabbath before he had preached, people gathered from all the region around to join in the last services. Seven ministerial brethren, five of whom took part in the services, bore him to his burial. Addresses were made by Revs. Wilke of Faribault, Leonard of Northfield, and Cobb of Minneapolis. The Baptist and Methodist ministers of the place testified in warm terms their appreciation of the deceased. The audience was one of sincere mourners. To that people and to every church which our brother has served, "the memory of this just man will be blessed."

L. H. C.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., SEC., 69 BIBLE House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 69 Bible House, New York.

WE write these lines while in attendance on the meetings of the General Associations of some of the great States of

the interior, where, we are happy to say, we have been most kindly received and very patiently heard in relation to the church-building work. It is a great pleasure to meet so many excellent brethren and enjoy days of fellowship with them, and listen to their able essays and discussions. It awakens the best hopes to see such bands of laborers in the field.

Among many strong impressions made on us in attendance on these meetings, is, that of the urgent necessity there is, that the leading pastors and laymen of each State should hold themselves responsible for the welfare and growth of the new, and in most cases weak churches within their own bounds. It is the not unnatural tendency of things, for the churches that have good and comfortable houses of worship, even though they have themselves been aided in securing them, to forget that there are many others that are yet suffering for the want of them; and that the law of love, as well as the progress of Christ's cause, lays on them the sacred obligation to extend a helping-hand to these. It strikes us that, notwithstanding the good feeling and fellowship which generally exist among the churches and ministers, there is something less of that deep and practical sympathy with each other now, in the days of comparative prosperity and strength, than there used to be in these States in the early days, when they were all struggling together. We well remember the days, for example, when a few leading men of Christ-like spirit and broad views. here in Illinois and Iowa, seemed to bear the whole of these States upon their hearts; and while attending to their own special work, went everywhere after the primitive fashion, "confirming the churches," and taking care that none should faint and be discouraged. There is certainly danger, now that the Congregational churches have become so numerous and some so strong, that the exhortation—"Look not every man on his own things, but every man also on the things of others," will be but partially regarded: and that the new and young churches will not receive the moral support and the material support they need.

As the movement to extend the helping-hand to the churches on the frontier and in the new fields was started by the appeals and the efforts of the leading brethren in the Western States, so there is need that these brethren should care for it and in all practicable ways urge it forward now. The contributing churches, and those that should contribute, but do not, ought still to hear, from time to time, the voices of earnest appeal, as they so often did at first, from the men whose names are best known to them and carry the greatest weight. Then it would be better understood by those who give not *to the Congregational Union*, but through that to the needy and suffering churches. But if no such voices come to the stronger churches of the East and of the West, it becomes exceedingly difficult for the Congregational Union alone to keep alive the interest and enthusiasm which are necessary in order that the treasury of the Union may be constantly replenished for its work. It seems to us that the time has nearly or quite come when the churches—say of Michigan, Illinois, and Iowa—should be able, by the annual contributions of their churches to the Union, to enable it to respond to all the appeals for aid that should come to it from within those States; and even do something, in addition to this, to send help to the regions on beyond. Will not the more influential brethren, in these large and wealthy States that used to be called the West, take hold of this work anew? Eastern Christians are beginning—not to *feel*, for they have so felt for a considerable time—but to *say*, somewhat emphatically, that the churches of these States must rally to the aid of the Union, if it is to help them build sanctuaries for the newly organized churches of their own and other States.

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.
Money may be sent either to the Treasurer, in Boston; or to Rev. CHARLES P. BUSH, D.D., 39 Bible House, New York.

IN the present paper we desire especially to emphasize the fact that the Education Society is pressingly in need of help. The drift of the times has been against us now for two or three years, and the same drift increases the calls upon us for aid. Many young men who would find local and private assistance in prosperous times, are cut off from these resources, and so make their application to us. The financial depression which has been resting upon the country diminishes our receipts from the churches, diminishes the income from our invested permanent funds, and delays the payment of some legacies. We have been trying to do our work amid these difficulties, but have been obliged to cut the young men short in their appropriations, while our treasury has been all the while kept in a low state. In such times as these a society like ours suffers more in proportion than such prominent societies as the American Board. Many churches will continue to contribute to these and drop out the smaller benevolent organizations. With the young men now upon our list it requires between *eight* and *nine* thousand dollars to make the regular quarterly appropriation of $25 to each of them, and the quarter-days in our office come frequently. There are many Congregational churches on our broad field who seldom make an offering to this cause. We would appeal with earnestness to all who read this, asking their assistance either as individuals, or in connection with their churches. On the tenth of October we shall be called upon for the autumn appropriation. Our treasury is now almost empty, and the summer season is not so favorable for the income of our Society as the winter and spring. For all these reasons we need to impress upon the members of our churches that the young men now passing through their course of education are greatly troubled and hindered in their plans, by the failure of the Society to meet their expectations. One hundred dollars a year is a small sum in these times, but when this is cut down one-quarter or one-half, great distress is occasioned to hundreds of young men who have been depending upon the full and regular payments. We can give only what we have to give. Any debt, beyond what is merely temporary, we are determined not to contract. The Society has had no such debt now for more than thirty years. It tried the experiment once and that was sufficient. Our permanent funds, amounting to about $80,000 are safely invested, and in prosperous times yield about $6,000 a year. But dividends have been less in these times of financial straitness. The difference here, however, would not be great. Our chief deficiency comes from the diminished contributions of the churches.

In this paper we are speaking especially of the educational department of our work. The contributions from the churches go chiefly to the young men pursuing their studies for the ministry. The college department depends more upon the larger gifts of the wealthier few. That department also suffers in these times, but we are pleading now especially for the young men in colleges and theological schools, whose way is hedged up by the failure of the Society to pay their regular appropriations. Letters from these young men come to our office almost daily, stating the difficulties of their position. One such letter, just received after giving the facts, concludes thus: "I am thankful indeed for your kind consideration, and would not be understood as murmuring, but only present my case, hoping that you will do what you can." Another, received a day or two since, says: "I beg your pardon for the liberty I have taken in writing

you, but all the apology I can offer is the exigency of the case. I am greatly embarrassed by the failure of the Educational Society to make the usual appropriation at this season of the year," etc. Any help which can be given from individuals or churches will be most gratefully received, and can be sent according to the directions at the head of this article.

Appointments in June, 1877.

Not in commission last year.

Rev. G. M. F. Chessington, Syracuse and out-stations, Neb.
Rev. Henry P. Page, Harvard and out-stations, Neb.
Rev. John J. Wilson, Clear Creek, Kan.
Rev. A. J. Belknap, Rome, Glasgow, and Wooster, Iowa.
Rev. James P. Galiger, Mauston, Wis.
Rev. Darius Bettes, Big Prairie and Croton, Mich.
Rev. John Holway, White Cloud and Alleyton, Mich.
Rev. Ira B. Jones, Freeport and East Irving, Mich.
Rev. Frank B. Olds, Potterville, Mich.
Rev. Henry D. Kutz, Elkhart, Ind.

Re-commissioned.

Rev. Phares Harrison, Sehome, Fidalgo, and Samish, Wash. Ter.
Rev. William A. Tenney, Hydesville and Yaker Creek, Cal.
Rev. Walter M. Barrows, Salt Lake City, Utah.
Rev. George S. Codington, Medary, Dakota.
Rev. Ledyard E. Benton, Mapleville, Jalappa, Hooper and Davis school-house, Neb.
Rev. Charles S. Harrison, York and out-stations, Neb.
Rev. Henry Davies, Arvonia and Osage City, Kan.
Rev. Isaac M. Frey, Sterling, Kan.
Rev. Edward A. Mirick, Altoona and Buffalo, Kan.
Rev. Lemuel Pomeroy, Muscotah and New Malden, Kan.
Rev. George W. Skinner, Valley Brook, Pleasant Valley, and Salem Hall, Kan.
Rev. Wilbur Fisk, Freeborn, Hartland, Berlin and Lemond, Minn.
Rev. David Jenkins, Monticello, Minn.
Rev. David W. Rosenkrans, Little Falls, Belle Prairie, Oak Ridge, Buckman and out-stations, Minn.
Rev. Adam Simpson, Fairmont and Chain Lake Center, Minn.
Rev. William W. Snell, Rushford and Yucatan, Minn.
Rev. Isaac F. Tobey, Brownsdale, Minn.
Rev. Harvey Adams, Bowens Prairie, Iowa.
Rev. Daniel M. Breckenridge, Ft. Dodge, Iowa.
Rev. Benjamin A. Dean, Sibley, Gilman station and Greenes, Iowa.
Rev. David Knowles, Grand River, Center and out-stations, Iowa.
Rev. George R. Ransom, Waverly, Iowa.
Rev. William Spell, Greenwood Center, Iowa.
Rev. Daniel A. Campbell, Big Spring, Jackson, and Westfield Wis.
Rev. Horatio M. Case, Allen's Grove, Wis.
Rev. Owen P. Clinton, Ellington, Hortonville, Clintonville, Greenville and Dupont, Wis.
Rev. William Haughton, Viroqua, Wis.
Rev. Chester W. Hinman, Clear Lake, Clayton and out-stations, Wis.
Rev. Heman Safford, West Rosendale and Metomen, Wis.
Rev. George W. Wainwright, Franksville and Raymond, Wis.
Rev. William E. Caldwell, Pentwater, Mich.
Rev. William L. Camp, Smyrna, Grattan, and Masonville, Mich.
Rev. John L. Maile, Jackson, Mich.
Rev. Otis B. Waters, Hersey and Reed City, Mich.
Rev. Jesse A. S. Worden, Ada, Mich.
Rev. Samuel Ollerenshaw, Laclede and Meadville, Mo.
Rev. Andrew J. Smith, Neosho and out-stations, Mo.
Rev. George A. Coleman, Bartlett, Ill.
Rev. Lewis Wilson, Montgomery and Hart Township, Ind.
Rev. Irving L. Beman, Morrisania, N. Y.

Receipts in June, 1877.

MAINE—$10.00.	
Topsham, by Rev. N. W. Grover	$10 00
NEW HAMPSHIRE—$9.66.	
Dunbarton, First, by O. P. Wilson,	9 66
VERMONT—$8.00.	
Vt. Dom. Miss. Soc., by J. E. Emery, Treas.,	8 00
MASSACHUSETTS—$1,864.51.	
Mass. Home Miss. Soc., by C. Demond, Treas.,	1,500 00
Brimfield Benev. Soc., by S. Homer,	26 50
Ipswich, a Friend,	120 00
Northampton, First Parish, by J. L. Warriner,	$131 43
Sheffield, First, by T. C. Wickwire,	3 00
South Hadley, teachers and pupils of Mt. Holyoke Sem., by Miss J. E. Ward,	18 58
Sutton, Legacy of Miss S. Leland, by H. A. Tracy,	50 00
West Newbury, Sabbath-school of the First, by C. Dame,	15 00
RHODE ISLAND—$20.00.	
Slatersville, by W. H. Seagrave,	20 00
CONNECTICUT—$3,088.95.	
Bridgeport, Mrs. C. Palmer,	10 00
Darien, by J. C. Mather,	27 00

Enfield, First, by J. W. Johnson,	$26 68
Essex, First, by Rev. A. S. Gardiner,	22 71
Fairhaven, First, by W. Hemingway,	45 00
Greens Farms, by E. Beers,	29 58
Hanover, by Rev. L. H. Barber,	26 10
Hartford, On account of Legacy of Sophia B. Lord, by C. E. Gross, Ex.,	5 73
Harwinton, On account of Legacy of Mrs. Sarah B. Hayes, by S. I. Logan, Ex.,	1,200 00
Higganum, by S. Gladwin,	10 00
Killingworth, by J. Buell,	17 82
Killingworth, H.,	3 00
Meriden, Centre Ch., by Rev. N. B. Wood,	25 50
Milford, First, add'l., by E. B. Platt,	14 00
Mt. Carmel, by F. T. Jarman, to const. G. H. Allen and E. J. Dickerman L. M's.,	60 73
New Britain, Centre Ch., by H. P. Strong,	230 94
New Haven, Ch. of the Redeemer, by J. B. Baldwin,	150 00
Davenport Ch., by F. W. Pardee,	55 00
New London, Legacy in full of Ellen Johnson, by W. Wilson, Ex.,	989 65
Old Lyme, by Mrs. J. A. Rowland,	26 66
Somers, by C. P. Pease,	35 75
West Haven, Mrs. George Tuttle, to const. Miss A. E. Tuttle a L. M.,	30 00
Wilsonville, "The Widow's Mite," by Rev. T. L. Shipman,	10 00
Woodbury, First, by J. H. Linsley,	37 10

NEW YORK.—$130.30.

Ballston Spa, Titus M. Mitchell,	20 00
Barryville, by Rev. F. Kyte,	75
Bridgewater, by Rev. L. W. Church,	5 00
Coventry, First, by Rev. E. G. Wicks,	12 00
Crown Point, A Friend,	10 00
Flushing, First, by W. H. Lendrum,	21 75
Henrietta, First, by Rev. G. Strasenburgh,	6 30
Jamesport, by D. Warner,	5 00
Prattsburgh, Mrs. Lucius Waldo,	10 00
Volney, First, by Rev. W. W. Warner,	30 00
West Winfield, by Rev. L. W. Church,	9 50

NEW JERSEY—$1.00

Bloomfield, Miss F. Ufford,	1 00

PENNSYLVANIA—$15.00.

West Spring Creek, by Rev. J. J. Bond,	15 00

VIRGINIA—$16.29.

Falls Church, First, by W. W. Kingsley,	16 29

OHIO—$3.90.

Tallmadge, C. C. Wright,	3 90

INDIANA—$12.20.

Angola, First, by Rev. E. Andrews,	10 00
Hart Township, Montgomery and Oakland City add'l, by Rev. L. Wilson,	2 20

ILLINOIS—$15.00.

Chesterfield, by Rev. E. Loomis,	10 00
Newark, Horace Day,	5 00

MISSOURI—$24.50.

Barton City, by Mrs. M. G. Murch,	2 50
Cahoka, by J. Bennett,	2 80
Hannibal, by Rev. R. West,	7 50
Lathrop, $5.70; Mt. Carmel, $1; by Rev. S. D. Cochran, D.D.,	6 70
Palmyra, Rev. J. F. Graf and wife,	5 00

MICHIGAN—$277.44.

Received by Rev. L. Warren:		
Alpine and Walker,	$3 00	
Farwell, Rev. James Hall,	1 00	
Traverse City,	18 20	
		22 20
Received by Rev. W. B. Williams:		
Ceres and Newton,	$7 50	
Charlotte,	79 85	
Leroy,	13 45	
St. Johns,	11 40	
Union City,	22 00	
		134 20
Augusta, $10.43; London, $2; by Rev. N. D. Lanphear,		$12 43
Bethel and East Gilead, Union, add'l, by Rev. L. P. Rose,		2 90
Clare, by Rev. A. H. Morris,		12 50
Coral, by Rev. S. Snider,		15 00
Dexter, Maria B. Field,		10 00
Memphis, Woman's Miss. Soc., by Mrs. W. P. Russell,		3 00
Oakwood, by Rev. M. A. Bullock,		11 50
Romeo, by M. Loud,		41 21
Saugatuck, by E. B. Wright,		7 50
South Boston, by Rev. S. E. Busser,		5 00

WISCONSIN—$162.89.

Columbus, Olivet, by J. I. Adams,	4 69
Delavan, by W. A. Cochrane,	18 20
Ellenboro and Jamestown, by Rev. N. Mayne,	23 25
Milwaukee, S. C. W.,	32 00
Milwaukee, Spring street, by L. A. Warren,	25 00
Oshkosh, by Rev. F. B. Doe,	43 25
Shopiere, by Rev. W. D. Webb,	16 50

IOWA—$235.49.

Received by Rev. J. W. Pickett:		
Davenport, J. Fath, $5; M. Bach, $3,	$8 00	
Wilton,	10 00	
Wittemburg,	1 10	
		19 10
Alden, Rev. H. H. Robbins,		2 50
Chapin, add'l, by Rev. N. T. Blakeslee,		3 40
Humbolt, by Rev. C. W. Wiley,		3 00
Kellogg, First, by Rev. H. S. Thompson,		40 00
Lakeville, $1; Spirit Lake, $3; by Rev. J. R. Upton,		4 00
Lansing Ridge, German, by Rev. P. Weidmann,		3 75
Le Mars, by Rev. A. E. Arnold,		10 00
Marion, by Rev. W. A. Waterman,		56 29
Ogden, First, by Rev. E. H. Martin,		28 00
Osage, Avails in part of sale of land, donation of D. J. Watkins,		65 45

MINNESOTA—$59.23.

Elgin, by Rev. H. Willard,	5 78
Fairmont and Westford, add'l, by Rev. A. Simpson,	2 53
Marshall, by Rev. H. C. Simmons,	19 70
Plainview, by Rev. H. Willard,	20 22
Sauk Centre, First, by Rev. A. J. Pike,	7 50
Worthington, Union, by Rev. H. B. Tuttle,	3 50

KANSAS—$143.58.

Dover, 70c.; Maple Rapids, $4.02; by Rev. A. Matson,	4 72
Dry Creek, Welsh, by Rev. H. Rees,	30 00
Elmdale, by Rev. C. A. Richardson,	1 90
Eureka, by Rev. E. E. Rogers,	20 26
Lawrence, Pilgrim, by Rev. A. M. Richardson,	7 00
Louisville, $5.75; A. Benton, 5; Rev. J. Scotford, $5; by Rev. J. Scotford,	15 75
Manhattan, a Lady, by Rev. D. B. Coe, D. D.,	5 00
Maple Hill, by W. Crosby, Treas., Kansas H. M. Soc.,	2 05
Phillipsburg, Rev. G. O. Blake,	1 50
Quindaro, $11.38; Wyandotte Forest, $1.62, by Rev. F. E. Sherman,	13 00
Russell, First, by Rev. J. M. Ashley,	5 00
Vienna, Rev. L. E. Sikes,	21 25
Washara, by Rev. W. R. Egleston,	14 00
Wellsville, add'l, by Rev. B. Crosby,	2 15

NEBRASKA—$31.44.

Ashland, $10.23; Rock Creek, $2.16; by Rev. A. Farwell,	12 39
Hastings, First, by Rev. J. Winslow,	6 50
Norfolk, by Rev. J. W. Kidder,	7 55
Waverly, by Rev. M. F. Platt,	5 00

DAKOTA—$10.75.

Elk Point, by Rev. J. Oakley,	10 75

CALIFORNIA—$16.00.		
Clayton, by Rev. L. H. Meade,		$5 00
Napa City, Mrs. E. B. Spencer,		10 00
Weaverville, A. Fetzer, by Rev. A. T. Jackson,		1 00
WASHINGTON TERRITORY—$15.40.		
Shokomish, Mission Ch. of Christ and Sabbath-school, by E. Eells,		15 40
HOME MISSIONARY.		12 35
		$6,183 88
FOR SUNDAY-SCHOOL WORK,		438 63
[See *Leaflet* for particulars.]		$6,622 51

Donations of Clothing, etc.

Brooklyn, N. Y., Ladies' Sew. Soc., by Mrs. S. B. Halliday, three boxes.		
East Hampton, Mass. Ladies' Soc. of Payson Ch., by L. A. Ferry, box and freight,		$160 00
New Haven, Ct., Ladies' Home Miss. Soc. of First Ch., by S. L. French, two boxes and two com. sets,		556 68
Ladies of Third Ch., by Mrs. H. Beebe, box,		360 00
New York City, the State Charities Aid Assoc., bundle of pamphlets.		
Providence, R. I., Ladies, by Mrs. M. I. Fuller, box,		150 00

Receipts of the Massachusetts Home Missionary Society, in June, CHARLES DEMOND, *Treas.*

Alford,		$50 00
Amesbury and Salisbury, by E. A. Johnson,		10 00
Amherst, South, by R. B. Bridgeman,		10 00
Arlington,		51 52
Attleboro, West, First, by A. H. Robinson,		10 00
Boston Highland,		55 83
Shawmut, Branch S. S.,		43 56
Union,		8 52
Village,		20 27
Vine, mon. con.,		10 00
Braintree, First, by A. B. Keith,		17 65
South,		11 67
Cambridge, Estate of J. S. Horton,		500 00
Charlton, S. S.,		14 18
Chelsea, Miss A. M. Dutch,		10 00
Coleraine, by D. L. Sammis,		15 00
Concord, Trin.,		22 00
Dover,		3 02
Charles River,		2 09
Dunstable,		10 00
East Hampton, by S. D. Lyman,		61 98
Fairhaven,		33 11
Fitchburg, Estate of Mrs. Frances C. Hale, by Daniel Messenger, Ex., residue,		96 00
Framingham, Saxonville, Edwards,		39 44
Georgetown, Byfield, Mrs. A. B. Jackman,		5 00
Grantville,		58 58
Great Barrington, First, by J. R. Prindle,		60 75
Greenfield, First, by D. L. Sammis,		10 00
Greenwich, Ladies' Home Miss. Soc., by Mrs. F. S. Allen,		28 50
Hampden Benev. Assoc., Charles Marsh, Tr.:		
Ludlow,	$26 00	
Monson,	113 06	
Springfield, First,	43 34	
		$182 40
Heath, by D. L. Sammis,		6 75
Hubbardston, S. S.,		5 85
Lakeville,		31 15
S. S., by J. W. Paull,		20 11
Lawrence, Lawrence st., by I. L. Partridge,		76 34
South,		17 50
Leicester, S. S. of First, by W. Warren, Supt.,		19 77
Littleton, Otis Manning,		50 00
Lynn, First,		57 56
Malden, First, by H. M. Smith,		77 22
Medford, Mystic S. S.,		30 21
New Braintree,		38 18
New Hampshire, H.,		1 00
Newtonville, by H. C. Hayden,		33 15
New Marlboro, Legacy of Mrs. Betsey Stevens to const. Harry Sheldon and Harry G. Sheldon, L. Ds.,		200 00
Northampton, Edwards, by E. E. Wakefield,		$76 17
No. Brookfield, First, by J. E. Porter,		41 60
Norway, Me., Mrs. Mary K. Frost,		2 00
Pepperell,		10 26
Pomfret, Ct., Mrs. P. V. Markham,		2 00
Shelburne, First, by D. L. Sammis, county Tr.,		29 95
Falls, by D. L. Sammis, county Tr.,		24 65
Stockbridge, Mrs. Annie L. Bodwell,		5 00
Sadbury, by D. C. Jones,		32 58
Taunton, Ladies of Westville,		8 00
Union,		39 36
Uxbridge, First, by W. W. Thayer,		55 00
Wakefield,		155 17
Wellesley, College Miss. Soc.,		6 22
Williamsburg, by W. A. Hooks,		18 12
Windsor, A Friend,		8 35
Woborn, Ladies' Charitable Soc., to const. Mrs. Horace Conn, L. M.,		30 00
Woolwich, Me., D. C. F.,		10 00
Worcester, Piedmont, by D. Wheeler,		41 76
Union, by P. L. Moen,		83 35
A Friend,		3 00
Home Missionary,		60
		$2,783 60
For Sunday-School Work [see particular acknowledgments in *Leaflet*],		178 63
		$2,962 23

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Ayer, by Mrs. J. Garfield, barrel,	$90 24
Braintree, Miss L. Abby Wild, barrel,	79 00
Boston, West Roxbury, barrel,	250 00
Cambridgeport, Prospect st., by Mrs. R. L. Sears, 2 barrels,	157 00
Dorchester, Second, box and 4 barrels,	400 00
Hubbardston, by Mrs. D. Stow, barrel,	38 00
Medford, West, barrel,	40 00
Middleboro, by Mrs. J. Bullard, barrel,	43 00
Newton Centre, by Miss H. S. Cousens, two barrels,	136 00
Peabody, by Mrs. H. S. Robbins, barrel,	45 00
Stockbridge, by Mrs. Ed. Bradley, barrel,	83 00

Receipts of the Connecticut Home Missionary Society, in June, WARD W. JACOBS, *Treas.*

Ashford, by Rev. C. P. Grosvenor,		$16 00
Bolton, by Rev. W. E. B. Moore,		10 00
East Lynne, by George Griswold, Tr.,		8 00
Fairfield, First, by O. B. Jennings, $20, contributed by Esther J. Jennings, to constitute Mrs. Ellen L. Seely, of St. Louis, a L. M.,		147 98
Georgetown, by E. G. Bennett,		15 89
Hartford, South, by James H. Jarman,		1 00
Pearl st., by John B. Eldridge,		111 85
Centre, by A. R. Skinner, add'l,		5 00
New Hartford, South, by Edmund Watson,		10 75
Norfolk, by Rev. John F. Gleason, $100, to const. John B. Eldridge a L. D.,		117 50
Reading, by T. M. Abbott,		11 17
Thomaston, by P. Darrow,		38 56
Willimantic, by Rev. Horace Winslow,		75 86
West Winsted, Second, by John Hinsdale,		67 03
Wilton, by Rev. S. J. M. Merwin,		27 83
		$653 24

Receipts of the Ohio Home Missionary Society, in June, F. C. SESSIONS, *Treas.*

Harmar, by D. Putnam,		$13 50
Mineral Ridge, by T. O. Pritchard,		10 00
Oberlin, First, by H. Hulburd,		30 00
Received by Rev. S. Wolcott, D.D., Sec.:		
Akron, Mrs. Pollie Upson, dec., by W. H. Upson,	$250 00	
Charlestown, by A. B. Curtiss,	6 00	
Wakeman, by Rev. C. C. Creegan,	30 00	
		$339 50

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. L. SEPTEMBER, 1877. No. 5.

SYSTEMATIC GIVING IN OUR CHURCHES.

BY REV. MICHAEL BURNHAM.

[The very great interest and pleasure awakened by this essay at the meeting in Chelsea, last June, will be extended, we are sure, through a much wider circle by its present publication. The subject is one of vital importance. We make no apology for its repeated appearance in these pages. Before all others, *Missionary* churches need the benefit of practicing systematic giving. At this very time the existence of some of them depends on its being adopted. We regret that want of room has compelled curtailment].

THE theme assigned me at this General Association of the Congregational Churches of Massachusetts is, 'The Duties of the Churches in sustaining our Benevolent Societies.' . . .

What I have to say in this direction I can say better by making the following divisions:—

1. God intended his church to be a benevolent church.

So speak the prophecies concerning God's treasury: 'Surely, the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God.'

The Old Testament is full of injunctions to benevolence. 'Thou shalt surely give thy poor brother, and thy heart shall not be grieved when thou givest unto him.' 'Honor the Lord with thy substance, and with the first fruits of all thine increase.'

So are the teachings of Christ equally plain. If the Gospels utter, "Go ye into all the world and preach the gospel to every creature," the Epistles continue, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." God intended his church to be a *benevolent* church. He has set the poor by her side, and the world with its darkness and ignorance is at her feet; into it she is sent to preach Christ and him crucified.

Nor is this all. The actual development of her Christian life is dependent on her putting herself, a living sacrifice, upon the altar of consecration. The sanctifying of the church, wrote a gifted son of the church, will advance no faster than the evangelizing of the world, and in order that the church may be sanctified, she not only may but must give 'scope to her benevolent affections.' It may strike us that there is a vast difference between the urgency of God's call "Give" and the application which the church makes of the energy, and the self-sacrifice of love which enables her to give. The church is not yet fully awake to God's call. She

has, by no means, made application to her life of the divine law, "Give, and it shall be given unto you." Her faith staggers at the promise. She needs to take God at his word.

II. God's methods of grace are such as to make his people voluntary givers, and not mere passive receivers. When we come to possess 'the mind of Christ,' and have learned 'to present our bodies a living sacrifice,' then he looks to us for the gifts which love prompts; for then we have come to look at a world of the lost and the dying as God views it, with a heart of compassion ready to make sacrifice.

For economic reasons and from here and there an impulse, let us say born indirectly of the Spirit of God, there is something done outside the church for the spread of the gospel. But the world will not build churches, or preach the gospel. It will build mills, and ships, will explore gold-fields, will plant, will labor. But the gospel must be *sent* if the world is to have it, and the *burden* of sending it falls upon the regenerate life in the church. Christ knew that his disciples alone would have the spirit to evangelize the world, they alone have the spirit of the world's Redeemer; and to them he said, 'Go ye.' In loyalty to her Lord, the duty and work of the church is plain. This world of living forces is to be brought to the feet of the Redeemer. We can never restate or modify the command of Christ so that it shall mean that this hope and duty and privilege of evangelizing the world has not been given to the *church*.

Now, God aims to secure this as a *voluntary* service. A religion of fire and sword may send its armies afield; a religion of superstition and fear may build its massive structures by wresting money from the hard-earned wages of the poor. Not so must the service in the church of Christ be rendered. The gospel scheme, from beginning to end, is a great, voluntary system. 'God so loved the world that he gave His Son.' We, if true disciples, so love God that in consecration we give ourselves, our all—in personal love for a personal Lord.

Again, in voluntary service, God aims to secure a consecrated development. When we speak, however, of consecrated development, we do not mean that all persons who possess an equal property are to give away equal sums, nor that all are to give the same proportion of an income. One man may be able to give a quarter or a third of all his income, while another cannot so easily give a tenth. The one gives merely out of the comforts of life, the other out of its actual necessities; his frugal table must actually suffer and his children go poorly clad as a result. That is not an equalizing of gifts.

Nor, again, does consecrated development, as one has well put it, mean that Christians are to draw the line and say, 'My property shall never increase beyond this amount,' 'At this point I will give all my income.' There are other considerations to come into the account. Undoubtedly, for many this would be a wise conclusion. Few men in the community—fewer than we think—are able to handle wisely and well half a million. Many, as possessions increase, do not grow with them, have not the ability to use them, and actually go into spiritual decline. Their riches have eaten like a canker into the soul.

Consecrated development means that, as material power increases, spiritual life must pervade and make it its own. We can outgrow a present proportionate system of giving as surely as we can outgrow the clothes of childhood. A gentleman who, by the blessing of God and hard work, had risen from a position of comparative poverty to a 'well-to-do' position in life, came one day to his pastor, and with satisfaction pointed out the fact that he gave systematically and to every claim the usage of the church put upon him; but, with all his boasted system, he forgot that the sum total of his giving remained just about the same as in his days of poverty. That was not consecrated *development*. The love of money

was choking the Word. How true it is that accumulation often paralyzes the moral ability to give! How great the difference between living to *accumulate* a world and living to *redeem* a world! William Arthur, in his lecture on 'Gold and the Gospel,' mentions the case of a man who, when in comparative poverty, was accustomed to give a pound for a certain good work, and when he became wealthy, he reduced his gift to half a crown; of another who, at the urgent solicitation of two clergymen, promised five shillings for the benefit of a poor family, and afterwards refused to give it, on the ground of so many houses and increased taxation! Verily, the human soul may become a whirlpool, always absorbing and never satisfied. It may shrink to a point, and ache for very littleness.

I cannot, on the other hand, forbear to mention an instance of consecrated power in the perhaps oft-cited case of a Boston merchant, who in 1821, at the age of twenty-three, drew up and subscribed to the following covenant, and adhered to it until his death, at thirty-six: 'By the grace of God I will never be worth more than $50,000. By the grace of God I will give one fourth of the net profits of my business to charitable and religious uses. If I am ever worth $20,000 I will give one half of my net profits; and if I am ever worth $30,000 I will give three fourths, and the whole after $50,000, so help me God, or give to a more faithful steward and set me aside.' At the time of his death, he had acquired $50,000, and was giving all his profits. He had given away in charity more than $40,000, an amount nearly equal to his working capital. Here is an instance of consecrated growth. I do not say that in letter this covenant is to be made by every or any business man. I do not think a man ordinarily ought to draw a line, and say, no matter what Providence says, 'Just here my possessions shall stop.' I know that on the heights of wealth heads are turned more easily than on the plains of 'neither poverty nor riches;' but with the right spirit and plan, a man's life should increase in ability to do, like a river gaining in strength as it flows toward the ocean. I do not see why, if Providence so indicate, a man may not grow in material power to do good, and be God's steward over more possessions at forty than at thirty, and at fifty than at forty, and at sixty than at fifty. If a man's growth be a consecrated growth, he need not sell his soul for gold. God must have his servants of ten talents as well as five or two.

Now, not the letter but the spirit of such a covenant as that of the Boston merchant, and *some sort of a letter* according to that spirit, every man ought to make. There is too much giving according to mere convenience or impulse, too much of the giving of the driblets of the purse, the fifty-cent pieces, the one-dollar bills, when the ability is far beyond that. The Master is at least worthy of a place by our side at the table, since He gives its bounties. The humble statement of the woman of Syrophenœcia to our Lord was, 'The dogs eat of the crumbs which fall from their master's table.' One of our much-trusted thinkers has suggested that there is such a thing as reversing this sentiment, by 'giving the crumbs to the master while the dogs eat at the table.' At how many tables sits the dog self, the dog covetousness, the dog pleasure, the dog gain, to displace the Master and give him the crumbs!

III. God has never permitted his church to exist without a plan of giving. Cain and Abel brought their offerings. Abraham paid tithes. Jacob, at Bethel, vowed the one tenth in honor to God. The Scriptural plan is, in a sense, a double plan. The first is the Old Testament plan given directly by God to the Hebrews. It was proportionate, specific, systematic. Every man was continually reminded of God's claim upon him and of his own dependence on God. The first-fruits of the harvest belonged to God; the firstlings of the flock belonged to God; for the first-born son a ransom was paid. The poor must be allowed to glean the fields;

the Levite, in the temple must have his tenth. There were the trespass offerings, and sin offerings, and peace offerings. There was the seventh year, when all debts were remitted, and the land must have rest, and the poor regain special privileges. There were the costly journeys to the feasts at Jerusalem, at least three times a year for every male, and the burden of each festival. Then there were free-will offerings and gifts in charity. It has been estimated that 'a conscientious Hebrew could hardly have spent less than one-third of his income in religious and charitable gifts.' This was the Old Testament standard of giving. Now are we to suppose the New Testament will lower the standard? In truth we came here to a new and specific law. Nowhere else is *giving* so exemplified as in the Christian system. At the beginning God meets us, *giving* his Son Christ; and he meets us, *giving* his life for the world; saying, 'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit.'

It is left for Christianity to show to the world both the cheerful and bountiful giver. Every disciple is pressed with new and grand motives to consider himself a steward of the manifold gifts and graces of God. The Gospels are full of the benign life and deeds of a loving, dying Saviour. The Epistles are the Gospels unfolded and applied; in the Acts we see the church going out into practical life as a 'herald of the Cross' of Christ. No burden of taxation is imposed upon the church. No direction of just how much any disciple shall give; the disciple is brought face to face with the kingdom of the Redeemer set up in the world. He is brought to face God's requirements, laid upon him as one owing everything in life or death to his Lord and Saviour. Every disciple like Paul, feels himself, because of grace, a debtor to the whole world. The day of Pentecost opened not only the hearts but the purses of the church. In later days, how carefully was the law of benevolence laid down! To the church in Galatia and to the church in Corinth, Paul, under inspiration, gave the same rule: 'Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.'

Now this is system. A system given under inspiration, practical; not merely for the poorer church of Galatia or the richer church of Corinth, but for all churches of gospel days; a system fitted to all gospel demands. It forbids giving at random or from mere impulse, or what we happen to have by us when the contribution-box is passed. This plan is a regulation system. We are not to wait for urgent solicitations and strong appeals. We are to give with 'a willing mind,' conscientiously, deliberately, prayerfully. This question every disciple may well put to himself, "How much owest thou unto my Lord?"

What is it to give as God hath prospered us? Is there any part of life where the Divine love has stayed its hand,—from the smallest gift that greets the eye or ministers to the material want, up to the Unspeakable Gift—has it not been giving always, until it brought for us life and immortality and light; until with one hand it leveled Satan's kingdom with the dust, and with the other flung open the gates of glory for the believer? What is it, brethren, to give as God hath prospered? Who does not live and breathe in the midst of God's bountiful giving? Does the church come to our feet as a beggar? Has Christianity impoverished the nation or the world? Does not culture grow, and science, commerce, the arts, and everything owe tribute to Christianity? Did not the footfall of the Son of God on earth bring life of every form where before were decay and death? The answer is as plain as eighteen centuries of Christianity can make it. Does not each one of us need to ask himself, 'how much owest thou unto thy Lord?'

The church of to-day is not poor. I know there are poor in every church, who

can give only the two mites which make a farthing. Of these God requires no more. But the church, as a church, is not poor; her indulgences do not show it; her investments do not show it; her plans do not show it; her church architecture does not show it. Her sons live in comparative ease and her daughters in luxury. I had almost said the church of America is yet but playing at consecration. I do not say there are not noble, whole-souled, systematic givers; but the true giving is confined to too few. The high wines and cigars and luxurious expenditures in dress and amusement of professing Christians in our churches would over and over again pay our charities. If this worse than waste of forces could be turned into the bed of the stream, the river of God would be full of water, bearing along huge enterprises for God. Oh yes; it is true, if anything is true, that *the evangelizing of the world does depend on the sanctifying of the church.*

IV. I wish to press this law of systematic, proportionate, conscientious benevolence for various reasons:

1. As followers of the Master we can do no less and live as his Holy Word requires.

2. A conscientious, proportionate, systematic rule of benevolence is sanctioned by the judgment of sanctified common-sense.

In a Massachusetts church, not long since, in a collection for the American Board, a gentleman, not from any particular conviction but because his pastor preached a sermon that pleased him, greatly increased his contribution. It was a compliment to his pastor, but not to the Saviour and his cause. The cause was just as great before the sermon as after. It is not sanctified common-sense to grade our benevolence by the feeling of a day or the eloquence of a sermon. No man in the pulpit can *so* set forth the claims of a lost world to a disciple's heart as the Holy Spirit can set them home to a man who will thoughtfully and prayerfully, week by week, 'lay by him in store as God hath prospered him.' I know a pastor who often goes home from a contribution that has exceeded his expectations, humbled that the convictions of the people have outrun his method of presenting truth.

We want not mere impulse; here and there it over-gives; more often, it falls far short of real need or ability to supply. We have no more right to leave our gifts in charity to impulse than the giving of our hearts to God, or the providing of bread and clothing for our households. Suppose you say, 'I do not feel like paying that debt at the bank, and therefore will not pay it.' Suppose you say, 'I do not feel like providing for my family:' what then? But God has a cause, and it has been committed to his people, and if they are true it will not suffer. They that are his at heart will make that cause dear to him their cause, and give to it systematically and heartily as unto the Lord!

3. I appeal to the record of history. Never has the church so prospered as when obedient to God's call. Providence runs parallel with Grace. Many forget that 'God is the God of pounds, shillings and pence.' Disobedience often shuts the door of Providence in our face. God, not man, holds the purse-strings; and when Providence points out opportunities and makes appeals, he makes the strength equal to the day, and the means to the demand.

Many a man has crippled both material and spiritual power by refusing to follow God, and many a man has marched through doors of God's opening, to greater power and usefulness and happiness. So is it with the church. I pass the Old Testament church. I have already spoken of it. Look at the Apostolic church. In her very poverty and in 'a great trial of afflictions,' by following God she became 'a burning and a shining light' at a thousand points. Her moments of greatest self-denial were her moments of greatest victory. And what was true of the Apostolic church has been true of the church in later times.

Wherever in aiming at the conversion of the world she has put forth effort and practiced a wise and conscientious and proportionate giving, she has been prospered abundantly. The reaction on the life and prosperity of the church of America in the last half-century since she began her great missionary work is too clear to be mistaken.

4. I argue systematic giving on the New Testament plan from its greater fitness to supply present and pressing need.

Our benevolent societies suffer to-day, notwithstanding they are channels of power attested by the success deservedly theirs. If they are to be sustained, we must press home upon the churches the need of conscientious, proportionate, and systematic giving. The efficiency of such a system we can see by taking individual cases. I could cite them from my own observation, but I prefer to take two or three which Dr. Harris has given in his 'Plan of Benevolence.' 'I earn,' said a shoemaker, 'one day with another, about a dollar a day, and I can, without inconvenience to myself or family, lay by five cents of this sum for charitable purposes. The amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of this. My children each of them earn a shilling or two, and are glad to contribute their penny; so that, altogether, we lay by us in store forty cents a week; and if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus, by these small earnings, we have learned that it is more blessed to give than to receive. The yearly amount saved in this way is about twenty-five dollars; and I distribute this among the various benevolent societies, according to the best of my judgment.' Nor is this an isolated case; and it is such rills that fill the river of God.

Another case is that of a farmer in Western Massachusetts, who began business on his farm, in 1818, $600 in debt. He resolved to pay the debt in six years in equal instalments, and to give to the Lord all his net income above these instalments. The first year he was obliged to purchase stock and farming tools. In the next six years he paid off the debt, and then determined to give his entire income after keeping his farm in good condition. He supported his family; thoroughly educated six children; was himself twice a member of the State Senate; gave from two to three hundred dollars a year to spread the gospel; and all his possessions put together would not at any one time exceed in value $3,000.

I will not multiply illustrations. I cite these as instances of increased efficiency. They illustrate equally well the direct blessings, upon the home and the individual, of systematic, prayerful benevolence. A young man with an account-book for God, starting out into life, is I believe more sure of earthly success than when he spends the most on self and merely worldly plans, and gives the driblets to God. A man who lays up for God is so certain to watch all his habits, that God makes his very plan to give a source of increased material success. There is a story of some old salt mountains in Cumana, from which, while they were open to the public, merchants took shiploads without diminishing them. By and by they were monopolized for private ends, and began to decrease rapidly. Again they were given up for the public good, and had a new success. You can have the story for what it is worth, but it illustrates what so often takes place in spiritual things. 'He that loveth his life shall lose it.' 'Give and it shall be given unto you; good measure, pressed down and shaken together and running over shall men give into your bosom.'

Friends, I believe in the missionary box in every house, and if you will not put *into it weekly*, put in on some system; deal fairly with God; put your Master at

the table by your side. But is there not danger in such times as these of crowding him under the table to get the crumbs? 'Hard times! Hold up in charities and you can save indulgences!' Providence will cry out against such a practice. Moreover, not only does the church stand still but we ourselves suffer. God and his cause can live without us better than we without Him.

5. But the principle of systematic giving is a decided means of grace. It will act as a restraint upon a consuming absorption in worldly business, and come in as a check upon sordid covetousness. The drunkard, the thief, and the liar, society casts out; but the covetous man, with a heart as hard, possibly, as the nether millstone, measured by the false standard of a property basis, can take his place and stand fairly, even in the church.

Many of you have heard of the elder in the church, cited by Lewis Tappan: 'After one of the severest snow-storms ever known in the city, a committee, appointed to solicit aid for the suffering poor, called on him. He said, 'I must do something; please to call to-morrow.' They called. The old man took them out on the sidewalk, looked at the sky and the vane, and said, 'The wind has changed; I guess they can stand it,' and left them. 'He died,' says the narrator, 'not long after, leaving upwards of a million dollars, chiefly to his son.' And he asks, 'Does not the word of God say of such, "Thou fool!"'

Now the gospel aims a deadly blow at such a spirit. Let it have free course and it will break it up. A spirit of benevolence will break down false excuses for not giving by forestalling avarice and selfishly chosen positions. What more common to-day than for men in comfortable circumstances, who will not essentially curtail their living, to embark in huge enterprises, lock up all their available funds in plans for future position, hire money year by year if need be, run the risk of greater debt for greater gain by and by, and make all this an excuse for withholding? I draw no fancy picture. But have we more right to leave the Master out of our account than to leave our wives and children out? Is not Christ to go, as the living reason for it, into every enterprise? Who will dare to say that God, in these frequent failures and calamities, is not teaching our business Christian men to put their treasures as fast as made where 'moth and rust do not corrupt, and thieves do not break through nor steal?

How forcible that prayer of Christ's, 'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.' See, on the one hand, the growing love of worldly enterprise, the passion for wealth, the gigantic schemes for hasty wealth, Sabbath desecration, a country of vast resources, and the church drawn worldward with tremendous power; on the other the clamoring of a loose theology affecting to despise creeds and talking the weakest philosophy of morals! What wonder that we should sometimes feel the strain! Do we not all of us need at such a time to feel that restraint on excessive worldly seeking which the strong hand of systematic gospel giving is able to enforce?

Again, we need a spirit of benevolence; for not only will it act as a restraint, it will also cultivate the heart of the church; quicken her moral and spiritual conceptions; develop her faith and love; help her to understand the vast distinction between living to be a passive recipient and a giver,—one ministered unto or one ministering; aid her in all her life to keep her eye on the spiritual and eternal as best and chiefest, and to weigh earth in the light of heaven. Let us be wise here.

We are pointed by a living writer to the historic fact that the dark and corrupt ages lifted their gorgeous churches and huge monasteries, stone by stone, with an untiring zeal that amazes us as we stand under the resplendent arches and walk the dim aisles of cathedrals; we are also pointed to a present fact that a church professing to bestow salvation upon her givers will double and quadruple,

proportionately, the giving of the nominally Protestant church; and, with the hard-earned wages of the servant-girl and the day laborer, build churches and convents by our side, and send missionaries and sisters of charity to the South and West by hundreds, and slowly and surely build up strength.

Has then Protestantism "no power, such as the dark ages had to heap up treasure for the Church of Rome," or as that church has to-day to gather treasures for her work? And, will you tell me that, over the regenerate disciples of the Redeemer, the love of Him as their Saviour and the hope of a crown on high ought not to exert as great a power as the fear of purgatory over a superstitious mind held in darkness? I saw, not long since, an account of a city in the clouds. In one of the mountainous districts of Europe, by that singular phenomenon of which we have heard so often and perhaps have seen, a town beyond the mountains was inverted and painted on the sky above and not far, apparently, from the dwellers on this side. There were the houses and temples, the walls and streets. So to the Christian comes or should come the view of his future home. On all the horizon, his horizon of life in business, in gain, in social hours, in home, in friendships, he should see the city beyond the boundary line of earth. While toiling here, it should be for that city of which the Lamb is the light; *there* are the streets of gold and the gates of pearl; *there* the crown and harp; *there* the One "chiefest among ten thousand," the One "altogether lovely;" the dear ones, the unfading joys.

O ye ministers of the gospel! We want a consecrated ministry. Nobody can so deal with your people as yourselves. Tell them, instruct them, urge them, press them with the great, grand motives for bringing back this world to God. Crowd them with convictions; make them, if possible, with Paul, to have respect unto the recompense of the reward. You stand to put the claims of this great work upon them, to entreat them to let their light shine and glorify their God. O men and women in our churches! The age is pressing us with a great and mighty work. Opportunities are offered us to-day, at home and abroad, that we can never recall. The church must awake to the call from across the water, to the call from our own land. Tone up Christian life about you. Stir up the consciences of men in the church who are winning no crown. Make your churches missionary churches; pray your pastors into becoming missionary pastors; put a contributing system into the homes; send out solicitors, cultivate the grace of benevolence.

May God grant that we so live as to hear from the Master, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

IN BEHALF OF HOME MISSIONARIES.

MATT. VII.: 1, APPLIED.

At our Association a brother asked, "When do you leave town?" "When the cars go," was the answer. "Ah! I thought you went with Father D. Is he not here with his team?" "No, not in weather like this," I answered, reading, at the same time, on my questioner's face something like this: "It would have saved paying out money to have come with his team, and the work demands every retrenchment possible."

As we rode the six miles between our depot and Father D.'s house, the first four of which were an almost continuous mud-hole, axle deep, in which both *whiffletrees* were broken, and the tongue of the wagon snapped before we reached

the end, I spent some of my time asking, "Who is the better judge of what is *true* retrenchment in this thing, the home missionary, who knows his ground and what he has to meet, or somebody else outside, sitting in judgment on him?" And then, when I remembered that every time this home missionary received his mail it involved wading through that mud to a post office six miles off, I wondered who, but one that is so full of faith and of the Holy Ghost that he is able to inspire his worldly hearers to *trap otter for the Lord*, would joyfully consent to live and labor on such a field!

Another of our home missionaries, who rides seventeen miles to his remotest appointment, and then returns seven miles to another congregation for the afternoon, suggested to a friend, who had inquired after his needs, that a pair of blankets to protect his horses, as they stood exposed to the bleak prairie winds would be very acceptable. This answer came: "I do not know about our home missionaries driving two horses. I cannot afford to drive more than one;" and the blankets were not sent. It was a good Christian brother who sent that answer, but he was looking at the matter from his standpoint of wholly different conditions. He was living where the custom is to drive but one horse to a team, and the roads are trodden for that; and where, also, it is expensive to keep a pair. But the home missionary, traversing the prairie, follows roads traveled almost exclusively by double teams, and his one horse would be forced to travel on the intervening ridge, or his wagon be thrown out of the beaten track; while, also, it costs no more to have a light pony team than a large horse, who sinks deeper into every miry spot.

"I do need a good black dress; but what can I do with this?" said a home missionary's wife to me, one day, holding up a rusty black polonaise—wrought, front and back, with silk and bugles—that had been sent to her. "Oh! if they had only sent me a plain piece of black goods, I could have had a dress proper for one in my place; but I have nothing to correspond with this, even when it is colored." She did not say it in complaint, but as asking advice, and knowing it would not be repeated to any one's harm. But I said mentally, as I had often said before when seeing very large, showy plaids, faded bows and neck-ties, soiled hats, etc., sent to the wives of our home missionaries, "why do not our kind friends remember that those whom they are thus supplying are the daughters of culture and refinement, who have brought to their mission homes a love for the beautiful—at all events, for the neat and becoming, the fit and proper—and where, in their truly self-denying work, they need perhaps more care on that side than if they had not entered upon it.

It was very pleasant to me when another missionary's wife said: "Come and see what was in our box; everything was so nice!" Some community had realized the needs of a refined Christian family which, for the dear Master's sake, had been glad to leave ease and external refinements, and to welcome toil and poverty and coarser conditions.

Said a Christian worker to me: "One of our home missionaries asked if we would not send his wife a set of furs, and I thought that was getting on pretty fast." "Oh! I suppose he knew that the wealthy often lay aside furs because they are no longer in fashion, or because they are worn, and these would protect his feeble wife from the prairie winds on going out weariedly from her household work into that thick, freezing cold, on her way to God's house, or from one house of sickness and sorrow to another," was my answer. "He could not buy them, having given himself to poverty in this missionary service for Christ's sake; but some Christian woman might be wishing so to shield her sister."

And then it should be remembered that our home missionaries, many of them,

occupy positions in communities of energetic people, who have come from their Eastern homes to make their fortunes. We send these missionaries after them, lest in using the "muck-rake," they wholly forget the "crown" above them. Is it not needful that they so live and so dress as to be held in respect among those whom they are expected to influence and guide and save? Let us be charitable in our judgments, then, and believe that those thus sent, whom we trust in so great things as guiding the flock of God, are to be trusted in deciding whether they need two horses warmly blanketed, or furs and fresh clothes, to help them best in their work.

Alas! for "Oh, the rarity
Of Christian charity!"—

that great, broad trustfulness of each other among all of us who are in Christ's work!

Missionary Intelligence.

CALIFORNIA.

Rev. J. H. Merrall, Dutch Flat.

TIMES OF REFRESHING.

[The name of this place has become familiar to the reading public in quite another literature than that of these pages, and for quite another class of scenes and results than those narrated in this deeply interesting letter of our brother. We regret that it could not have been published sooner. It gives an account of what occurred last spring.—EDS.]

"THE times of refreshing" have indeed "come from the presence of the Lord" and already has he accomplished great things for us whereof we are glad. Our "awakening" began, as revivals generally do, with the faith and prayer of one earnest Christian, and grew in numbers until we were obliged from lack of room to adjourn to the large room of the church, and now the interest is so intense and pervasive as to include the entire village, and, in fact, the adjoining towns. The whole community has been revolutionized and the moral tone of society very much raised. Saloon keepers have already begun to find their business much curtailed, if not seriously endangered.

SIGNAL INSTANCES.

As a signal instance of this fact, and, *also of a marked* conversion, I might tell you the story of a man taken from behind the bar—where he was employed to sell rum—escorted to the church, and there, under the effective preaching of the word, brought to see his sins and to renounce them. He is now rejoicing in a bright personal hope of salvation. I might tell you, further, of another man so far gone with strong drink as to have his public office taken from him, his family disinherit him, and his reputation blasted, yet restored to his family and friends and brought back from the border land of delirium-tremens with the appetite for liquor entirely destroyed; and all this in evident answer to prayer.

ALL CLASSES.—RUSTY PROFESSORS.

Then again all classes of persons have been reached, the children and youth in our Sunday-school as well as men and women of gray hairs. A beautiful instance of conversion was that of a young girl of fourteen who, after a brief struggle under conviction of sin, yielded her glad heart to the Savior. But I need not particularize. I will simply say that several "letters" of long rusty "professors" have found their way from the bottom of trunks to the surface, been read by the pastor, and those who held them been admitted to fellowship,

with many others on profession of their faith, into the church. The last Sunday in April, 1877, will long be remembered in the history of our little Zion. On that day we not only closed a spiritual campaign of two months, but seventeen united with our little band in the sweet fellowship of the Gospel, several of them heads of families, and most of them uniting on profession of faith. I may also say that as we had united in this work with the Methodists their society was also strengthened and cheered by an addition of eight new members. These are the immediate results, but we believe that forces have been set at work which must result, with God's blessing, in the salvation of many more. God be praised for all this, since it is his doing and marvellous in our eyes.

Rev. E. B. Tuthill, Martinez.

WHAT IS PROGRESS?

It may be hard to tell in what we have made actual advance; but, some way, our feeling is one of more hopefulness. There is certainly a more respectful hearing of the Word. We have an increase in the prayer-meeting, and we have a very interesting Bible-class of young ladies, conducted by a most excellent lady, mother of a missionary daughter in China. It numbers sometimes twelve or fifteen, and is, in many respects, a model class. We greatly hope for conversions there. So as to the other classes, but they have their diversified history. Attendance can be kept up only by constant effort, visiting and solicitation. The bane of California is Sabbath-breaking. And just now the camps of three or four hundred Chinese, working here on the railroad, have added another attraction to Sunday desecration—though, to the credit of the railroad company be it said, they do not work on that day.

Under the stimulus of this railroad building some houses have gone up, and a few new families come in. We hope for more on its completion, and that our Redeemer's kingdom may be strengthened thereby. But we need here sturdy Christian families—people to stand for Jesus like rocks amid all the softening, seductive influences working so ceaselessly around. May the good Lord send us such!

COST $1,000; PAID $200.

We had been feeling that our little house of worship was small and uncomfortable, and had talked of trying to build this year. The coming on of the drought and consequent hard times dissuaded us. But as the Methodists, who owned the building and a small one close by, once used as a parsonage, wished to sell, we have bought and now have a location that we are all pleased with. We agreed to pay $1,000 for the whole, lots and buildings. The Ladies' Society had laid up about $200. This was all we could pay at present. But now we have control of the house we worship in. That is a satisfaction, and will be a help.

IN DROUGHT GOD PROVIDES.

The drought is very severe in some parts of the State—nothing growing, the fields a complete desert, cattle and sheep dying in great numbers, or else to be driven or transported hundreds of miles for pasture. Many families have lost everything. Money is very scarce, work hard to get, and wages much lower than usual. We have been somewhat fearful, but, thanks to our kind Father in Heaven, we have as yet been carried along. The people have promptly paid their subscriptions; old friends, not living here, have remembered us, and, though we need the remittance from the Society, have sacrificed some things and are in debt, yet our lot is so much better than that of many a more needy brother in the field, as to make us feel that it is not worthy of mention.

UTAH.

Rev. J. H. Warren, D. D., Ogden.

[ON his way back to California from three months of very efficient work among the churches of New England, Dr. Warren stopped at Ogden long enough to render most important service at a most critical

moment, and to write an account of affairs there in a deeply interesting letter from which we give the following extracts.]

THE FIRST WORK WELL DONE.

The first man I met on getting off at Ogden, was Brother Safford, and he was *blue*. Eleven persons had promised to unite in organizing a church, but at this last moment all but four or five had turned back.—Query: "Shall I telegraph Brother Barrows of Salt Lake not to come—or, what? Is it worth while to attempt an organization with so few?"

At the dinner-table we went over the ground: his work, in the Sunday-school; the importance and growth of Ogden; the steady push of Gentile strength in its affairs, present and future, etc. etc. I advised him to "go ahead and organize with five, if he could get them—even with three, if he could do no better." It had been announced in the papers, published from the pulpit; preliminary meetings had been held, letters-missive sent; the issue would be a Congregational church—the public expected it, would look for it, and not to go on with it would only make a bad disappointment infinitely worse. I offered to put in all my time with him till Monday afternoon. He was glad and thankful that I said "go ahead," and thought it best, himself.

THE CHURCH ORGANIZED.

That very night, at the meeting, a new candidate offered herself, and two others, that were hesitating somewhat, became fully committed. After the morning service, yesterday, one or two more avowed themselves ready to take the step. Brother Safford's heart was full and overflowing. The Council met at 7 P.M., a fine delegation came from Salt Lake with Brother Barrows and the Presbyterian minister, Rev. M. McNiece, who was directly chosen Scribe of the Council. Nine names were handed in and the nine all put in their appearance. The Methodists offered us their house, and their hour. The church was crowded, *some stood* outside at the windows. The Methodist minister led in prayer, and read the Scriptures. Brother Barrows preached the sermon, ringing all through with work, faith, hope. It fell to me to lead in offering the constituting prayer, and giving the right hand of fellowship, and then Brother McNiece made a capital address to the church—just such a Christian and catholic talk as one who has sat four years under the preaching of Dr. Leeds, of Hanover, N. H., couldn't help making. The big audience paid the closest attention, to the close, and the impression was greatly, I think, to the advantage and strength of the church. Brother Safford administered baptism to three of the nine, and to two infant children of one of the new members.

So now it is an accomplished fact; and we say, hail! and God speed! to the First Congregational Church of Ogden.

BUT NOW THE CHAPEL.

Now the next thing, and one of utmost necessity, is a *chapel*. The big fight is made—the church is organized with good material, and there are several others who will come in after seeing that there is the hope and promise of success. But, how to build a chapel! there's the rub. The Episcopalians have built theirs with Eastern money; the Methodists ditto. There is no Gentile money in Ogden to build with at present, and yet we *must* have a building. It will require some $5,000 for house and lot. The Am. Cong. Union can't help. How are we going to build? Not to build is to go back—we must stay.

Brother Safford is "A. 1." The hotel people, railroad people, and everybody that I met thoroughly respect and endorse Safford. He is a worker, and works all the time. He has had trouble enough to discourage a dozen ordinary men. He has a strong hold in the best elements of our Gentile friends, and the Mormons have never made a fight against him. His Sunday-school is a great affair for Ogden. Yet, without a chapel, he has a hard row to hoe. There is money

in the East, *somewhere*. Over 800 Scandinavian Mormons arrived last week. Where are the missionaries to convert them?

WISCONSIN.

Rev. M. L. Eastman, Royalton.

A VACATION IN BOSTON.

By the kindness of my Church and people I have had a vacation. By the liberality of a wealthy deacon in R——, Mass., and the influence of a reverend brother near there, I have been permitted, with my wife, to spend it in Boston and its environs. A great luxury, indeed! Filled with delight to see the great, sweet, and cheerful face of the American evangelist, and hear him pour into the ears of his vast audiences "all the words of this life;" and to see Mr. Cook shaking the foundations of long-existing errors, and sweeping away the cobwebs of blundering statements and false theories of the Atonement and Trinity, and presenting in such a lucid and vigorous manner the fundamental doctrines of the Christian system; and to hear, too, the subdued, penitent, and positive testimonies of newly-converted business men, I felt as though the kingdom of heaven was at hand. I felt assured that Boston would soon surrender and the rest of Satan's army would soon surrender, losing this stronghold, and Christianity would have dominion everywhere!

WORK, TO FILL IN.

I could not be content only to see and hear, however, so I tried to help forward the work a little outside the great city. Preached twenty sermons in all, in five different towns, attended thirty prayer-meetings, six Sunday-schools, made all the visits I was able to, and delivered an address on home missionaries—their work and trials at the West. Some interesting conversions, and several churches seemed roused to fresh activity and work. Returned with fresh courage to my own little field, weighing five pounds more than *when I left*, and a new determination to prosecute persistently, by God's grace, my pastoral work here.

APPEARANCES ON RETURN.

On returning after ten weeks' absence, I found my church doing work for God and humanity, and established two mission Sunday-schools; one two, and the other three miles away. At one of these points I am expecting to have a new opening for the gospel. There is quite an interest already, and one prominent lady has taken a stand for Christ; two others appear quite serious. We received two into our little church, this last communion, June 10, on profession, one man of a family was baptized and four infants were also dedicated to the Lord in baptism. Religiously, everything is moving harmoniously forward. My two little churches were never in so pleasing and interesting a state as now, except in pecuniary matters.

DESTITUTION—HARD TIMES.

Some families cannot come to church nor send their children to Sunday-school for want of clothing, and others are too poor to help them. I have never before seen it quite so hard to get a little money and the mere necessaries of life. Industrious, hard-working men, whose families depend on their labor, can't get their pay for what they did through the winter. How can I take the subscription for preaching from them? I can't. The spring was very dry, and crops suffered, and farmers are disheartened. Winter wheat is quite a failure, but late rains have started the meadows, spring wheat, corn, and potatoes; and faces are looking more cheerful. There is a deep thoughtfulness apparent in the looks and tears of my congregation here and at the mills. I am encouraged, though the times are hard. God will feed and clothe us all some way, if not so finely as we might wish. I love the work in spite of trials and difficulties. I cannot rest unless there is work to be done for Christ, and rest the most and sweetest when doing it. Our contributions will be small this year. Do not

despise them. I still cherish the hope of seeing this church large, strong, useful and independent before I die or leave it. I cry to God for this.

MISSOURI.

Rev. A. M. Thome, Memphis.

SUCCESS. TRIALS.

We have been cherishing hopes of the coming of the Spirit of the Lord among this people with great power—hopes of refreshing from the presence of the Lord. Nor have we been wholly disappointed. The preached word has been received with increasing interest, and the Sunday-school instruction attended with a cheerful readiness most encouraging.

And yet, with these and many other comforting assurances of the favor and blessing of the Lord our God, we have at times been oppressed with fears and nearly overborne by anxieties. But we find that there is no remedy so effectual as prayer.

"Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged;
Take it to the Lord in prayer."

Indeed, we are realizing new and divine uses of trials. Through grace they bring us nearer to God, more into sympathy with his suffering Son in what yet remains to be fulfilled for his glory's sake.

WEAKENING ALLIANCES.

Our anxieties arise and are kept up by want of faith in the word of God concerning the progress of Christ's kingdom in and over the world. The world is all against the spirit, word, and grace of Christ Jesus our Lord. And, through the depravities of sin, there is such a common and prevailing tendency, even among the professed people of God, to yield to the allurements of the world and the enticements of the flesh, that our warfare against them in our own natures and in our families must be incessant. *We meet them*, too, in our churches. How many members of churches are so allied to the world in their habits of thought, feeling, and action, that they exert no elevating nor even restraining influence over their associates!

AN EXAMPLE.

A day or two since I was standing in hearing distance of a party of three gentlemen. One was an ungodly man, the others members of churches. The first was swearing freely, not in the least restrained by the presence of the two professed Christians. I called him by name, saying, "I did not expect that of you." He apologized at once, saying, "Doctor, you were not presumed to be about." The next day, meeting him alone, I said to him: "I was pained to hear your expressions yesterday. I did not know that you were in the habit of profanity." "I am sorry that it occurred," he replied, "and will be more guarded in future when you are about." "But," I said, "the good Lord hears all that we say, and is ever watching over us for good." He is what the world calls "a jolly good fellow," and, while he shows appropriate regard for those whom he respects as *true* Christians, he is utterly indifferent to mere profession. There are many of this class, and too many occasions for their disesteem of our holy religion.

The Sunday-school work has received a fresh inspiration from our county convention. The Bible work is making progress here, as is also the temperance reformation. Still much ground remains to be possessed, and the laborers are few. The Lord send more forth into the harvest!

ILLINOIS.

Rev. S. B. Goodenow, Chandlerville.

A FAITHFUL FEW.

Never, in all my long ministry, have I found so active and persevering an element to work with as in this little flock. It does seem as though God must bless the untiring faith and earnestness of the

"two or three" ever asking and doing in his name. This is the one hopeful, redeeming feature in this otherwise discouraging field. There is a great work needing to be done, but it is hard to do it. Egyptian darkness reigns in this outlying quarter of the "Egypt" of Illinois.

WADY EL SODOMA.

There juts up here, into the very heart of Central Illinois, the Sangamon river "bottom," full of Southern proclivities, a sort of wady el Sodoma from the "wilderness of Sin." But the light of the nineteenth century is creeping in, and the evil spirits, whose name is "legion," die hard. We could tell you of a case of attempted *human sacrifice*, here, on the shrine of an uncouth sect, within the memory of our present members. And later scenes of rude and grotesque Sabbath performance might be rehearsed which would throw into the shade the recitals of semi-barbarous doings in Zululand or in Hindustan. The "Jordan" of Elder Campbell is the divinity of this region, and it is hard for Christianity to make head against so close an imitation of itself, which we dare not indorse and are afraid to condemn. While a heathen nation may be born to Christ in a day, it seems like a centennial work to elevate a population befuddled with the name without the idea of Christ. Slow and steady work is what alone can win the day; and missionary societies, as well as missionaries, must "let patience have its perfect work."

HOLD ON AND HOLD OUT.

But meanwhile the best that is possible must be done. The little live working force, so trusting in God, so clinging to the horns of the altar, must be kept at it, and the few that do come under our influence must be gathered in, more and more, till barriers shall some day suddenly break away, and this whole fair region be flooded with salvation.

Brethren of the American Home Missionary Society, keep *hold on* Chandlerville. Whoever works or does not work for you here, this stake, this only stake, so long ago driven down into Sangamon bottom, must not be pulled up. "Hold the fort," if only as a strategic point, a picket outpost, a defiance to heathenism in Central Illinois. Hold it on principle, for God and for His people, and not from any carnal divisive policy. There is a little company of whole-souled working disciples; with persevering encouragment from outside, they are bound to conquer for Christ. Our little Puritan church was first on the ground, at the start of the town. With wonderful faith and pluck it has kept along these forty years through the wilderness. God keep it still, and make it inherit the land!

ITEMS FROM THE FIELD.

—At Reed City, Mich., interest in the church building has been steadily rising, and the people have been led to undertake more than they first projected, though not more than the wants of the place demand. The congregation is of a hopeful and growing sort. A class of people—railroad men, young men, and business men—reached with difficulty in many such places, are there quite habitual attendants on worship. Our missionary confesses to having "a sort of courage and hopefulness when preaching at that place, which he does not have in many others." Cause or consequence, which?

—I suppose you would like to know something how at least one missionary lives out here in Nebraska. When I came, last December, I could find but one house to be rented, where a family could be by themselves. This contained one room, 14×16 ft., and a little woodhouse, 6×8 ft. of rough boards so loosely joined that you might stick your hand partially through between them. It was a question, how we could live in this—my wife, wife's sister, two children, and myself. But we settled it thus: the woodshed covered with tar-paper is made to serve as a good cook-room, and then came the 'fixing up' of the

other room. Obtaining the needed lumber, I partitioned off one corner, 6 × 6 ft., as a bedroom for the sister. Between that and the wall our own bedstead, a dry goods box containing sundries, and the door. This takes up about half of 'the room.' Then we have the remainder for our table, chairs, bureau and books. See what an amount of room we have—all in so little space! dining-room, sitting-room, parlor and study, all here in a nutshell! Can this be beat? Perhaps you can imagine something of the help I have in studying from my little children, who often stand on either side. You see how nicely we are situated. But, oh! what warm weather, and how can we stand it in this room with only one window! But we are thankful, too, for that.

—I found the church in R——, in a healthy state, alive with the thoughts of building a house of worship. I am sorry that I had to dampen their zeal, but as I hope, only to direct it aright. They had commenced work on the lots. I asked whether they had the deeds for the lots? They said 'no,' but the lady owning them had promised to give them. I urged the obtaining of the deeds, and when they went to get them she said that her husband would not give his consent; so, after all, we have had to buy them. I then inquired about the cost of the proposed building, and the amount already subscribed for it. I found that it would cost, at the least, $4,000 to get the empty shell, and fully $6,000 to complete it, and they had not over $1,000 available on the subscription. I said we must bring the subscription and the building nearer together, and this is what we are at work at now; and we hope yet to succeed in getting us a comfortable place of worship.

—Rev. E. A. Ruddock of South Haven, Mich., writes: The Lord has blessed us wonderfully since I last reported. Fifty-nine persons have united with the church, nearly all upon profession of faith. Most of them were converted during the revival last winter and spring. So many young people coming in, necessitated a young peoples' meeting, and this has been a great help to us all. The religious interest still continues (July 20th), though no special meetings are now held. We are hard at work building a new and larger house of worship. The foundation is completed and the superstructure commenced. We are all of us *very poor*, but willing to work, and we hope to succeed in the great undertaking. Our little chapel has long been too small for us. Thus far, the Lord has prospered us even beyond what we had dared to hope. We have resolved to go forward only so fast and so far as the way is opened. *By no means shall we go into debt, even to the amount of one dollar.* We ask the sympathy and the prayers of all Christians.

Miscellaneous.

THE TREASURY.

THE condition of things has not improved. One month ago we reported the treasury as $25,000 behind. It is now $30,000. What was said then in respect to want is now more painfully true and emphatic. The letters from brethren on the field, suffering from want and dishonored credit, are daily becoming more numerous and distressing. *More than four hundred* faithful missionaries at the West whose remittances have thus been overdue, from three to six months, are now waiting with anxiety to know what response the churches will make to this, their appeal.

And, just here, we are glad to say that the *contributions from the churches* in these first four months (closing with July) of the Society's year, are slightly in advance of those in the same four months of 1876, a most gratifying and

encouraging fact when we consider the distress of the times; but the receipts from *legacies* have been less by more than $15,000.

This note will meet the eye of many a pastor and church member, just returning from vacation with a new sense of health and strength, and with a heart filled with thankful joy for what God has graciously given to him and his family. The remembrance of his brother on the missionary field, suffering and in want, the reflection that *Christ's* missionary work in our land *has called a halt* all along the advancing line for want of funds, will surely, at such an hour, make its own touching and persuasive appeal. We can add nothing to it. The facts are given. It will strike every reader that whatever is to be done should be done *soon*.

OHIO.

THIS has been one of the Western Home Missionary States. It is still the scene of much missionary labor. It was West. It is East. Its growth is something marvelous. First settled at its south-eastern corner, in 1788, less than one hundred years ago, by men of whom Washington said: "I knew many of them personally, and there never were men better calculated to promote the welfare of such a community," its population is now estimated at fully three millions—a number greater than that of the whole country when independence was declared.

Beneath its 40,000 square miles of fertile soil there are 10,000 square miles of coal, and 4,000 square miles of iron. Ohio alone would supply for centuries the world's need of these two greatest factors of industrial wealth.

The products of its mines, fields, and factories could easily, and will, no doubt within a century, sustain a population of ten millions. After feeding her own inhabitants, this State exports direct and indirect products of her soil to the amount of $100,000,000 a year. Taxation for school purposes in 1874 yielded $7,452,135. Twenty-eight other States, Massachusetts and Connecticut included, have a larger proportion of illiterate inhabitants. It has more colleges and universities and college teachers than all the six New England States. The ratio of college students to the population is also among the highest. No State has so many churches. Those of the Congregational polity now contain over 21,000 members, having made a net gain of 1,400 within a year. Want of room forbids our going on.

These facts are given to point the question—What place ought Ohio to take, what share ought Ohio to have, where ought Ohio to stand in this great home missionary movement and work? Among the leaders, at the forefront, or far, far behind? We want to ask our Ohio brethren whether they are satisfied to have such States as Maine, New Hampshire, and Vermont — naturally sterile and poor, much smaller than Ohio, having fewer churches and church members, having proportionately more home missionary work to do inside their own borders, and located further from that great West and South-west whence appeal most comes—stand, year after year, far ahead of Ohio in efforts to plant that West and South-west with churches of Christ? If they can be satisfied with that showing, we are mistaken in our men. Is it not to be expected that a State of such wealth and population and power, with so many and growing Congregational churches, standing too at the gateway of the great regions beyond, will soon make her home missionary gifts correspondingly great? It can be done, and it ought to be done.

RIOTS AND HOME MISSIONS.

WE have lately been undergoing a small volcanic eruption. The shiver of its earthquake ran through from the Atlantic to the Pacific. The principal centers of outbreak were at Pittsburgh, Baltimore, Chicago, St. Louis, St. Fran-

cisco; and the principal direction of disturbance was along the lines of the greater trunk railroads, East and West.

It is not too much to say that the country was startled and amazed at the carefully prepared suddenness, firmness, and strength, not less than the area and violence of the forces at work.

We were not expecting such a revolution on *American* soil. Such things might be expected in Europe—that hotbed of Socialistic Communism, where poorly educated masses, imprisoned within close environment of crowded population and no more land, are fighting hard for a bare living, hopeless of bettering themselves, and bitter toward prosperous men—but they have not been looked for here in America; with its free schools, its free press, its reading, thinking, free people, having plenty of free land for outlet and the way for all generous human rivalry free and open to every man. "No! *Not here in America*," that was our secure feeling.

Suddenly we woke to find the nation's traffic throttled, its great avenues in the hands of a mob; an organized, desperate, insurrectionary mob. The worst scenes were enacted. The murder of men, the firing of cities, the sack and pillage of railroad trains, of stores, warehouses, and private houses began, and were checked only when discharges of musketry swept the streets. The strong arm of law did make itself felt, but it was only after a slow week that order was restored.

Is this the beginning, or, the end? Does it open and close, or merely open a new chapter of American history? Is this second century of the nation to witness an expansion, even, of what was thus inaugurated in the first year of that century? 'A small volcanic eruption,' we said. The nation is large enough to have convulsions in its bosom to which this was but child's play! We are gathering within its limits masses of fearful discordancy, of fervent passions, of untamable energy, of invincible courage—possibly, of unbridled ferocity of Will! There is a moral aspect—a home missionary aspect, to this late startling outbreak. We ask; no! *God* asks men through it—what power is strong enough to hold this American people still, to bridle its aroused energy and passion at all times, that it shall keep the peace; that such volcanic throes and outbreaks shall not be possible? aye; shall not become recurrent and chronic?

The Advance prints the report of Mr. Joseph Cook's lecture at Chicago (July 18th), from which we take a partial answer:

"Ask the great men who sit yonder * * * whether the length of your railways, the height of your warehouses, or even the number of your schools, will keep in order a large unemployed population in the Mississippi valley. There is not a man of affairs, with large and level head, who does not know that the best, and in the last resort the only effective policeman in a republic, is the Sunday, the Sunday-school, and the Bible. * * * If I am to speak of strategic problems in the West as I have endeavored to do in the East, I must not omit the certainty that you don't want the fast men to manage this swift, advancing civilization; your bankers, your railroad men, and all who desire the industrial welfare of the West, ought to desire also that she shall be policed on every acre with a church and with a Sunday-school. * * * The great problem here is just what it is at the East—How to fill the masses with the spirit of Him who spake as never man spoke."

We have no other answer to give. Who has another that will bear the cold scrutiny of historic test? What can, what will save this nation for God, for humanity, for itself, unless the law and the Spirit of Christ be enthroned and omnipotent in its every part?

WHAT SHALL BE DONE?

THIS question was raised last month in speaking of the effort and desire of the Executive Committe to bring dependent churches forward to self-support.

1. The first thing, at least one of first

consequence, is, that all concerned should get the idea that voluntary or careless application for aid *beyond the line of strictest necessity* is a sin against God and a crime against men.

It wrongs the contributors of these Christian funds, but worse, it robs and defrauds the *more* destitute—perishing in their sins and left to perish, unsought, because the money that would have sent God's messages to them was taken by those who needed it not. So long as churches or ministers fail to see this, and apply for help which is not absolutely a necessity, or apply for more than absolute necessity calls for, they are, consciously or unconsciously, committing this great wrong against those for whom Christ died. There are whole regions, great sections of our land, where this society has no laborers, where Christ is not known, into which it cannot enter, and from which it must turn sadly but resolutely away, though the pleadings for help from a few, earnest, Christian souls are deeply affecting, because there are no funds left. What shall be said of churches that, willingly or carelessly, drain the goblet dry for their mere selfish pleasure under circumstances like these?

2. The second thing is, that all concerned should get the idea that dependence *beyond the line of most absolute necessity*, is a damaging wrong to itself in the church that allows it. What was needed at first may not be now. Silently, unobservedly, that church has been making some increase of itself. But it goes on asking what it first asked and needed, but needs no longer. That very act, much more the habit of imagining itself poor and weak which lies behind the act, helps to make it so. It shrinks the spirit of enterprise, it contracts and enfeebles all proposed plans of Christian effort, it reduces estimates to the lowest figure. That church cannot outgrow its own estimate of itself. The habit of stretching itself even beyond its measure, would have been healthful, stimulating. The planning and doing of things whose success is a delightful surprise to ourselves, is a perpetual inspiration. The feeling of independence is strength.

Every one will respond to the following extract from a letter recently received. It covers both of the points thus far made: "It is our present purpose not to apply for further assistance. While it is, of course, pleasant and helpful to be in connection with such an excellent benevolent institution and in correspondence with such worthy brethren as manage its affairs, still it is far better for a church, if possible, to meet its own pecuniary obligations and experience the consequent independence. And my decided conviction is, that this church had better stand alone in the future, that, by using its entire possible strength, it may relieve the overdrawn treasury of the Society and allow the funds hitherto received to be sent to more needy fields."

3. The third thing is, that missionaries themselves who help to decide on the amount that shall be asked; and the district missionary committees or neighboring ministers whose advice is sought—and whose influence can be made effective in a hundred ways—shall create a right public sentiment and pour it around applying churches, shall rigorously insist on keeping within the line of exact, absolute *necessity* in fixing the amount—yielding nothing to mere good nature or kindliness of local feeling—and shall thus coöperate with and strengthen the efforts of the executive committee here in New York. The Society's superintendents in the several States and Territories are abundantly instructed, and are likely to do their duty on this point; but they need to be reinforced by official and unofficial brethren around them. A public sentiment must be created against receiving an unneeded amount of aid that shall consume the too prevalent habit of asking for it in the fires of a righteous indignation. We have yet further suggestions, but must reserve them for another time.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., SEC., 69 BIBLE House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 69 Bible House, New York.

The safe-keeping of church property has necessarily become one of the most important duties of the Union. It was found, very soon after the work of aiding in church erection began, that a large percentage of the money given would certainly be lost if not legally secured. Every gift or loan, therefore, that passes through the Union, is so covered by it as to secure it from loss, so far as this is possible. This makes the Union a society, not merely for collecting and disbursing money, but, in addition to that, for the great and difficult work of *holding for security, and recovering when churches fail*, a large and constantly increasing amount of property in the form of real estate, scattered over the whole country. In the case of each church asking aid, it must be ascertained that it holds its lot by a perfect title; that the organization and action of the corporate body that is to hold the property have been in accordance with local laws; in case of loan, that security, by deed or mortgage, has been placed in the hands of the treasurer; and that a contract by which the church binds itself perpetually to conform to all the conditions of the grant, or to refund the money given, has been duly executed. Recently in place of the original form of contract, called the "Certificate and Agreement," a regular bond and mortgage has been substituted, which, embodying the same obligations, can be recorded in each place. The Union thus assumes the responsibility of guardianship and care of all the property so secured, *in the interest of the contributing churches*. Its work in this matter is at once a most necessary and very difficult one. Yet it is probably not often thought of as a work of the Union at all. In addition to the property so held for safe-keeping, the Union has also a large amount committed to it in trust by churches that have sought its aid in making their church property permanently secure.

Defaulting Churches.—Every church when it receives a grant from the Union solemnly contracts in the instrument above referred to, signed by its trustees and deacons for themselves and their successors, to keep the Congregational faith and polity, to maintain public worship, to *keep their house of worship insured*, and to *send annually a contribution* to the Union for the church building work; or, in failure to do these things, to refund the money. A great number of churches *have failed to fulfill their contract*, and are now liable at any time to be called on by the Union to *pay back their grant*. The General Associations of Ohio and Illinois, at their late meetings, voted heartily that the Union will be fully justified in making this demand. This step may become necessary. The trustees of the Union will, however, be much better pleased if every pastor of an aided church, by calling the attention of his people to their Christian obligations in this matter, will save them the necessity of taking a step to which they would resort with great reluctance. Surely no church can be willing to stand in the position of one who has accepted a sacred charity on certain definite conditions, and then ignored entirely his deliberate Christian pledges. We hesitate to tell how many churches are in this condition, and trust it may never be necessary to do it. Will not every aided church whose house *is not insured* attend to this at once; and every church that is in *arrears with its pledged collection*, give prompt attention to these things. Where, if not in Christian churches, shall we look for scrupu-

lous fidelity in the discharge of obligations deliberately assumed?

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.
Money may be sent either to the Treasurer, in Boston; or to Rev. CHARLES P. BUSH, D.D., 39 Bible House, New York.

THE following is an extract from the able address by Dr. N. J. Morrison, President of Drury College, given at the anniversary of the American College and Education Society in Boston, May 31st, 1877: "Latterly the soundness of the beneficiary principle in education, especially education for the ministry, has from several quarters met with peremptory challenge. A leading religious journal led the attack. A distinguished Presbyterian pastor in the city of New York, once declared to me that the prevalent method of promoting clerical education in America had 'pauperized' the ministry of the whole Presbyterian church. And just now the President of our oldest and most famous university has added the weight of his testimony on the same side.

"This is not the time and place, if there were really occasion, for a formal defence of the work which, for threescore years, the American Education Society has been doing for the churches. Nevertheless, it may be proper to *indicate* the untenableness of the position taken by these critics, and to recall some of the results of the career of this venerable Society. If the policy of this Society be radically vicious, as alleged, then the practice of the Church universal, in every age, in every clime, and under every variety of form, has been vicious; for from the first, the church has sought to provide, at her own expense, for the training of her future officers, just as civil governments provide for the education of those who are to lead their armies. Moreover, if clerical students are likely to be weakened and emasculated by the fact that they receive needed gratuitious aid, then fellowships and all foundations for free instructions in science, literature and art, must also be wrong in principle and pernicious in practice; nay, the whole system of the higher education, whether upon government support or on the foundations of private munificence, *lies open to the same fatal objection.* For in the truest sense, every university, college and school worthy of the name of culture, is an eleemosynary institution and every student therein is a beneficiary.

"An alumnus of Harvard, for instance, has perhaps paid in tuition fees, during his four years' residence in Cambridge, the respectable sum of six hundred dollars. When he takes his diploma, he may fancy that he has returned the full pecuniary equivalent of his schooling. On the contrary, though we make no account of the vast amount of fixed capital invested there in grounds, halls, libraries, cabinets, etc., and consider only the actual cost of the instruction given him, the graduate goes away indebted to the university to the amonnt of more than twelve hundred dollars! To the university? No; rather to John Harvard, Gore, Appleton, Lawrence, Walker, and the rest of Harvard's long line of illustrious benefactors; and what is true of a student at Harvard in this respect is true in principle of all students in all colleges. Doubtless the aid granted may be so liberal, or offered under such conditions, as to tend to benumb the student's energies and weaken his sense of independence and self-reliance. The principle is of course liable to abuse.

. . . . .

"According to the highest testimony, the beneficiary clerical student has, on the average, outranked in scholarship not only the average student in preparation for other purposes, but also the average *non*-beneficiary clerical students. In our younger western colleges it is

quite the uniform experience that the best scholars, and those on whom the reputation of the college for high scholarship chiefly rests, have been beneficiaries of this Society, or of some other similar agency or fund. Statistics gathered at Andover show that there is less *waste* from failure, or defection, in the clerical profession, than among educated men in other professions, and also that the amount of such waste is *least* in the case of those who have received their education through the aid of the churches."

Appointments in July, 1877.

Not in commission last year.

Rev. Lewis P. Broad, Paola, Kan.
Rev. George P. Claflin, McPherson and Monitor, Kan.
Rev. William Wilson, Preston Lake and Hutchinson, Minn.
Rev. Newton I. Jones, Mt. Pleasant, Iowa.
Rev. Jackson Tibbits, Kaukauna and Wrightstown, Wis.
Rev. John Bradshaw, De Kalb, Ill.
Rev. Joel M. Seymour, Ft. Wayne, Ind.

Re-commissioned.

Rev. Andrew C. Duncan, Soquel, Cal.
Rev. Benjamin F. Haskins, Empire and Ashland, Kan.
Rev. Henry Hoddle, Garfield and Kinsley, Kan.
Rev. Hiram Myers, Alma, Dover, Newbury and Snokomo, Kan.
Rev. William Gill, Mantorville and Milton, Minn.
Rev. William L. Coleman, Spencer, Gillet's Grove and out-stations, Iowa.
Rev. Jonathan Copeland, Shelbyville and out-stations, Iowa.
Rev. Richard Hassel, Warren Township, Iowa.
Rev. George W. Palmer, Carroll, Iowa.
Rev. William S. Potwin, Monona, Iowa.
Rev. Enoch Jones, Delafield, Wis.
Rev. Daniel W. Gilmore, Potosi, Burton and Mt. Zion, Wis.
Rev. John C. Rybolt, Mukwonago and out-station, Wis.
Rev. George Smith, Genesee, Wis.
Rev. Simon Spyker, Ithaca and Sextonville, Wis.
Rev. David Wirt, Plymouth and Linden, Wis.
Rev. William P. Esler, Sherman and Marilla, Mich.
Rev. Lewis E. Hale, Onekama and out-station, Mich.
Rev. Francis J. Douglass, Richmond, Ill., and Genoa, Wis.
Rev. Dwight Dunham, Cambridge and out-stations, Pa.
Rev. George M. McEckron, Parkville, N. Y.

Receipts in July, 1877.

NEW HAMPSHIRE—$316.23.		
Henniker. On account of Legacy of H. Gibson, by Mr. Albin, Ex.,		$300 23
Milford, Mr. and Mrs. Lovell Harris, in full, to const. Mrs. P. F. Moore a L. M.		5 00
Wilton, Second, by A. B. Clark,		11 00
VERMONT—$45.40.		
Lunenburg, M. S. Chandler, by Rev. G. A. Perkins,		10 00
Sutton. On account of Legacy of Mrs. L. B. Hyde, by S. M. Lane,		30 40
West Cornwall, Miss M. A. Mead.		5 00
MASSACHUSETTS—$4,546.10.		
Mass. Home Miss. Soc., by C. Demond, Treas.,		2,500 00
Lawrence, Central, by G. Wilson, to const. A. Briggs, and Miss Sarah L. Gallison, L. Ms.,		60 00
Monson, Edward F. Morris, to const. him a L. D.,		100 00
Montague, Legacy of Mrs. L. B. Bradford, by L. Merriam, Ex.,		1,000 00
Northampton, C. L.,		100 00
Oxford First, by E. S. Pease,		33 00
Springfield, "H. M."		500 00
" "Unabridged,"		250 00
Ware, A. Smith, by J. Yale, M. D.,		1 00
Whately, Legacy on account, and add'l, of W. Merriam, by L. Merriam, Ex.,		2 10
RHODE ISLAND—$5.00		
Westerly, by Rev. D. W. Beach,		5 00
CONNECTICUT—$3,233.25.		
Conn. Home Miss. Soc., by W. W. Jacobs, Treas.,		12 02
Received by F. T. Jarman,		
Guildford, First,	$35 00	
Litchfield, L. M.,	7 00	
Wallingford,	48 00	
		90 00
Berlin, Second, by A. North,		7 02
Bridgeport, Second, by C. P. Porter,		100 00
Enfield, First, by D. W. Johnson,		$2 00
Goshen, by T. A. Hazen,		68 86
Green Farms, Sabbath-School, by E. Beers,		10 00
Guilford, Mrs. Lucy E. Tuttle,		60 00
Hadley, by Rev. M. J. Callan,		3 50
Hartford, Legacy of Mrs. Sarah Isham, by W. W. Graves, Ex.,		2,000 00
New Haven, Legacy in full of Miss S. J. Thompson, by J. W. Mansfield, Ex.,		200 00
New Haven, Mrs. E. M. Crane, by R. Crane,		10 00
Newton, Mrs. G. Wallace Toms,		5 00
North Greenwich, Mrs. Amy S. Downs, by Mrs. G. Wallace Toms,		1 00
Norwalk, First, by J. W. Wilson,		47 00
Old Saybrook, Ladies' Home Miss. Soc., by Mrs. G. A. Bushnell,		31 70
Rockville, Second, to const. C. Weston, H. Selden, G. Angell, and W. H. Jones, L. Ms.,		114 42
Southport, by E. C. Sherwood,		280 18
Stamford, Sabbath-School of, First, by H. Lockwood,		30 00
Torringford, Legacy of Maria Miller, by J. E. Barber, Ex.,		125 00
Unionville, by J. P. Chamberlain.		29 89
West Hartford, Sew. Soc., West District, by Mrs. L. W. Selder, freight,		4 00
West Hartford, L. Ellsworth, in memory of Miss A. P. Way,		1 66
NEW YORK.—$942.29.		
Received by Rev. J. C. Holbrook, D. D.,		
Antwerp,	$25 00	
Danby,	17 00	
Deansville and Oriskany Falls,	21 03	
Madison,	7 00	
Maine, Mrs. Marcaw,	2 00	
Morristown,	18 53	
Parishville,	5 25	
Suspension Bridge,	25 00	
		120 81
Bangor, by Rev. D. B. Bradford,		6 60

entral, by J. L. Pratt,		$53 34
t of Legacy of Lewis Chiches-		
J. M. Stearns, Ex.,		583 38
: North Collins, $15 64, by		
. Woodruff,		22 44
rs. J. E. Howard,		59 00
y E. A. Rawson,		19 00
y B. McGibbon,		12 26
Ida E. Sutherland,		1 00
City, Prof. D. S. Martin,		5 00
Friend of Missions,		25 00
bbath-school, by J. S. Sill,		15 00
bbath-school, First, by H. C.		28 46
Y—$101.47		
Miss F. Ufford,		1 00
Rev. A. Underwood,		30 00
First, by F. W. Dorman,		50 47
ev. S. Bourne,		20 00
NIA—$15.82.		
by Rev. D. Dunham,		15 82
—$2.00		
Susan D. Metcalf,		2 00
50.		
t, by Rev. H. M. Daniels,		3 50
7.		
on account of Legacy of J.		
by L. G. Maynard, Ex.,		15 00
y F. W. Coffin,		11 17
$5.00.		
. Chadwick,		5 00
$292.31.		
ethany, by Rev. C. A. Towle,		8 17
n a Life-member,		10 00
e, by Rev. M. K. Whittlesey,		70 00
Rev. M. F. Sargent,		5 00
y T. D. Robertson,		211 04
by A. N. Warner,		19 35
Rev. E. F. Wright, to const. R.		
. M.,		33 50
alley, by L. Johnson,		25 25
A. L. Sturges,		10 00
$23.00.		
C. Coult,		5 00
y Rev. J. G. Bailey,		18 00
—$141.22.		
aris, by Rev. J. A. S. Worden,		10 00
First, by Rev. A. L. Gridley.		10 00
dies' Miss. Soc., by Sarah E.		10 00
Rood,		2 00
Rev. J. Hall,		12 28
First, by Rev. L. F. Waldo,		6 00
ntre, by Rev. G. Dangremond,		2 25
ic, Sabbath-school, by E. Par-		1 50
airie and Newaygo, by Rev. J.		20 00
k, First, by Rev. H. M. Holi-		5 50
, First, by Rev. B. Moore,		10 00
Robinson, by Rev. L. W. Barker,		3 00
, First, by Rev. E. E. Kirkland,		15 00
First, by Rev. J. Campbell,		14 00
y Rev. A. H. Fletcher,		7 94
, First, by Rev. P. B. Parrey,		11 75
—$126.35.		
y Rev. H. A. Miner:		
, Woman's Miss. Soc.,	$5 00	
r,	22 60	
wog,	22 10	
nd,	5 00	
lean,	6 30	
		61 00
Woman's Board, by Mrs. M. F.		
wh. $5 from Mrs. Leith,		6 00
, $10: Pine River, $7, by Rev.		
ddock,		17 00
son, by Rev. E. J. Montague,		24 07
by Rev. J. Fassett,		11 00
by Rev. W. M. Richards,		2 00
yocena, by Rev. J. A. Bale,		5 28

IOWA—$75.72.		
Corning, by Rev. S. J. Beach,		$14 00
Lewis, by Rev. C. Little,		8 00
Lewis, Sabbath-school, by G. P. Cary,		8 39
Maquoketa, Miss. Soc., by T. D. Lyman,		12 53
Nashua, by T. D. Boynton,		7 00
Sherrill's Mount, German, by Rev. J. Reuth,		22 00
Williamsburg, Welsh, by Rev. M. E. Davies,		8 80
MINNESOTA—$431.50.		
Received by Rev. L. H. Cobb:		
Minneapolis, Plymouth, by W. Cheney, Treas. Minn. H. M. Soc.,	$53 00	
Minnesota, a Friend,	200 00	
		253 00
Faribault, by H. Wilson,		41 05
Hawley, by Rev. L. Kribs,		2 00
Maine and St. Olaff, by Rev. T. A. Mills,		7 50
Mankato, First, by Rev. L. W. Chaney, to const. Dea. W. Taylor a L. M.,		43 25
Northfield, by G. M. Phillips,		59 55
St. Peter, Mrs. Jane A. Treadwell,		4 00
Sleepy Eye, add'l, by Rev. O. P. Champlin,		1 50
Springfield, First, by Rev. G. W. Merrill,		19 65
KANSAS—$19.00.		
Marshall and Nemaha Cos., add'l, by Rev. G. Bent,		5 00
Olethe, by Rev. L. Bartlette,		13 00
White City, by Rev. F. G. Sherrill,		1 00
NEBRASKA—$28.65.		
Buda Flat and Olive Branch, by Rev. W. Süss,		5 00
Fremont, by Rev. H. N. Gates,		12 45
Kearney, by Rev. L. B. Fifield,		7 00
Mallet, Sabbath-school, by Fannie A. Gardner,		85
Red Cloud, Rev. A. Maxwell,		3 35
WYOMING TERRITORY—$25.00.		
Cheyenne, Wyoming, by Rev. C. M. Sanders,		25 00
CALIFORNIA—$226.75.		
Lockeford and Lodi, by Rev. W. C. Stewart,		15 25
Oakland, S. Richards,		200 00
Saratoga, First, by Rev. W. C. Merritt,		11 50
OREGON—$76.50.		
Oregon Home Miss. Soc., by J. Steele, Treas.,		60 00
Albany, First, by Rev. H. W. Stratton,		6 00
Forest Grove, by J. W. Marsh,		8 00
Oregon City, First, by Rev. J. B. Gray,		2 50
HOME MISSIONARY.		8 50
		$10,81[illegible] [illegible]3

Donations of Clothing, etc.

Newburg, N. Y., package of papers,	
New York City, American Bible Soc., two packages of Bibles and Testaments,	$169 00
Troy, N. Y., box,	
West Hartford, Ct., Sew. Soc. of the West District, by Mrs. L. W. Selden, Sec, bbl.,	78 62

Receipts of the New Hampshire Missionary Society, in July, L. D. STEVENS, *Treas.*

Antrim, Presb. Ch. and Soc.,		$12 00
Bristol, Church and Soc.,		4 13
Concord, No. " " "		117 71
Concord, So. " " "		93 55
Deerfield, Cong. " "		14 30
Exeter, Prof. Perkins' Bible class,	$10 25	
Mr. D. C. Barker's class,	3 00	13 15
Greenland, Cong. Ch. and Soc.,		31 20
Hampstead, A few friends, for A. H. M. S.,		4 00
Hanover, Cong. Ch. and Soc.,		40 25
Littleton, " " " "		33 37
Nashua, First, " " "		19 23
New Hampshire Cent Institution,		403 99
Northwood, Cong. Ch. and Soc.,		4 35
Pelham, " " " "		56 25
Roxeawen, Mrs. Cogswell,		2 00
Winchester, Cong. Ch. and Soc.,		51 84
		$941 41

Receipts of the Massachusetts Home Missionary Society, in July, CHARLES DEMOND, *Treas.*

Abington, First,		$16 80
Adams, North, by H. J. Whitney,		33 82
Andover, Free, to const. J. W. Poor, and Miss A. L. Willey, L. Ms.,		66 90
Attleboro, Female Ben. Soc., to const. Mrs. S. Blackinton, Mrs. F. Crandall, and Mrs. B. Dean, L. Ms.,		89 13
Auburn, by H. Cobb,		36 00
Boston, Hollonder,		8 65
Vine Street, mon. con.,		10 00
West Roxbury,		65 69
N. Porter,		50
Mrs. N. Porter,		3 00
A Friend,		30 00
H. B. H.,		5 00
Bridgewater, Central Square Sabbath-school,		15 00
Scoltond,		31 47
Brookline, Harvard, by H. B. Loger,		118 46
Cambridge, Shepard, by G. S. Saunders,		142 67
Canton, E. A. Morse,		100 00
Centreville,		10 00
Chelsea, Central, by A. Ames,		15 45
Constantinople, Rev. M. H. Hitchcock,		5 00
Easton, Evan,		26 70
England, Miss S. L. Ropes,		10 00
Framingham, Plymouth, by C. Williams,		300 00
South,		68 50
Francestown, N. H., M. B. Fisher,		5 00
Grantville,		5 00
Hampden Ben. Ass., Charles Marsh, Tr.:		
Holyoke, Second,	$20 77	
Springfield, First,	71 77	
Olivet, with prior conts. to const. A. C. Henderson, M. B. Spooner, H. W. Spooner, G. R. Harrington, Leland D. Horton, D. Rice, J. L. Chandler, and E. Martin, L. Ms.,	23 91	
Ira Merritt,	10 00	
Westfield, Second,	64 12	
West Springfield, First,	12 00	
Park Street,	22 14	
		$224 71
Hamilton, by J. P. Lovering,		21 75
Hanover First,		4 65
Hardwick, by Rev. A. C. Swain,		5 25
Harwick, Miss S. G. Brooks,		2 00
Hoverhill Centre,		60 00
West,		8 25
Hingham,		10 50
Holliston,		130 56
Lexington, Hancock, Pastor's class,		5 00
Littleton, by O. Manning,		17 10
Lynn, First,		19 44
Lynnfield, Centre,		6 19
South,		4 67
Maynard, Assobet, by S. Maynard,		20 00
Melrose, B.,		1 00
Millbury, First,		46 55
New Bedford, First, by Rev. W. B. Hammond,		50 00
Newburyport, Prospect, by B. G. Geirish,		20 30
Northampton, Edwards, by E. E. Wakefield,		10 00
North Andover, by J. S. Sanborn,		40 00
North Brookfield, First, by J. E. Porter, to const. H. L. Parkman, A. C. Stoddard, and A. L. Bellows, L. Ms.,		90 00
Norton, by J. H. Blondin,		16 60
Petersham, by S. Bixby,		10 00
Pittsfield, First, by C. D. Mills,		418 45
South, by H. M. Pierson,		46 03
Quincy, Wollaston,		10 00
Shrewsbury,		15 16
Springfield, C. M.,		500 00
Sterling,		10 00
Stoughton		24 44
Sunderland, Sabbath-school, by J. M. Smith,		41 53
Taunton, Trin., by Rev. G. W. Newman,		55 25
Westville, Miss Mary Ide,		5 00
Topsfield,		47 35
Upton, by D. B. Buck,		22 00
Westhampton, by W. I. Edwards,		26 10
Whitinsville, by Edw. Whitin,		2,132 00
Worcester, Salem W., by J. C. Newton,		$5 00
A. L. Smith,		5 00
Home Missionary,		60
		$5,509 74
For Sunday-School Work [see particular acknowledgments in *Leaflet*],		126 90
		$5,636 64

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Deerfield, South, Miss Sarah Cleveland, barrel,	$43 00
Essex, by May C. Osgood, barrel,	63 00
Hinsdale, Ladies' Ben. Soc., barrel,	68 00
Marlboro, by Mrs. E. M. Howe, barrel,	85 00
David Metcalf, books,	40 00
Peabody, by Mrs. H. S. Robbins, barrel,	91 00
Springfield, First, by Mrs. Haile, barrel,	82 25
Somerville, box,	25 00
Wakefield, two barrels,	162 00
Westfield, Second, Ladies' Ben. Soc, barrel,	152 00

Receipts of the Connecticut Home Missionary Society, in July, WARD W. JACOBS, *Treas.*

Bloomfield, by Rev. W. A. Hallock,	$11 05
Ellington, by E. C. Chapman,	66 41
Gilead, by J. C. Gilbert,	15 00
Kent, by John Hopson,	40 80
Litchfield, by H. R. Coit,	186 02
Manchester, First, by R. R. Dimock,	30 00
Middletown, First, by H. E. Sawyer,	13 50
Morris, by H. R. Coit,	26 00
North Coventry, A. Kingsbury, by E. C. Chapman,	10 00
Plantsville, E. P. Hotchkiss,	100 00
From Timothy Higgins to constitute Rev. Loren F. Berry a Life Director,	136 38
Ridgefield, First, by W. O. Seymour,	77 02
Salem, by Rev. Jairus Ordway,	13 00
Saugatuck, by C. S. Wakeman,	29 31
Saybrook, Second, by W. Denison,	11 50
Somerville, by E. C. Chapman,	85 28
Thomaston, by P. Darrow,	44 64
Vernon, by E. C. Chapman,	41 61
Westford, by Dea. Chauncy Whiton,	6 00
West Haitland, by Rev. R. G. Bugbee,	10 00
Wethersfield, by M. S. Griswold,	249 46
West Suffield, by Benjamin Sheldon,	12 27
Windsor Locks, by J. H. Hayden,	53 50
	$1.173 75

Receipts of the Ohio Home Missionary Society, in July, F. C. SESSIONS, *Treas.*

Cleveland, Euclid Av., by H. Ford,	$79 19
Conneant, by Rev. R. M. Keyes,	45 00
Rainesville,	62 07
Randolph, W. J. Dickinson, wh. const. him L. M.,	30 00
Rootstown, by Rev. G. L. Beach,	20 00
Springfield, add'l, by T. E. Leland,	10 86
Sullivan, by Rev. C. C. Baldwin,	11 00
Toledo, First, by M. Brigham,	70 00
Received by Rev. S. Wolcott, Sec.,	
Berlin Heights, by I. Fowler,	4 40
Edinburgh, add'l, by Rev. H. R. Parmelee,	1 00
Four Corners, by C. B. Cook,	6 95
Lorain, by S. A. Andrews,	3 00
Madison Central, W. Hendry,	2 00
Mecca, by Rev. E. B. Chase,	6 32
Strongsville, by H. Pomeroy,	6 81
	$359 20

Receipts in Coin, of California Agency, by J. W. CLARK, *Financial Agent.*

Benecia,	$17 00
J. P. Moore,	5 00
Grass Valley,	15 00
Oakland, First,	156 17
Plymouth Avenue,	50 50
Second,	2 65
	$246 32

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT ? . *Rom.* x. 15.

Vol. L. OCTOBER, 1877. No. 6.

IOWA'S DEBT TO HOME MISSIONS.

BY REV. EPHRAIM ADAMS, SUPERINTENDENT FOR NORTHERN IOWA.

[A paper read before the General Association of the Congregational Churches of Iowa, at Des Moines, June 1, 1877.]

WHEN Christ sent his disciples forth with their preparation to preach, and powers to heal, he laid upon them their obligations and duties in these words, "Freely ye have received, freely give." The manner of their giving was in rightly using what they had received. Thus was their mission to be fulfilled. It were well for our Iowa churches duly to appreciate the things received, whence and what, with the question in mind how they are to use, what to be and do, to fulfill their mission for Christ in the State, for the country and the world.

In this survey, beginning with the receipts, we are constrained to put—

1st. The field of labor furnished. In a new State, this State of Iowa, central among States, stretching from river to river. Her climate, soil, water courses, resources of varied kinds, already so utilized by a thrifty and intelligent population, that growing cities like jewels bedeck her, that happy homes with schools, churches and colleges like dewdrops are scattered over her, year by year the harvests teeming, the railways toiling, where but a few years since there was nought but the stillness of savage life. And yet the process is but just begun by which this State is to grow. It is in this process, among the forces at work, that our 225 churches with a membership of 14,000 are having their opportunities.

With such a field given, what next ?

2d. There is much by way of membership. Not all connected with our churches were converted here. Many come to us from abroad, from the East, and the far East even. We often hear of weak and decaying churches there. We should never forget that a portion at least of our strength here, is weakness there. The life-blood of New England churches is flowing to Iowa. Surely so receiving, there is here something to be done, and much, that there be no loss in the kingdom of God. Then

3d. Much has been received in certain distinctive principles, characteristics and methods thus imparted. There is what the world acknowledges and appreciates

as New England acknowledges too, as the very best material for the founding of States, institutions and communities.

Of all the churches now started in this commonwealth, ours have been the largest recipients, and Iowa stands waiting, waiting to receive, needing to receive, that through her institutions, her civil and domestic life, may flow what has so blessed the world elsewhere.

Here is one of our distinctive peculiarities which we hold with a peculiar trust, setting before us a distinctive work, making for us a mission for which there is not only a right but a demand for us to be. Here again something and much is required that we may be true to our history and position.

4th. It were well to remember what great sympathy and abundant prayers are poured out for us by those fathers and mothers at the home altars, whose sons and daughters are here in our churches, by Christians trained to live for Christ's kingdom in the world, by patriots who know the value of church work for the State and country, especially the work of churches whose inward polity so harmonizes with those principles of liberty for institutions and government that we call American. Thousands of hearts beating for us, thousands of prayers in our behalf that we may be blessed in our work, these prayers if answered at all to be answered through our fidelity. Surely in this view also there is something for us to be and to do. But

5th. In addition to members, principles and prayers, there is to be mentioned the material aid received. We now come to an item, the precise sum of which can never be told, by so many streams, and from so many sources is the amount swollen. First come naturally the receipts from the American Home Missionary Society in the support of the ministry. The reports of this Society give us the grants made to our several churches as far back as 1848. These grants in the aggregate as carefully reckoned amount to $536,780. Making a moderate allowance for what must have come to us prior to '48, the whole sum doubtless would exceed $550,000. To our Presbyterian churches, it may be proper to remark, since '48, and up to the time they ceased to co-operate with us, there were given $23,791. Making due allowance here too for what was given prior to '48, and putting all together, the amount expended upon Iowa by the American Home Missionary Society, without reckoning the present year, can be but little if any short of $600,000. If this sum seems to be large, it must be remembered that for forty years the process has been going on, that of our churches all but about half a dozen have been aided by this Society more or less, some of them having been constant recipients for over thirty years, the aggregate amount received in some cases as high as $5,000.

Next comes the item for church building through the Congregational Union, which by last report foots up about $66,000, taking in the Albany Fund and special gifts. In like manner have our churches received, and that freely, through the channel of Sabbath-school work, in books and papers scattered among the people, but as no reports are here at hand no figures are here attempted.

In addition to these there is another channel still, and long established, through which thousands flow to us annually. The "boxes" sent, though not so reckoned, are just as really an aid to the churches in support of the ministry as what comes from the Treasury of the Home Missionary Society. No means are at hand here again of even approximating the truth in figures, but should aid from this source be at once cut off, there would not only be felt an immediate need in many a missionary home, but our Home Missionary Society also would quickly and greatly feel the embarrassment.

For Iowa from the Home Missionary Society $600,000; from the Congregational Union $66,000; a moderate estimate from the other two sources named, from

Sabbath-school workers, and busy fingers in benevolent circles, and how it stretches towards the million! And outside of all this are the private, individual gifts. Many such in the friendly epistle have found their way to the missionary family. Many to the sanctuaries of our churches in the process of their erection; many a Bible on our pulpits; many a communion service on our sacramental tables; quite frequently does much of the furniture of our churches remind the worshipers how freely they have received from those whose hearts and prayers are with them. And this without going back in our indebtedness to those Eastern institutions, the colleges and seminaries from which most of our ministers have come, bringing in their culture the fruits of Christian beneficence in generations past, as they have given themselves here to the work, and toiled in it, some of them to the end. Yes, already the tombstones are rising among us, the number increasing yearly, that tell of noble lives of noble men and noble women also, that have been given for Christ's sake to these churches of Iowa. Already does the cloud of witnesses begin to compass us about of those who have gone before. Standing thus as central points on which so much has been expended and through which so much waits to be done, in such a field where to live for Iowa is to live for the country and the world, and in such an age when all nations are being thrilled with new life, how now are our churches, having thus freely received, freely to give? What is there for them to be and do that they may be true to the position which God hath assigned? To dwell upon particulars here, especially to come down to ordinary every-day working points, may possibly endanger the general impressions made, but we venture to say a few things:

1st. Our churches of course should be thankful churches. Not selfishly receiving, carelessly forgetful of how and when they have been helped. The story of their weakness and dependence, of their small beginnings at the first and the abundance of aid and sympathy received, should often be told, and they should love to hear it till a sense of their obligation presses them to noble action.

2d. The missionary churches should conscientiously and earnestly strive for self-support, to come to it at the earliest possible period. The money given for Home Missions is given to assist congregations that are *unable* to support the gospel ministry. So says the 2d Article in the Constitution of our Home Missionary Society. How then can a church in Iowa that is able to take care of itself apply for such aid in any right or truth, or receive it without injustice or wrong to others? Let our missionary churches cultivate conscience in this matter, and beware lest in the process of being aided a feeling of imbecility creep over them, and they are content to continue beneficiaries in a kind of weakness, if not a selfish covetousness, long after the time when they should stand forth self-reliant, self-respecting, and self-supporting.

3d. All our churches, both missionary and self-supporting, should remember their pecuniary obligations to the societies that have aided them. In respect to the Congregational Union it is simply a shame for any church to be unmindful of its covenants made, and as to the Home Missionary Society, no one should forget *her*, the mother of churches. It is not here indeed strictly a matter of debt and credit, yet it is proper for us to know how in these relations we actually stand. No facts have been gathered respecting the contributions of our churches except those made to the Home Missionary Society, as reported in the files of *The Home Missionary*, with the view of ascertaining how the account of each church stands as to its receipts and gifts from year to year. Giving only the general result, it is found that our Home Missionary contributions have amounted in the aggregate to a little less than $50,000, or about one-twelfth of the amount received. True, infancy and childhood are dependent, which may be an apology somewhat for so

small a fraction, after so many years, but is it not time for our budding manhood to appear? As children highly favored, would it not be laudable and noble for our churches to long for the day, and hasten it onward, when dollar for dollar shall be returned to the treasuries out of which they have been helped, and then join in it to bless others even as they have been blessed?

4th. But there are nobler gifts than money, and that our thoughts take not too narrow a channel we remark, these churches of ours should emphatically be *missionary* churches, missionary now in the full sense of the term, that of seeking to carry the gospel outside of themselves. It is of this missionary spirit in the bosom of others that these churches were born, and they surely should not be wanting here but partake of and perpetuate the spirit in which they were conceived. They ought, as intimated, to be pre-eminent here. This missionary spirit, in a State like ours, now demands and for a long time will demand work for each church in its own immediate vicinity. Two hundred and twenty-five churches seem to us like quite a number, but scattered through 100 counties and over 50,000 square miles, they are actually few and far between. "How shall the interlying districts be met?" is the grand question. Not that we are to do all the work, but our share of it. To furnish a supply for every desirable point, we have neither money nor men. How can the want even approximately be met, but by each church working out from itself as a center in consecrated Christian labor of all kinds? Here is opportunity for Lay Preachers, Evangelists by the thousands, and money also, and "missionary horses" too, to go from settlement to settlement. Here too comes in that new department of our Home Missionary Society, the Sabbath-school work. What else should every pastor be but an organizer of mission work of all kinds, and each church a Board of Home Missionaries, that the organizations may be complete, the land possessed. Such should our churches be for Iowa.

5th. This missionary spirit should lead our churches into wider fields. Not for themselves alone have these churches been planted here, nor for what they can do for Iowa simply, but for what they can do in and for the world also, this, to be in accord with the true Christian spirit, in keeping with the spirit of the churches that have fostered them. Never will they be true to their trust till they learn to mingle prayers, sympathies, and contributions as the Lord may prosper, with those of Christians elsewhere for the world's conversion. For this let there be more intelligence. Instead of one, two or three stray missionary magazines, finding their way to here and there a church, let them be had by the thousands. For this let the three great channels of missionary labor through which our churches act for for the world's good be ever in mind. For this if need be, and it is the best way, let the sisters of our Iowa churches, like their sisters elsewhere, form their missionary bands for missionary intelligence, have their circles of prayer, by system offer their gifts, by prayer and instruction imbue their children with the missionary spirit, not however to the advantage of any one department of missionary work alone, but taking in the whole world. So should Home Missions in Iowa bear fruitage the world over. Oh, what consecration, what devotion should possess our churches, looking to their origin, their field, and their opportunities!

6th. These churches so started and fostered, and in such a field, should be centers of strong Christian fellowship. It is meet that they should understand each other, know each other, sympathize with each other, and be ready to co-operate with each other and churches elsewhere in all common work. It may be said that this fellowship is but a part, the fruit of the true missionary spirit. True, but a distinct place is given to it, because first of its paramount importance, and because, second, of certain dangers attending it. As a rule, these churches are far

removed one from another. Intercourse between them is difficult. There is no organ of communication. They learn of each other in meager lines from Chicago or Boston. In their early years they feel more the sympathy and help of distant churches than of each other. The Home Missionary Society, mother of all, enables them to get along pretty much independent of each other. Then possibly there is a tendency, a dangerous one among our Congregational churches, for the stronger and larger to grow up into a selfish and self-sufficient independency, forgetting that the fellowship of the churches should be the law of liberty here.

It is possible even for an Iowa church, a Home Missionary church, at first weak and humble in its earlier history, sympathized with and helped by surrounding churches and churches abroad, to come up to the point of self-support, only from that time henceforth to be all absorbed in itself, in the building for itself a fine house of worship and the support of its minister, its care for and sympathy with weaker churches withheld, its contributions abroad but meager, even those for societies that once fostered it sometimes forgotten, its voice seldom heard through its representatives in the councils or associations of sister churches. We are glad indeed to see our churches coming up to self-support and independency, but from such independency as this we would most devoutly pray—good Lord, deliver us. Among us, rather, let this fellowship of the churches be kept in mind and worked for in spite of the difficulties and temptations in the way. As we increase in numbers and come nearer to each other, we can in the organization of churches, the settling and dismissing of ministers, in all matters of common concern, the more easily take on the order and methods in our polity provided for, and demanded by this principle of church fellowship. This we should be prompt to do. There is need of an advancing step here.

Our Jerusalem needs to be more compacted together, and as our ability increases we can and should more *directly* help each other in the building of sanctuaries and the support of the ministry, the strong bearing the burdens of the weak in the fellowship of the saints. God speed the day. Not that in anything we are to be tame copyists of the past, but holding fast to that which is good, free for improvements upon the old. For this certainly we have the opportunities, and this the world has the right to expect. Iowa ought to present a group of churches well-ordered, compacted and efficient, an improvemement upon all the past.

7th. Possibly the circumstances and the times demand of our churches a more distinct utterance as to what their church polity really is. At any rate its principles ought to be thoroughly understood by all the membership. More pains here no doubt should be taken. It would be no harm for the public to know the harmony of these principles with those of our civil institutions, being at once not only New Testament, but truly American. And in these days of Christian co-operation, when God is so manifestly putting his seal of approbation on our union of prayer and effort, when not only the warm Christian heart is yearning for, but the outside world is demanding fewer isms and more oneness, it is perhaps due to a polity that provides for this, that invites to it, that it should be held up to view more openly and more boldly, as meeting the wants of the times. This, not for schism and division, but for more unity, more oneness in the body of Christ on earth. But especially till that better day comes, and for its coming, let our churches, true to their principles, be first and foremost in the unity of the Spirit in the bonds of peace.

8th. In like manner, if we would perpetuate what to us is distinctive, not simply because distinctive, but because so valuable, it may be well to adhere somewhat closely to the ideas of our fathers in matters educational as well as ecclesiastical. The common school, the academy, and the college, and all Christian, formed a

noble series. Now the Christian element is no longer considered so essential for our schools, while by changes wrought academies are well nigh crowded to the wall. And yet there is a blessing for Iowa in Christian academies. It is for the churches of Christ to supply them. Just entering upon our fifth decade we have two colleges and one academy really. Two mills and one hopper. We have colleges enough, we will not say more than enough, and let them be well sustained. The churches should be united in sustaining them. But is it not a work yet to be done, that of multiplying academies over the State?

9th. Having thus traced as to a few particulars what our churches should be and do, it may be well to inquire for a moment how they are fulfilling their mission. So imperfect is everything human that Christian attainments and Christian works are seldom reviewed with much satisfaction. There is generally a feeling of sadness in review of what might have been, and yet here we are not entirely without cheer.

We believe that our churches are somewhat disposed to be thankful, to acknowledge and act worthy of the favors which God, through his people, has bestowed, disposed, many of them, to come up to self-support as God prospers, and to give back to the source from which they have received. Legacies are beginning to appear, and five-hundred dollar contributions also; better than all, our church contributions are taking more system; more of the missionary spirit is possessing our churches for work at home and abroad. The blessed revival experiences of the past year have greatly set them forward in this respect. Their sons and daughters have gone out to India, China and Japan. Ay, with equal heroism, and as deep devotion, do they return, some of them from Eastern culture, to find a humble missionary work in their native State. We are growing in fellowship and order, and so preparing for more united, efficient action.

We peep occasionally of our polity, and love our colleges a little. The one lone academy has its friends, for it lives and flourishes. And yet, brethren, how different all this from what it ought to be after forty years of grand opportunities in the first settings of such a commonwealth as this!

One year ago we all were reviewing the past. One year of the new century is well-nigh gone. In years hence others will review what we are doing.

Brethren, let us pause for a moment. Think of the treasures and the lives that have flowed into these churches, of the prayers and the sympathies for us, of the great cloud of witnesses gathering above, of Hutchinson and Hill, of Ripley and Thompson, of Spaulding and Sloan, of Edwards, Cotton, and Guernsey, of former, and of Hurlbut, and Tenney, and Allen, of more recent years, with the unnamed list of brothers and sisters gone, but whose names are written in heaven; think of this company looking down upon us from above, and seeing, perhaps, as we here cannot see, the wonderful changes this State is to take on in the years of its future growth, realizing, doubtless as we cannot, the forces garnered in these churches for God and man, their opportunities, and so their work; yea, yearning over us, that we may be faithful in our day. The time is short and the world appealing. Oh, thinking thus, to whom, brethren, at this hour are we not debtors? Debtors for more earnest Christian lives, debtors all of us, preachers to preach and laymen to live, debtors for all possessions and powers that all may be laid upon the altar. So, brethren, from this outlook, let us gird anew for the work.

A LOOK TO THE WEST FROM A NEW ENGLAND MOUNTAIN.

BY REV. JOSEPH E. ROY, D. D., SUPERINTENDENT, ILLINOIS.

[It would be hardly necessary to give DR. ROY's name, to identify the authorship of this article—from *The Advance*, of Aug. 16th—did not our readers know that for many months he has been disabled from writing, preaching, or other intellectual labor, by the falling upon his head of a berth, in a Pullman sleeping-car. This first attempt to take up the pen once more, on his favorite theme, certainly shows that that bruised head is still "level," and that after a few weeks we may reasonably hope to reckon our old friend again as one of the most efficient home missionary forces in the field.]

IT is Long Mountain, in New Milford, Conn. From its crest I look over the Hudson, thirty miles away, which mine host, now at 76, has never passed, over the Alleghanies, across that basin between them and the Rocky mountains, with the Mississippi cleaving it asunder, and claiming all of its "valley"—and down the Sierras to the golden shore. I look again and see the stretch of a continent, filled in with empires, all under the flag of our country. Another look, and I see this narrow New England, with its western boundary pushed backward to the farther coast, and, by its people, its ideas, and institutions, holding possession of its chartered right, a belt "across the main land." And, by the eye of faith, I see all this broad land coming into the kingdom of our blessed Lord. It is the high privilege of God's people to be associated with him in this process of subjugating the country to his reign. Among all the forces thus engaged, we, of the Puritan faith and order, have our portion and our duty. A grand instrumentality which God has given us to use, is our American Home Missionary Society. At a cost of millions of money, it has furnished and sustained an army of exploration and occupation. Its conquests have been sublime. The honor of its exchequer has been sustained. Its paper has never been protested. But now, at the climax of the monetary convulsion, there comes a pinch. From the Black Friday of the panic onward, until recently, its friends, the living and the dead, kept its treasury in an easily working condition. But, to-day, its ministers of finance find their tables groaning under accepted reports of labor, that call for *thirty thousand dollars*, with the same rate of expense going on, and with the dry season for collections yet to prevail for many weeks.

At this crisis, can the East rely upon the West to do her share? In the war for national life, the benefactor found the beneficiary a mighty ally. Shall it not be so now? especially as the expenditure is to be mainly, as heretofore, at the West? It is not to our credit that last year and this year, thus far, there was a sad falling off from former rates of giving for this cause at the West. Of course, our first thought, in self-defense, is the "hard times." No one knows it so well as those who have experienced it. But from opportunities to learn the facts as to both sections, I am satisfied that the West is now prosperous as compared with the East. With local exceptions, the West for several seasons, has had good crops; and this year the yield of the harvest is all-abounding. Herein is our wealth—in our agricultural produce. But at the East, since the panic, their best investments have suffered the most. Manufacturing is at a stand-still, or run at a dead loss. Fire and life insurance stocks, by the great fires, and by failures, have fallen off as to income. Money put into our Western railroads has been very much of it sunk, while we have gained the advantage of the roads. Funds invested at the West, on bond and mortgage, by the shrinkage of securities have often suffered the default of interest, and too often, of much of the principal itself. Ministers,

widows, and other people of moderate means, have withdrawn from Savings Banks here their six per cents at compound interest, to put them into our ten per cents on real estate, only, in many cases, to lose their income for daily living. Our competition with the New England farmer he cannot endure. Car-loads of our corn and of other products are set down in every village here at rates ruinous to the native producer. These people have their friends who come back from the West and say: "How can you stay here—your fields are cow-pens; your timber is underbrush; the soil is running down off from your hills; your rocky lands are intolerable; your crops are so small." Then these folks go out West and find their old neighbors on lordly estates, cutting vast areas of harvest with chariot reapers and mowers; they ride day by day through oceans of undulating grain; and they say: "How rich you are out here—how rich your country!" Then, coming home, perhaps the very first collection they are called upon to respond to, is for Home Missions out where they have been! The fact is, we must stop our bragging or stop our begging; or rather we must use of the abundance God has given us more freely to support the gospel at home. I know that God's people don't own all of those great fields; but they own a good many of them, and the rest are not all owned by niggards.

Then New England is herself becoming more and more a home missionary field. Old churches, once strong to aid every good cause, by the drain of population are now becoming beneficiaries. And it is the true policy every way, to keep them up, as evangelizing centers here, and as the old nests in which to hatch so many broods of young people for the West. These States are also doing more and more of a home-evangelizing work—clearing up the old corners of communities, the "Devil's Dens." And so, four of these States have little, if any, surplus to send to the parent Society for the West. The two that have such overplus, Massachusetts and Connecticut, are doing yet more and more at home, and so must have less for us. In my report of the "Connecticut Memorials," I give the sum of her offerings for Home Missions, but that of '76 was less than that of '75, and this less than that of '74, in each case less by three or four thousand dollars.

And so we are driven to fall back upon our home resources. Providence has shut us up to this, and we may as well make up our minds to this line of policy—the sooner, the better. Of this we may be assured, that the East has pretty much determined to *wean* all beneficiary causes this side of the Mississippi. Dr. Foster, in a lecture at Clifton Springs, told us that some patients came to enjoy their invalidism and to expect, as a matter of course, that other people should doctor and coddle them. Are there not some such invalid churches? In them men who began to give liberally, when the country was new, have kept to the same amount, year after year, while their prosperity has gone on apace. It is not enough for a beneficiary simply to go through the motions of a collection, so as to have the commission renewed. It should be an effort in downright earnest to bring the church up to self-support at the earliest possible day. Protracted indigence is weakness, paralysis.

Now is the time to push the *yoking* of churches. They may be restive and resist; but it must be done. Massachusstts is doing this in order to save money to send West. *Thirty* of her churches are thus worked in pairs. These old, depleted churches might say: "For generations, we have been accustomed to the sole service of a pastor; we have heretofore made large contributions to Home Missions; there is now a plenty of money in our State treasury; why submit *us* to the mortification of a divided pastorate, in order that the new churches out West may be saved from working together?" The secretary of the independent society of Ohio reports that the stress of the times has been a god-send, as it has given occasion to

choke off some beneficiaries that needed to be weaned, and to constrain others to be paired for the support of the gospel.

Joseph, having interpreted the dream of his fellow-prisoner, said to him: "Think on me when it shall be well with thee, and show kindness I pray thee unto me, and make mention of me unto Pharaoh, and bring me out of this house. Yet did not the chief butler remember Joseph, but forgat him." Of two churches in the same prison of dependence, one, by a rapid growth of the place, or other fortuitous circumstances, goes forth in the freedom of self-support, leaving the other behind, and growing strong, it may be, by accessions from it. The mass of our strong churches at the West were once recipients of this charity fund. Let it not be said of these: "Yet did they not remember Joseph but forgat him." Let them show kindness, not simply by speaking to the Society in the indorsement of an application, and by offering a pittance in token of remembrance, but let it be by acts so generous as to bring Joseph out of this house.

Missionary Intelligence.

OREGON.

Rev. G. H. Atkinson, D.D., General Missionary.

WORK AND GAIN.

The quarter's work has included the regular ministrations of the gospel in person (by proxy, once) in ten places, besides a trip to California, to seek more helpers; all the trips being free of cost to the Society. The immigration to Oregon and Washington, judging from its present rate, will be fully 20,000, as estimated. The sure and abundant harvests and equable climate of this northwest coast invite and now secure very earnest attention. Our churches feel the growth of the population. The statistics presented at our annual Association, last June, show that those with pastors have increased in membership and power. Two suffered great loss in the return of their pastors to the Eastern States. Three very acceptable pastors have come. Five churches are unsupplied. Calls are before me to aid in organizing three more churches soon. We expect more laborers with the immigrants, and hope that no church will be abandoned.

The meeting of the Association at Seattle impressed upon all the value of that young home missionary church, which welcomed and provided for about fifty ministers, delegates and friends. Had it been neglected in its days of weakness, our efforts in Washington Territory would have been crippled, and perhaps foiled. Now we have a sure hold on the Sound, and a fair prospect of increase. Mr. Samuel Greene, son of Rev. David Greene, formerly Secretary of the A. B. C. F. M., was licensed to preach the gospel. His membership is at Seattle, but his labors will be in the White River Valley, fifteen to twenty miles south-east, where he resides on a farm, supporting himself, and where he has been conducting Sabbath-schools, attending funerals, and doing other Christian work.

THE INDIANS.

The warring Nez Perces, headed by Chief Joseph, have never come under Protestant missionary instruction. He has long been an outlaw himself, and forced the war by collecting outlaws, and committing outrages upon the settlers. The great body of Protestant Nez Perces, continue friendly and at peace, as they have always been. So with the Spokans to whom Rev. Messrs. Walker and Eells formerly ministered.

Rev. D. B. Gray, Oregon City.

OREGON—NOW AND THEN.

Oregon *is* a slow country, but it is good and sure. This State has felt the hard times more than you would believe, considering that we have such promising elements of prosperity in soil and products, timber, climate, etc. We lack population, especially a thrifty population. Debt, a want of variety in products, too much reliance on wheat alone, too much large farming, requiring extensive machinery—all of it imported—too few manufactures, and often low prices for wheat; these things have been and are yet the bane of Oregon farming, and of the business prosperity of the State. Once we get railroad connections, so that a trip from California to Oregon will not be more dreaded (as it now is), than one from Chicago to San Francisco, these difficulties will disappear, and this Northwest coast—possessing unrivaled natural advantages—will enjoy, with other good things, the luxury and the blessing of self-supporting churches.

SPECIAL EXPERIENCE.

What strange views some entertain in regard to conversion! Here is a lady who has long been identified with our congregation, and apparently in sympathy with the preaching and the work of the church, teaching in the Sunday-school, yet declining to unite with the church, just because she had no marvelous experience to relate, and thinking somehow that the church expected it. On the other hand, the conviction has been growing for several months that she ought to give public testimony of her love for Christ, and her feelings have found vent in tears when conversing on the subject. Now she becomes a willing, cheerful church-member, but wishes it understood that she has had no *special* experience.

How long before people will learn that if they sincerely repent of their sins, love Christ, trust in him for salvation, and heartily go to work for him, that is experience enough, whether there seems to be anything *special* about it or not?

ADDITIONS—YOUNG PEOPLE.

The past quarter has been one full of earnest labor in preaching and visiting. One by one, we have labored personally with those who have come and with others whom we expect to receive into our number soon. At our communion yesterday five united with us, two of whom had years ago been church-members, coming now to renew their covenant engagements; the other three publicly confessing Christ now for the first time. They all give promise of active service and usefulness in the Master's work.

We are much encouraged by many things, especially by the attendance of the young people at the prayer-meetings. And in the way of interesting our people in missions we are making progress. One prayer-meeting a month is given to the general subject, and the collection taken is divided equally between home and foreign. This church is an infant class in missions yet. But it will grow.

CALIFORNIA.

From a Missionary.

MORALS.

The morals of this place are the worst I have ever seen anywhere. The ten drinking places are always full, and drunkenness and profanity are more rife than I ever saw them before, though I have been in pretty hard places. I am planning a campaign—have announced to speak in the open air to-night, and, if the Lord blesses, shall follow it up, though there is not a soul to help me.

FINANCIERING.

Financially I have been somewhat embarrassed ever since I came to the State. I don't think I have spent five dollars on self-gratification in two years: and my trouble is to keep my board-bill paid. I have worn a thick, heavy, woolen winter

coat all through this hot weather, (probably twenty days above 100°), because I could not afford to buy a thin one, and I would not spend money for myself so long as my board was unpaid. I am now saving rent by furnishing a room myself. I sleep in woolen blankets to save washing sheets. (Laundry prices are quite high here.) The furniture of my room consists of my trunk, and seven boxes; two for a bedstead, one set endwise for a center-table; one for a wash-stand, another for a bureau, another for a few carpenter's tools, with which I gradually make my own furniture. My study has already been supplied with tables and book-cases in this way.

Rev. W. A. Tenney, Hydesville, Humboldt Co.

NO MORE AID.

How we are to get along without farther aid I do not see, but the Lord does. How to make forty-two dollars a month feed and clothe a family of six, and retain a son in college, is not easy to calculate. If any woman living can do it, I know who can. I see plainly that the state of your treasury will not justify any farther expenditure on *this* field. We are heartily thankful for the aid granted so far, and we are sure help will come from some other quarter in the future, because the work is one that God approves. Not a word of censure on the Society. I am certain you are doing just the best you can in a pressing emergency, and we will do the best we can without the aid of your crutches. A kinder people I have never seen than we have in Hydesville, nor a more attentive and appreciative audience.

It is about time some of the full-fledged squabs were pulled out of the nest, and forced upon the empty air. I believe this church (and a great many others) is old enough to swim without buoys and bladders. We will try it, and if we sink, some one will send you our obituary. If our venturous experiment proves successful, we will report at some future date. After harvest we will try to remember our annual collection, and remit our thank-offering. The people here express only feelings of gratitude for past favors, and we hope, if prospered, to show that gratitude by our annual mite to your treasury.

DAKOTA.

Rev. L. P. Norcross, Deadwood.

PROGRESS IN THE BLACK HILLS.

I did not preach at Central City and Golden Gate through the extremely hot weather, for I needed a little rest, and there were no suitable accommodations. The building we had used was wanted for other purposes, and our friends did not feel able to pay the rent. They will have a house of their own soon; probably a rude structure of undressed boards, but it will be theirs, and then I expect to go up and preach again. Lead City I wish to preach at occasionally, when the weather gets cool enough. Strange to say, no other preacher comes in as yet.

Here at Deadwood we are struggling along. We have a house of our own, where we meet twice every Sunday. Though not finished entirely, it has a good pulpit and choir platform, and very easy pews. An organ of the Mason & Hamlin manufacture is ordered and paid for. It will take about $200 besides what we have now on hand, to finish and pay for all. I think I wrote you that the ladies held a festival and raised by that and their own subscriptions about $700 after paying expenses. I assure you that our new house is a most welcome change from the hard seats which we had last winter in the carpenter's shop, at least, so say my audience; while I find it easier to speak effectively here, than when standing in the sawdust and shavings, with my audience so near to me that if I made a gesture I was in danger of hitting them.

Times are *very* hard here now, and much of the floating population is leaving; yet the mines are developing slowly but surely. An average of about $80,000 a week is deposited in our banks, I understand. Hotel men, gamblers, saloon keepers and disreputable places feel the pressure; but I think we have got now down to a good, solid, sure basis. When the excess of traders and merchants, lawyers, and other professional men leave, and the place gets "weeded out," times will be better. The weaker ones will have to succumb. We had about fifty lawyers here at one time last June.

In estimating our spiritual condition and work, please bear in mind the unsettled state of our members and the people, and their all-absorbing passion for gold Men come here, not with a view to make homes, or be of use to the church or to society, but to get gold and then go back and be good, moral, religious, and all that. Yet we are accomplishing something, I trust.

NEBRASKA.

Rev. C. Seccombe, Green Island.

A WORD OF SYMPATHY.

We deeply sympathize with the officers of the Society, in the straitness of the times. I think that we missionaries, with all our trials, have the lightest burden to carry; for we suffer simply as individuals, while you carry, in addition to your own burdens, the burdens of hundreds. In all our afflictions, you are afflicted, in addition to bearing the brunt of whatever complaint may come, either from beneficiaries or benefactors. I often wonder how you can write such cheering, comforting words to us, from the furnace of your own trial. It is sweet to know that the Savior sees and appreciates it all, and at his throne of grace we will remember you and your labors.

Rev. C. F. Veitz, Crete.

A NEBRASKA STORM.

With brother Süss of Olive Branch, I had been on an exploring expedition among our German brethren in Saline, Lancaster, Johnson, Nemaha, and Richardson counties; was hurrying back to the commencement and trustee meeting of Doane College. I had traveled 110 miles, and my horse was so tired that I borrowed another, that I might reach home in time. A fearful storm of wind, rain and hail came up, and traveling faster than I could, caught me about two miles from Crete. The thunder roared, and the lightning was fearful. My horse turned his tail to the storm and stood on the hillside, while I sat in the buggy and looked on. Twice the wind lifted the buggy off the ground and I thought my chances for a free balloon ride were very good. But I was disappointed. The storm lasted nearly an hour, and then my horse and I pushed on for home. A vast quantity of water had fallen. I crossed the small ravines full of water, and reached Prof. Perry's residence, about half a mile from home. There a larger ravine crossed my path. It is usually dry, but was then a rolling, dashing flood. In we went. My horse became frightened and stopped in the stream. In a moment the buggy rolled over, with me under it. While in the water, I partly unhitched the horse. He and the buggy floated away, and left me in beyond my depth. I am not a swimmer, but had heard that a man would not drown on his back, so I rolled over and was carried down after the horse. I began to think my last quarterly report had been sent in, but thought, "Lord, I am ready; I am not afraid." Finally, I somehow reached the shore; one of the students of the college gave me his hand, and I got out of the stream. The buggy caught in the bushes; the horse broke away from the harness and reached the shore. The next morning I picked up the fragments, buggy, harness, valise, and buffalo

robe, all damaged of course, but not lost.

Thankful that life was spared, and—beyond a bill of expense and a cold bath, no very great damage done—I can go on and serve the Lord with more love and gratitude than ever.

Our work has great joy, and many and permanent pleasures. Shall we not accept its perils also?

KANSAS.

Rev. J. G. Dougherty, Ottawa.

THE BIGGEST BOX.

The opening of this hot quarter was made bright by a box of books and clothing from the Beneficent church of Providence, R. I. They did not charter a railroad car, but they packed about the largest dry-goods box that was ever built with the greatest variety of the best goods that ever came West to a Home Missionary's home. I had been here just a year, and with all economy had expended more than my entire salary, so that I had to consider seriously the question of living here another year. Yet the books—about $150 worth—delighted me most, and now, at the close of the quarter, comes another treasure—an old copy of Calvin's Institutes in Latin, Geneva, 1618. One of my Beneficent friends, on a business trip to London, found and forwarded it to Kansas, to feed the soul of a poor missionary.

HIS VACATION.

I have not been wholly idle. Once in two weeks I have led a Normal Sunday-school class of thirty members, and of all religious denominations—most of them teaching in Sunday-schools, and studying the Chautauqua course. Every week I furnished a local paper notes of the lesson for the next Sunday. I have responded to frequent calls for Sunday-school addresses in different parts of this county. To-morrow I drive eleven miles south-east, speak three times, and get home at night. Half of the next day I am to spend examining a teacher who has applied for a vacancy in our high-school, and attend a prayer-meeting that evening. The next day I go four miles south to address a Sunday-school gathering, and the next day, Saturday, I go north five miles to talk on Sunday-schools, to persons who come from three townships to a grand picnic. This is one Home Missionary's vacation work.

MINNESOTA.

Rev. P. S. Smith, Alexandria.

HAPPILY DISAPPOINTED.

In starting from the East with my family for this frontier town, that which cost the most anxiety was the leaving of good schools and social influences, for—I knew not what, but I feared very meager opportunities for social and intellectual culture. I did not shrink from any hardship or privation that the field might present, so far as myself was concerned. I am happy, however, in being able to say that my apprehensions with reference to my children were, for the most part, groundless. We found as large a proportion of refined and cultured families in this town, thirty-eight miles from a railroad, in what might be regarded well on to the frontier, as is usual in towns of the same size at the East. The schools of Alexandria are as good as the average schools of New England, and there is the disposition among the people to make them as good as the best. If we fail to have good schools, it will be from failure to find the most competent teachers.

I need not tell you that the "hoppers" have been very hard upon us. There is not one family in our church or congregation, that is not suffering directly from their ravages. Had our people failed to contribute $100 for the support of the gospel, this year, I should not have been surprised; but I was surprised, and thanked God that I had been led to labor with such a people, when they came forward in their reduced circumstances and contributed the same gener-

ous amount as when they were prosperous. May they find that giving enriches.

WISCONSIN.

Rev. J. S. Norris, Hickston.

A HAPPY MAN.

I rejoice to tell you that God has dealt very graciously with us. Our new church edifice is nearly completed, congregations increasing, and the interest spreading. Last Sabbath a stranger came with his wife four or five miles to have their babe baptized; another family came nine miles, and another eight miles. The Sabbath before, a company came a distance of twelve miles to worship with us. So the Lord sends them to us for our mutual profit. It seems as though our graces and numbers would constantly increase.

The extreme scarcity of money, and building the church edifice, makes very close times with us. Still we are very happy in our work, have nothing to complain of, and much to be thankful for, always feeling that our great need is *more grace*. This we can get, no matter what the times are. We expect, by the grace of God, to take this whole region for our blessed King.

MICHIGAN.

Rev. M. A. Bullock, Oakwood.

This report closes my relation to the A. H. M. S., as one of its missionaries. The coming year my church will be *self-supporting*, for which I most heartily thank God. In being thus independent, they do not reduce the pastor's salary, but increase it. The past year has been with us a notable one. We have been greatly quickened in spiritual life; our church-membership has been increased one-half, and our financial resources trebled. Our church building has been thoroughly repaired and modernized, and is now very neat and comfortable. The financial strain has been great, but the people have borne it well, though there have been times when it seemed as though another feather would "break the camel's back." Another year I hope that, instead of receiving *from* the Society, we shall be able to contribute *to* it.

It is right for you to know that, had it not been for the A. H. M. S. coming to our aid, one year ago, this church today would have been practically dead, unless Providence had raised up some other help. So, you see that, by the blessing of God, you have been the means, in part, at least, of saving this church. Would that each church receiving aid might become *free* at the end of the first year!

A Missionary in Southern Michigan.

TOO WILLING TO BEG.

It is not my wish or purpose to draw long from the A. H. M. S., for my work here. For churches to ask aid, when the people dress as well as they do here, live in as good houses, drive as good horses and buggies, and have other things to correspond, is a shame and a cause of weakness. I have so little sympathy with the piteous cry of the greater portion of these churches in this rich farming region, that I am not likely to make a very contented beneficiary, unless I go where the people are really destitute.

When I went to ——, as a candidate, they were talking of applying for aid, but I discouraged it, and they started out as a self-supporting church, though having less financial strength, and less of the luxuries already mentioned than this and other churches of my acquaintance. If I can persuade this church to become self-supporting also, I shall rejoice.

Miscellaneous.

THE TREASURY.

THE payment of a legacy since our accounts for August were closed, enables us gratefully to report—not an increase of arrearages, as we feared—but a slight decrease. It still remains true, also, that the receipts from *living* donors thus far, this year, exceed those of the same months of last year. Yet there are still more than three hundred and sixty missionaries waiting for dues to the amount of nearly $30,000, and almost one hundred of these have been waiting fully three months.

We are one month nearer the winter, for which many of the missionary families are very poorly provided. Cases of known *special* need have had the preference, in the distribution of the receipts for months past; but soon the great body of the unpaid will be rightly reckoned as "specials," and it will be very hard to discriminate in favor of any without wronging others. Once more, therefore, we entreat every friend of Home Missions to take the claims of these brethren into his heart. Will not each pastor, church-member, Sabbath-school superintendent or teacher, each wealthy steward of his Lord's property, each executor holding in hand the whole or some portion of the legacy of a deceased benefactor, ask himself, what is my duty and privilege in this trying emergency? We can hardly believe that one such honest inquirer will decide that he cannot possibly do *something* more than he has done, for a cause appealing so strongly to every sentiment of love for country, love for souls, love for our Lord's self-sacrificing "brethren," love for our Lord himself, who, though he was rich, for our sakes became poor that we through his poverty might be rich.

Reader: if you find that you can do something—even a little—more for this cause, will you not do it AT ONCE, before other cares drive the matter from your thought? And may the Master help you to deal faithfully with him, who has dealt so graciously with you.

THE WEEPING-WATER OFFER.

WE ask the special attention of every reader of *The Home Missionary* to the first article in *The Leaflet* for this month, a copy of which will be found at the end of this number. As will be seen, the Sunday-school of the Congregational church of Weeping-Water, Neb., a child of Home Missions, has sent us a thank-offering of *thirty dollars, and challenged a thousand other Sunday-schools to do the same*, thus at once paying up those arrearages to missionaries that now burden our hearts, cause distress in some households, and anxiety in many. The project is certainly a feasible one, if our Sunday-school friends will only take it up with spirit, each one determining that his school shall be *one of the thousand.* At once, on hearing of the plan, the Belleville Avenue Sunday-school, of Newark, N. J., sent in its thirty dollars; and several other schools in New York and vicinity have pledged the same sum. *Shall the thirty thousand dollars of dues be paid by our Sunday-schools?* We wait to hear. Meanwhile our readers will be interested in the following extract from the letter of Mr. L. F. REED, Sup't of the Weeping-Water school, accompanying their offering:

"Our school averages about eighty, though nearly 150 belong to it, scattered over a very large extent of country. The attendance to-day was ninety, which makes our collection average 33⅓ cents per scholar. We had never but once before taken up a collection of over eight dollars; it usually averages about one cent to the scholar. This year our church will have hard work to raise the needed funds for their home expenses, and we had already taken up our collec-

tion for your Society. But I thought we must do something more, and made this proposition. Not an objection was made, though some thought it could not be raised. All were heartily rejoiced when the result of our collection was announced. Surely there are more than 1,000 schools better able than we are to give for so great a cause. When we remember what a vast influence for good our Congregational churches have had in giving to us this free government, and in the establishment of society upon a basis that would permit a republican form of government to become a success; when we see the influence our liberal Scriptural creed is exerting on all Christian society, bringing all denominations into closer sympathy and union; and when we remember that our Congregational churches have been, throughout the West at least, raised up and supported by your Society, we feel that we cannot give too much to help it along in its mission of love.

"May God add his blessing to our gift, and grant you great success in the plans you may devise for raising money, and for carrying forward the work of our blessed Master."

MORE GIVERS.

A SEVERE crisis is on us. The Home Missionary Society, as last reported, is nearly $30,000 in debt. As it has no permanent funds, nor real estate, it cannot overdraw a dollar on its bank account. The families of the missionaries, some of whom are in great need, must therefore wait for their pay. So far as now appears, this state of things is liable to continue. What can be done? We must contrive to raise more among ourselves, and depend less on the Society. To do this I suggest one thing: Many of those now contributing to the support of the missionary are paying generously. Some can increase, and please God in so doing. Our most pressing want is *more givers*. In a congregation of 50 to 100, the number who actually pay in person, to support preaching, is very small. Do you say, "The father pays for the whole family?" Why not as well attend church for the whole family? Every man, woman, and accountable child ought to take a *personal* part in this matter. Who are to support the gospel thirty-three years hence? The next generation. When shall they begin their work? When this generation dies? Will they do it, unless trained in it? In other things, habit has great force. Suppose, on the contrary, that every missionary pastor had a complete list of the men, women, and children under his charge; suppose that at the opening of each financial year, or a little before, the chairman of the Trustees took a copy of that list and then asked *every* person old enough to understand anything about it, to give a penny, a nickel, a dime, a quarter, a dollar, any sum he or she could, each week—children and youth, as well as adults. I venture the assertion that the subscriptions for preaching would double at once.

What child cannot save or earn a cent each week? What youth, male or female, cannot contrive to get a dime a week? Needle-work, garden-work, a potato-patch, an acre of corn,—there are scores of ways for children to make money; for we would have them give their *own* money, not father's. They should *earn*, not *beg* it.

Many consider weekly offerings to the Lord a constituent part of public worship. Till our rural districts are more fully developed, they may not adopt it. Whatever the period of payment, the one most important thing is, that every person make his or her offering to the Lord for the support of the worship of God at home, and the spread of the gospel abroad. L. H. C.

MINNESOTA.

A WANDERER RETURNED.

A LADY of middle age came into our place, an invalid, subject to severe attacks of sickness. A few weeks after her arrival she was taken sick, became much worse,

suffered severely, and her recovery became very doubtful. She had been brought up religiously, yet—as so many do—had neglected personal religion, although bearing about with her during these long years a consciousness that she was away from God, not living as duty required. It was several weeks before I knew of her being here, and she was quite ill when I saw her, so weak and suffering that I said but a few words to her in my visits. But it would seem that the Spirit of God had been at work in her heart. As she afterwards said, she felt she ought not, must not, live longer with that question unsettled; she wanted to be *sure* in the matter. Her anxiety increased, and one evening she sent for me to come down, for she wanted some one to pray with her. It seemed to be a matter of life and death with her. She was in much distress of mind, and pleaded most earnestly with God for his salvation. Nothing could divert her from her purpose—neither weakness nor suffering. From that evening her mind seems to have found rest, and she hopes she has settled the great question of life. She expects to go to San Francisco for treatment in the hospital. Whatever may be the issue there, we trust life eternal is hers. E. B. T.

CALIFORNIA.

WHERE IS THE FRONTIER?

IT is said that a chief argument for giving to Home Missions is found in the needs of the frontier. The Congregational churches in Illinois have increased in ten years from a membership of 17,411 to 23,590. In this period there have been additions on profession of faith and by letter, of 23,249, making the entire membership for that period 40,960; 2,068 have deceased, and 710 have been cut off. There remain 13,592, to be accounted for as "dismissed." Not all of these have gone forward to a new base of operations. A few passed from one church to another at home, but many of them left for the front. The churches from which they went are really a base of operations upon the frontier works, where the kingdom of heaven is building. Where there is destitution of religion, where there are ignorance and prejudice and recklessness of moral obligation, where there is no Sabbath, where heathenism is, worship or no worship, there is still the missionary frontier, whether it be in Maine, Illinois, Nebraska, or Oregon. There the missionary will go, and there he should be enabled to stay. M. K. W.

THREE REASONS WHY.

[THE following is both unique and frank. It comes from a frontier and agricultural State. We need not be more definite as to its source. But through such a loop-hole we get sight of some of the difficulties attending work in some fields.]

"You see that we have not had any prayer-meetings for the last three months—I mean regular meetings. The reasons are three:

1. We are so far apart, and work so hard, spring and summer, that it is difficult to get together at night.

2. In the spring and fore-part of summer the mosquitoes are tormenting, at evening and night, to man and beast.

3. The rattlesnakes are so numerous that some are afraid to go about much after dark."

HOW TO RAISE MONEY.

TO RAISE money for religious purposes pleasantly and successfully: 1. Make out a complete list containing the name of every man, woman and child in the entire parish. 2. Make a list of the objects for which money MUST be raised. Poor churches ought to give to those objects *only* that are absolutely essential to the extension of Christ's kingdom. 3. Make a careful estimate of the relative claims of these objects. 4. Unless they prefer to pay at one time, call four times a

year on every person for contribution: (1.) To pay the minister of the parish. (2.) To help support Home Missionaries. (3.) To help support Foreign Missionaries. (4.) To help build churches.

Besides this quarterly collection, take a penny contribution in the Sabbath-school every Sabbath, to pay for papers and books. Encourage every child to *earn* what he or she contributes. Ask parents to give at least a penny, each time, for every child not old enough to understand or take part in the matter. As soon as old enough, interest them in their minister, and in the missionary work, and train them to be the cheerful givers of the present and next generation.

L. H. C.

MINNESOTA.

INTELLIGENT GIVING.

[The writer of the following, an intelligent layman, has earned the right to speak for Home Missions, by years of systematic giving, and "special" donations in our times of special need. He is not aware—and it is to be feared that even missionaries sometimes forget—that no man is ever commissioned by this Society without this *condition* of his receiving the appropiation: "provided a home missionary sermon be preached to the people before the close of your third quarter, and a collection taken up and reported, in accordance with the terms of this commission and your general instructions." No missionary can neglect that duty without violating his implied pledge of honor and forfeiting his commission. To such a one—if such a one there be—we submit that our friend has a perfect right to "preach," and we hope his shot will squarely hit the mark.]

I READ this in the May number of *The Home Missionary*: "The treasury receives very little help from those who do not read *The Home Missionary*, while it probably has not one habitual reader who is not also an habitual contributor." This strikes me as nearly true, and it seems to illustrate the idea that Christians suitably informed will be likely to do more than those comparatively ignorant. Is it not the impulse of the new-born soul, to lead some other soul to Christ? There are differences of temperament, but is not this the essence of true religion, the being *like Christ?* What is needed, then, for the true Christian, but to show him men's condition, and what has been done for them; the openings for missions, both foreign and home; the successes achieved; the facilities, and the needs. I fear some ministers are in fault in this thing. I fear there are even churches, receiving aid, that do not have the subject properly set before them. The minister should *lead* in these matters, and very little will be done unless he does. In many places the "monthly concert" is done away, and sometimes a collection is called for (if called for at all) without one word in reference to the duty of giving, on account of the needs of missions, or even as an evidence of gratitude for what has been done for themselves.

Now, I want to suggest *one thing:* it may *seem* a little compulsory, but you know we have "compulsory education." Would it not be well to have every home missionary understand that he is expected to preach upon this subject—stating the wants of the Society, the fields to be occupied, the great need that it be done *now*, before error gets settled down, and Infidelity established; and that all Christians have something to do about it; that they are stewards of their property; and that they are to honor God with their substance.

How inspiring the record of Rev. Harvey G. Murch, lately deceased, after his most abundant labors! Though he died poor, how much better off is he than those whose riches are "corrupted."

I remember of reading some years ago that Connecticut with her then 200 Congregational churches was the means of establishing 400 churches in the West. What a glorious record! And think what has been done in Ohio, Michigan, Illinois, Wisconsin, Iowa, and many more States, mostly by the Home Missionary Society. Well, perhaps I had better not

preach, but I wish others would, and "cry aloud and spare not."

E. C. P.

S——, NEW YORK.

ECONOMICAL EFFICIENCY.

THE church in the town of S. V., in M——, was poor, weak and greatly discouraged. The former missionary worked hard, but could not "draw." Their house was old and cold, and very small. "Why not give up?" was forced from many a heart. I visited them; told them I would attend the funeral obsequies, or send them a young man, just the one they wanted. They thought they were not ready to die, and would like to know who the young man was. I told them. "Will he come?" "You write, and I will write, and we will see." We wrote, and he came, and they gave him a call at once. He went back to his old field, closed his work there, said "Good bye," (God-be-wi' ye) and came to the new field.

A month had not passed before his ushers came to him, and said, "we are in trouble." "What is the matter?" said the sympathetic young pastor. "We can't seat the people that wish to hear you preach." Was he a "Westerner," with most of his theology in his elbows? As much of a Westerner as Michigan could make him, with a father born in Maine. He was no more a Westerner than every live man of God is. He went to the Bible every Monday or Tuesday morning, for a text and sermon for the souls of his hearers the next Lord's Day. He wrought his soul into the sermon, and the sermon into his soul, and then on the Sabbath, poured it out on their hearts. The Holy Spirit descended in great power. Strong men bowed in the dust and surrendered to God. In less than two years, the little church of 40 has become 124, and has gone from $400 dependence on the A. H. M. Society, to self-support; yes, and $300 beyond! The little cold house of worship has been set on new foundations, veneered with brick, enlarged by 125 sittings, and rededicated to God (Aug. 5, 1877). Temperance has been as much revived as any branch of religion. God is in that place, using that young man, and that church, for the spread of his own kingdom. The case illustrates the economy of efficiency. It shows who the "cheap men," are—those whom God uses to save souls.

SUPERINTENDENT.

OUGHT THEY TO HAVE IT?

I SAW that the whole State of Illinois sent forward but fifteen dollars to your treasury in June, and I dreaded to sign these applications. Yet this last is for twenty-five dollars only, all the pay given, save board, for a three months' service in a church, not a year old, where, after all had given what they thought they could to build their house of worship, one member mortgaged farm and home, which were not yet paid for, to raise more money. They still owe $700, and should have aid at once from a church building fund. But in the mean time should not a destitute district, at least three miles away from any place of worship, have the gospel preached, and some one to organize and lead in work? I know well what our churches would say. But will their ministers ask for the money? They surely would if they saw such need and would make the case their own.

M. K. W.

ILLINOIS.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., SEC., 69 BIBLE House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 69 Bible House, New York.

CHURCH RECORDS AND FORMS OF BUSINESS.—IT is of very great importance that every church should be so completely organized for its proper life and work, and should manage its affairs in so orderly a manner, that its condition, obligation and prospects may be at all times perfectly and easily understood. The first thing after the organization of a church should be to appoint a clerk and to provide him with a proper volume in which every thing relating to the origin, the faith and polity of the church, and everything important in its history, may be made matter of permanent record. It is liable at any time to happen, that the rights of a church and even its very existence may be sacrificed, for want of a complete and accurate record. The danger is all the greater in the case of new and weak churches, from which members are frequently removing, and whose ministers are changed almost with every year. It it is hardly necessary to say that, in too many churches, there is great negligence in this matter. Churches are found that have existed for some years, and yet have no records at all, or merely loose memoranda which are but little better than nothing. No church can allow itself to remain in such a condition and not suffer from its want of care.

We have recently been receiving replies to a postal circular issued sometime since to churches aided by the Union. They have brought us much needed information, and have been very kindly in their tone and spirit; expressing, in many cases strongly, the grateful remembrances of the churches of the aid given them in their need. The reports, too, have been generally encouraging as regards the growth and prospects of these churches—showing clearly that the money granted has been well expended. But in a considerable number of cases the want of well-kept records has been revealed. Churches had forgotten their obligations, because they were not recorded when assumed. In a few cases even the fact that the church had ever received aid from the Union, had been forgotten, in the frequent change of ministers and officers. We trust that one effect of our friendly reminder may be to stimulate pastors and churches to the keeping of careful records and to exact and orderly methods of doing their church and parish business.

The replies to our circulars likewise impress us anew with the wisdom of lending aid in church building. Brethren write of the painful struggles through which they are passing in their endeavors to lay the foundation for permanent Christian institutions, and sometimes of failures that have greatly tried their hearts. How much sorer had been their struggles, and how much more numerous their failures, had not the helping hand been extended to them! Hundreds of prosperous churches are blessing the young communities in the new States to-day, that could never have been planted and sustained but for the help given them by the older churches through the Congregational Union. Shall the work cease, or be hindered? Appeals for help are still coming—many of them very urgent. It is for the pastors of the more prosperous churches to decide whether the Trustees of the Union shall be able to grant the aid desired. We earnestly beg pastors and churches that enjoy the comforts and benefits of a Christian sanctuary, both those who have contributed heretofore, and those who have not yet done so, to remember their needy brethren, and to do what in

a reverse of circumstances they would wish their fellow Christians to do for them.

"Our church," says a pastor of one of these aided churches, "is in a prosperous condition and has a very encouraging outlook. We are too grateful for the timely aid which the Union gave us, to neglect to contribute annually to its treasury. We wish we could contribute more largely, and hope we shall be able to do so in the future."

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.
Money may be sent either to the Treasurer, in Boston; or to Rev. CHARLES P. BUSH, D.D., 39 Bible House, New York.

IN looking over the long list of names of beneficiaries inscribed upon the books of the Education Society (the last number entered is 6,425), one cannot but be greatly impressed with the far reaching influence of such a work as that in which this society is engaged. The process of entering these names began in the year 1816, and the first name on the list is that of a young man, who became a missionary among the Cherokee Indians. Year by year the list has grown and extended itself, until the number given above has been reached. These names were all inscribed, while, as yet, the men were unknown to fame. What they would become could not be told. But now, at the end of sixty-one years from the beginning, as one studies that list, he can see a new meaning to human life, and can learn how much is accomplished, when young men, consecrated to Christ, are drawn from the retirement of private life and thoroughly fitted for public duties and responsibilities in the work of the Christian ministry. In that extended list may now be read the names of many men, who have finished their term of earthly labor reaching over a period of forty or fifty years, and have gone to their reward. Among these names of the dead are to be found many, made conspicuous by high public trusts—pastors of large and prominent churches in every part of the land—distinguished missionaries in foreign lands—presidents and professors in colleges and seminaries, not a few—leading secretaries of our benevolent organizations, and the like. And, what is equally important to the best interests of the country at large, there will be found also the names of those bold pioneers, who went with the moving colonies into the Western wilderness, and helped to lay, over all those broad fields, the foundations of churches and of civil society. Many such names are there, belonging to men who have borne the burden and heat of the day, and are entered into their rest.

But a far larger number of those names belong to the living. More than one-third of all our Congregational ministers, at the present time, have their names enrolled on that record. Nearly one-half of our ordained missionaries in foreign lands are in the same company. Presidents and professors in our colleges are to be found there in large numbers. Take out of the roll of the living, today, all whose names are on these books, and an awful chasm would open before us.

But are there no failures, no losses by the way, to be noticed? Certainly there are. If such an enterprise as this had gone forward for so many years, with no friction and waste, it would have been something miraculous. It would have shown itself exempt from all the conditions of this imperfect world. But what is the chaff to the wheat? For every dead loss and total failure, the society can show men of the most enlarged influence and character, who have far surpassed all that was dreamed of in their youth.

Appointments in August, 1877.

Not in commission last year.

Rev. Emerson F. Smith, Juniata, Hazel Dell and out-station, Neb.
Rev. R. S. Osborne, Stockton, Bull's City, Lowell and Pleasant Valley, Kan.
Rev. Calvin C. Adams, Montour, Iowa.
Rev. Elihu Linkletter, Almira, Solon, Empire and Cedar Run, Mich.
Rev. Henry Marsh, Kalamo and out-stations, Mich.
Rev. John Rice, Hematite, Mo.
Rev. A. H. Sloat, Pierce City, Mo.
Rev. O. A. Thomas, Sugar Grove and Farmington, Pa.
Rev. Ira B. Allen, Columbus, N. Y.
Rev. J. H. Campbell, North Evans, N. Y.
Rev. Edward D. Curtis, Sand Bank, N. Y.

Re-commissioned.

Rev. James W. Harris, The Dalles, Or.
Rev. John J. Powell, Nortonville, Cal.
Rev. Jacob H. Strong, Ferndale, Port Kenyon and out-station, Cal.
Rev. Charles T. K. Tracy, Fort Jones, Oro Fino, Hay's school district and Calahan's, Cal.
Rev. Lewis Bridgman, Richland, Grove Hill and Eden, Dak.
Rev. Thomas Bayne, Columbus, Neb.
Rev. Warren Cochran, Fairmont, Neb.
Rev. Albert Fitch, Central City, Chapman, Brewer's and Burk's, Neb.
Rev. Charles Seccombe, Strahmburg, St. Helena, Blyville and Frankfort, Neb.
Rev. Charles C. Starbuck, Monroe, Neb.
Rev. James Brunker, Ninnescah, Antelope, Prairie Home, El-Paso and Willis District, Kan.
Rev. Jared W. Fox, Monmouth, Pleasant Valley, Fairview, Mound District and out-station, Kan.
Rev. Perley M. Griffin, Parsons, Kan.
Rev. Corydon S. Irwin, Rush Center, Belfield and La Crosse, Kan.
Rev. Harvey Jones, Diamond Valley and vicinity, Kan.
Rev. Luther Newcomb, Waushara and out-stations, Kan.
Rev. Oliver P. Champlin, Sleepy Eye, Burns, Iberia and vicinity, Minn.
Rev. Joseph Chandler, Glencoe and Round Grove, Minn.
Rev. Ludwick Kribs, Hawley and Park, Minn.
Rev. Otis A. Starr, Montevideo, Sparta, Rosewood and Lac Qui Parle, Minn.
Rev. Alexander Parker, Mitchell, Iowa.
Rev. Charles H. Rogers, Lansing, Iowa.
Rev. John D. Sands, Belmond, Clarion and Eagle Grove, Iowa.
Rev. George T. Tompkins, Magnolia, Iowa.
Rev. Newton T. Blakeslee, Baraboo, Wis.
Rev. James P. Chamberlain, Bloomer, Wis.
Rev. Timothy Jones, Waushara County, Wis.
Rev. William C. Sanford, Oak Grove, Wis.
Rev. Elizur Andrus, Vicksburg, Mich.
Rev. Stephen O. Bryant, Mancelona, Westwood and Kearney, Mich.
Rev. Cyrenius N. Coulter, Banks, Blakeley and Central Lake, Mich.
Rev. Gerrit Dangremond, Fremont Center and out-stations, Mich.
Rev. Simeon S. Haines, Chase, Justin and out-stations, Mich.
Rev. Samuel D. Cochran, D.D., Kidder and Lathrop, Mo.
Rev. John F. Graf, Palmyra, Mo.
Rev. Joseph S. Rounce, St. Charles Co., Dardenne and Hutchinson, Mo.
Rev. Arthur M. Thome, Memphis, Mo.
Rev. M. A. Crawford, Roodhouse, Ill.
Rev. Henry G. Pendleton, Nebraska and Gridley, Ill.
Rev. Dana Sherrill, Forest and out-stations, Ill.
Rev. Benjamin F. Worrell, Rantoul and Ludlow, Ill.
Rev. Albert Bowers, Huntington, West Va.
Rev. Walter W. Curtis, West Brook and North Walton, N. Y.
Rev. Gardner Dean, Harpersfield, N. Y.
Rev. Thomas H. Griffith, Lawrenceville and Moira, N. Y.
Rev. Thomas M. May, Volney and out-station, N. Y.
Rev. Thomas Watson, Wilmington, Keene Valley, North Elba and Keene Village, N. Y.
Rev. Jacob D. Woodruff, North Collins and out-station, N. Y.

Receipts in August, 1877.

MAINE—$25.40.		
Farmington, First, by O. W. Rogers,		$21 00
A Friend,		40
Limerick, Misses E. P. and S. F. Hayes,		3 00
Portland, E. P. Brooks,		1 00
NEW HAMPSHIRE—$176.00.		
Received by L. D. Stevens, Tr. N. H. M. S.:		
Concord, Rev. N. Bouton, D.D.,	$2 00	
Hampstead, a few Friends,	4 00	
Henniker,	50 00	
Mount Vernon,	5 00	
		61 00
Hampton, a Friend,		4 00
Keene, a Friend,		100 00
Newmarket, T. H. Wiswell,		10 00
Warner, Mrs. F. Eaton,		1 00
VERMONT—$476.69.		
Brattleboro, T.,		20 00
Hartford, On account of Legacy of Eunice White, by S. Fletcher, Ex.,		52 00
Middlebury, On account of Legacy of C. Elmer, by C. Elmer, Adm.,		329 00
On account of Legacy of G. C. Lane, by C. D. Lane, Ex.,		65 69
Swanton, Mrs. S. Skeels,		5 00
Westminster, a Friend, by C. F. Thompson,		5 00
MASSACHUSETTS—$2,530.27.		
Mass. Home Miss. Soc., by C. Demond, Tr.,		979 64
Beverly, Mrs. T. C., E.,		2 00
Chicopee, Mary C. Bemis,		50 00
East Hampton, On account of Legacy of S. Williston, by E. H. Sawyer, Ex.,		$1,400 00
East Weymouth, by Rev. H. W. Eldredge, to const Dea. D. Bates a L. M.,		45 00
Globe Village, Evan. Free, by B. Bigbee,		20 78
Greenfield, a Friend,		2 00
Sheffield, First, by T. C. Wickwire,		3 00
Southbridge, a Friend,		1 40
Swampscott, by Rev. S. E. Eastman,		26 50
RHODE ISLAND—$13.08.		
Kingston, by T. P. Wells,		13 08
CONNECTICUT—$3,567.93.		
Bethlehem, a Friend,		10 00
Bridgeport, Sabbath-school of South, by E. Sterling,		75 00
Bristol, Legacy of Mrs. Delia R. Marsh, with interest, by H. Beckwith, Ex.,		2,097 23
East River, H. B. Washburn,		100 00
East Woodstock, by J. M. Paine, to const. Dea. M. W. Ide a L. M.,		42 70
Goshen, F. M. Wadhams, by T. A. Hazen,		12 50
Greenwich, Stillson Benev. Soc., by Mrs. Edward Mead, Treas., to const. Mrs. D. Anyan, Mrs. G. P. Waterbury, Mrs. W. A. Howe, Mrs. D. Peck, Miss E. Cristy and Mrs. Arthur Mead L. Ms.,		420 00
Hartford, C. C. Lyman,		250 00
On account of Legacy of Marinus Lord, by C. E. Gross, Adm.,		200 00
Hebron, First, by H. G. Porter,		2 71

Killingworth, Legacy of R. K. Hinckley, by J. Kelsey, Ex., $100 00
Lebanon, four Friends, of which $30 to const. Miss H. E. Robinson a L. M., 50 00
Milford, Plymouth, by W. B. Bristoll, 43 00
Norwalk. On account of Legacy of Ezra Hoyt, by S. Seymour, Ex., 17 50
Somers, Mrs. Nancy C. Pease, by D. C. Pease, to const. R. Pease, O. Pease and Mrs. Nancy P. Baker L. Ms., 100 00
Terryville, mon. con., by J. H. Stoughton, 12 29
West Hartford, Ladies, by Miss M. A. Ellsworth, freight, 5 00
Woodstock, First, by H. T. Child, to const. Edwin A. Hosmer a L. M., 30 00

NEW YORK.—$529.25.
Received by Rev. J. C. Holbrook, D.D.:
Deer River, $6 90
Syracuse, Rev. J. C. H., 10 00
Union Center, 3 25
West Carthage, 3 00
23 15
Angola, $12.50; East Evans, $3.62, by Rev. C. W. Drake, 16 12
Baiting Hollow, by Rev. R. Hale, 7 80
Black Creek and Oramel, by Rev. W. J. Ballard, 11 00
Brooklyn, W. H. Williams, M.D., $50; Mrs. L. G. Hustace, $5, 55 00
Canandaigua, First, by E. G. Tyler, 223 82
East Pharsalia, by Rev. J. Clements, 3 00
Greene, by Rev. A. B. Dilley, 15 00
Harpersfield, by Rev. G. Dean, 11 00
Moravia, First, by L. Stoyell, 12 42
New York City, Broadway Tab., Rev. L. S. Hobart, 30 00
Mrs. Parker, $50; Madison Avenue, $6; a Friend, $5, 61 00
Otisco, Ladies' Home Miss. Soc., by Miss F. A. Cowles, 15 65
Otto, by Rev. W. D. Williams, 10 00
Riverhead, First, by Rev. W. J. Chalmers, 11 60
Salamanca, First, by Rev. C. H. Crawford, 7 69
Sidney Plains, by Rev. S. Johnson, 15 00

NEW JERSEY—$6.57.
Bloomfield, Miss F. E. Ufford, 1 00
Chester, Sabbath-school of First, by Rev. F. A. Johnson, 5 57

PENNSYLVANIA—$5.00.
Riceville and Townville, by Rev. J. B. Davison, 5 00

DISTRICT OF COLUMBIA—$20.00.
Washington, Ralph Dunning, by C. A. Boardman, 20 00

NORTH CAROLINA—$1.00.
Raleigh, First, by Miss E. P. Hayes, 1 00

FLORIDA—$2.00.
City Point, Indian River, J. W. Vail, 1 00
Welaka, Mrs. Geo. H. White, 1 00

OHIO—$314.42.
Cleveland. On account of Legacy of E. Taylor, by J. W. Taylor, Ex., 62 42
Hudson, On account of Legacy of W. Porter, by W. M. Beebe, Adm., 250 00
Rochester Depot, Mrs. D. S. Cummings, 1 00
South Charleston, "From a vacant chair," 1 00

INDIANA—$55.00.
Elkhart, by Rev. H. D. Kutz, 55 00

ILLINOIS—$957.14.
Received by Rev. M. K. Whittlesey:
Jacksonville, Rev. Eli Corwin, D.D., add'l, and in full, to const. Mrs. H. S. Corwin a L. M., $10 00
La Harpe, Mrs. E. Bernethy, by Rev. W. Wakefield, 50 00
60 00
Brighton, F. Stewart, 5 00
Chicago, New England, mon. con., by E. W. Blatchford, 13 89
First, by J. Wiswall, 411 07
Mrs. Mary F. Sargent, 1 00
Creston, by H. C. Robbins, 6 53
Crete, Rev. S. Porter. 50
Hinsdale, by Rev. W. R. Butcher, $25 00
Kewanee, by M. Doty, 137 27
Lamoille, by J. R. Jones, 9 08
Lombard, First, by J. T. Reade, 11 00
Oak Park, by W. Furbeck, 20 80
Payson, by D. E. Robbins, 15 00
Princeton, Mrs. R. Carey, 100 00
Mrs. S. C. Clapp, 100 00
West Point, Rev. A. N. McConoughey, 25 00
Wheaton, First, by J. Plason, 16 00

MISSOURI—$38.50.
Almartha, by Rev. S. B. Feemster, 14 00
Amity, Rev. J. P. Field, 5 00
Carthage, by Rev. E. F. Fales, 3 50
Jakes Prairie, Rev. J. Denton, 5 00
Lebanon, First, by Rev. A. H. Missildine, 11 00

MICHIGAN—$276.08.
Received by Rev. W. B. Williams:
Alpena, $45 00
Clinton, 11 00
Deep River, 5 00
East Saginaw, 20 00
Olivet, 20 29
Summit, 7 33
Wheatland, 48 00
W. R. Stafford, 2 75
159 37
Adrian, Rev. D. W. Comstock, 2 50
Allegan, First, by S. S. Dryden, 14 00
Big Prairie. Union Sabbath-school, by Rev. D. Bettes, 2 21
Eastmanville, Rev. J. J. Bunnell, 25 00
Hart, $4; Shelby, $6, by Rev. T. Towler, 10 00
Kalkaska and Manton, by Rev. J. R. Savage, 10 00
Litchfield, Ladies' Miss. Soc., by Mrs. A. K. Bushnell, 10 00
Nunica, by Rev. N. Neerken, 6 75
Potterville, by Rev. F. B. Olds, 5 00
Wacousta, First, by Rev. W. H. Skeutelbury, 31 25

WISCONSIN—$481.28.
Received by Rev. F. B. Doe:
Brandon, $21 25
Fond du Lac, 84 95
Kinnickinnick, 1 10
Ripon, Dea. A. P. Harwood, $50; others, $46.68, 96 68
Waupun, 18 00
221 98
Received by Rev. H. A. Miner:
Black Earth, $7 15
Lake Mills, 4 56
Madison, 100 00
Mazomanie, 16 75
128 46
Arena, by Rev. A. Pinkerton, 10 00
Baraboo, by Rev. N. T. Blakeslee, 12 80
Dartford, Central, add'l, by Rev. S. B. Demarest, 50
East Troy, by Rev. W. A. Curtis, 16 00
Hammond, by Rev. W. C. Hicks, 15 00
Hartford, First, by Rev. A. Scofield, 32 04
Lone Rock, First, by G. E. Bennett, 8 25
Warren, by Rev. Q. L. Dowd, 24 25
Waupaca, $10; Mrs. H. Miles, $5, by M. R. Clark, 15 00
Wisconsin, A Friend, 2 00

IOWA—$166.16.
Received by Rev. E. Adams:
McGregor, Woman's Miss. Soc., $6 06
Osage, Woman's Miss. Soc., 9 40
Traer, 18 00
33 46
Bear Grove, by Rev. C. Little, $3. [Erroneously acknowledged in Sept.]
Beaver, $12.50; Polk City, $29.75; Sheldahl, $7.75, by Rev. L. S. Hand, 50 00
Belmond, Rev. J. D. Sands and family, 2 50
Big Rock, by Rev. R. Apthorp, 18 00
Boonsboro, Rev. O. C. Dickerson, 5 00
Cherokee, by Rev. F. Hurd, 10 83
Farmersburg, Dea. R. Sherman, $20; Rev. E. C. Downs, $5, 25 00
Farmington, by Rev. F. E. Bangs, 5 00
Le Mars, by Rev. A. E. Arnold, 6 17

New Hampton, Ladies' Soc., by Mrs. Powers,	$2 20
Nora Springs, by Rev. C. F. Dikeman,	1 00
Parkersburgh, Rev. J. M. Bowers,	5 80
Stuart, Ladies' Working Band, by Mrs. A. H. Savage, freight,	1 00
Warren Township, First, by Rev. R. Hassell,	1 00
MINNESOTA—$62.41.	
East Claremont, by Rev. F. M'Craken,	2 41
Freeborn and Hartland, by Rev. W. Fisk,	25 00
Glencoe and Round Grove, by Rev. J. Chandler,	20 00
Plainview, by A. B. C. Douglass,	5 00
Spring Valley, First, by Rev. C. W. Merrill, $19.65. (Erroneously acknowledged in July.)	
Sterling, by Rev. G. Johnson,	10 00
KANSAS—$48.00.	
Bloomington and Stockton, add'l, by Rev. J. K. Eckman,	3 00
Blue Ridge, by Rev. C. D. Wright,	12 50
Cawker City, by Rev. R. Samuel,	5 00
Great Bend, by Rev. T. D. Phillips,	5 00
Junction City, by Rev. I. Jacobus,	12 50
Medford, O. Brooks, by Rev. J. B. Schlichter,	1 00
Osawatomie, by Rev. S. L. Adair,	9 00
NEBRASKA—$175.67.	
Crete, T. H. Miller, by Rev. C. F. Veitz,	5 00
Irvington, by Rev. J. G. Spencer,	30 00
Monroe, by Rev. C. C. Starbuck,	3 00
Nebraska City, add'l, by Rev. T. Gordon,	1 00
Omaha, a Friend,	100 00
Weeping Water, Sabbath-school, $90; Sabbath-school, $5.85, by L. F. Reed, Supt.,	95 85
DAKOTA—$8.10.	
Sioux Falls, First, by Rev. A. D. Adams,	8 10
COLORADO—$26 50.	
Greeley, First, by Rev. A. K. Packard,	26 50
CALIFORNIA—$13.10.	
Rocklin, by Rev. F. R. Wales,	5 00
Woodland, First, by Rev. J. Lanman,	8 10
WASHINGTON TERRITORY—$100.00.	
Skokomish, Rev. C. Eells, to const. Rev. C. Eells, Mrs. Sarah M. Eells and Mrs. M. F. Eells L. Ms.,	100 00
ENGLAND—$15 00.	
London, W. S. Lee, by Dr. C. P. Bush,	15 00
HOME MISSIONARY,	14 00
	$10,104 73
FOR SUNDAY-SCHOOL WORK,	170 90
[See *Leaflet* for particulars.]	$10,275 63

Donations of Clothing, etc.

Amherst, Mass., Mrs. M. W. Crowell, box of books and clothing.	
Bristol, Ct., Ladies' Home Miss. Soc., by Mrs. N. L. Brewster, bbl.,	$59 86
Fall River, Mass., Third Ch., Calvin Keyser, box Sunday-school books.	
Newport, R. I., Sunday-school Mission Circle, by A. B. Vernon, cask and cash,	155 00
Stuart, Iowa, Ladies' Working Band, by Mrs. A. H. Savage, box and freight,	34 00
West Hartford, Ct., Ladies, by Miss Mary A. Ellsworth, bbl.,	104 00

Receipts of the Massachusetts Home Missionary Society, in August, CHARLES DEMOND, *Treas.*

Bedford, Trin., mon. con.,	$36 66
Boston, Olivet,	50
A Friend,	10 00
Fay & Reynolds,	24 00
H. B. H.,	2 50
Carver, North, by Rev. W. W. Livingston,	41 26
Chelmsford, North, by R. D. Davidson,	$5 00
Conway, Mrs. Harriet Aldrich,	1 00
Danvers, Infant S. S. class,	5 67
Dover, Second,	4 29
Dudley, First, to const. Rev. W. H. Wolcott a L. M.,	43 00
East Hampton, First, S. S., by W. W. Wright,	25 00
Greenfield, Second, by D. L. Sammis,	7 00
Hatfield, by John A. Billings,	68 70
Haverhill, Albert Wentworth,	100 00
Hawley, East, a Friend,	2 00
Hinsdale, K.,	5 00
Malden, a Friend,	2 00
Mass., a Friend,	1 00
Marblehead, First, to const. Miss Emma Day a L. M.,	40 00
Montague, by Ed. Demond,	61 00
Natick, South, Eliot,	25 75
Newburyport, Whitefield, G. W. Thurston, to const. Rev. Samuel J. Spaulding, D.D., a L. M.,	21 06
Newton, Mrs. Neal,	5 00
Randolph, a Friend,	100 00
Reading, Bethesda,	37 61
Rockland, by R. J. Lane,	150 00
Sandisfield,	4 52
Sunderland, to const. Mrs. Ophelia Smith and Frederick A. Graves L. Ms.,	68 90
Turkey, "Tithes,"	10 00
Warwick, by D. L. Sammis,	10 00
Worcester, in memory of Charles and Teresa Boardman,	10 00
A. H. Smith,	5 00
Mrs. S. E. B.,	5 00
A. H. W.,	10 00
Yarmouth, mon. con.,	26 25
	$979 64
For Sunday-School Work [see particular acknowledgments in *Leaflet*],	12 17
	$991 81

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Boston, Friends, barrel,	$40 00
Georgetown, Memorial S. S., box of books,	30 00
Lenox, by Mrs. N. B. Parkhurst, barrel,	69 00
Westfield, First, by Miss Lucy C. Smith, barrel,	97 00

Receipts of the Connecticut Home Missionary Society, in August, WARD W. JACOBS, *Treas.*

Andover, Friends,	$7 00
Bethlehem, by H. R. Coit,	26 00
Birmingham, by J. D. Brewster,	146 57
Bridgeport, Park St., by F. W. Storrs, semi-ann.,	27 74
Fairfield, First, by O. B. Jennings, from Mrs. A. H. Kellogg $30, to const. Mrs. Lucretia Yates a L. M.,	35 00
Farmington, by William Gay, add'l,	100 00
Middletown, First, by H. E. Sawyer,	17 50
Milton, by Rev. Geo. J. Harrison,	2 00
New Britain, South, by Wm. H. Hart, semi-ann.,	219 65
New Canaan, by F. B. Chichester,	50 75
North Greenwich, by S. O. Husted,	27 55
Plantsville, by E. E. Paddock,	117 00
Preston City, by Wm. M. Rose,	17 75
South Glastonbury, by H. D. Hale,	10 10
Thomaston, by P. Darrow, for July and Aug.,	71 90
	$877 31

Receipts of the Ohio Home Missionary Society, in August, F. C. SESSIONS, *Treas.*

Pittsfield, by Miss F. E. Young,	$2 84
Received by Rev. Dr. Wolcott, Sec.:	
Freedom, by L. Bryant,	13 00
Vermillion, by Rev. O. C. Clark,	2 15
	$17 99

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. L. NOVEMBER, 1877. No. 7.

MISSIONARY WORK IN COLORADO.

BY REV. STEWART SHELDON, GENERAL MISSIONARY.

EXPOSURE in long winter rides over Dakota's prairies drove me again to the hospital, which, this time, was the Alps of America. These Colorado mountains, seamed with silver, gold, copper, and iron, one must see to understand. Stereoscopic views, paintings, even Bierstadt's greatest work, give nothing like a true impression.

In Denver the new-comer is charmed with the watercourses which their system of irrigation sends along by almost every street, the secret of the beautiful trees, the green lawns, and the fresh garden fruits that everywhere abound.

GEORGETOWN.

My first duty led me on the narrow gauge railroad to Georgetown, through a mighty gorge, with mountain crags and peaks piled up to the very clouds. We dashed along by the side of Clear Creek, which rushed down over great boulders, and curved and twisted like a snake. From the window it looked as if we were going plump against a cliff, but the next moment we were crossing the mad stream. Every moment changed the view, as we ascended the cañon at the rate of 200 feet to the mile at one point, and 1,400 feet in eleven miles at another.

At length we reached Georgetown, a busy energetic town of 5,000 people, whose principal business is the digging of silver ore, and making it into bullion in their great smelting and reduction works.

The church, once flourishing, with a comfortable little chapel that now stands empty, was practically disbanded. A part of the members had joined another denomination, and the rest were waiting to see what the future might bring. May it be a brighter day not long hence.

COLORADO SPRINGS.

The next name on the roll was Colorado Springs, one of the most beautiful cities, prospectively, in the world, situated just at the base of Pike's Peak, whose snow-clad top is 14,500 feet above the sea. In close proximity are the sulphur, soda, and iron springs of Manitou, that bid fair, by their medicinal virtues, yet to

rival Saratoga. In less than six years from the first stake in that city, it had a population of over 3,500 souls. Its streets are smooth, solid, straight as an arrow, with little watercourses along both sides; and the whole town is adorned with beautiful shade trees of many varieties.

Industry, order, and a high-toned sentiment generally prevail in this bright young city. Not a saloon is allowed, and the fiery liquors can be had only by stealing around some corner, or through some dark alley, and getting it "on the sly." The very atmosphere of the place inspires the feeling that Colorado College is wisely located here.

Close at hand bubble up the bright, sparkling Manitou waters; and just at the right is the "Garden of the Gods," a large plateau, with rocks of various formation, some of them 200 or 300 feet high, with perpendicular sides almost as true as if hewn to the plumb and line. Still further on is Glen Eyrie, with its eagle nest up in the crags. Further still is Queen's Cañon, with its almost perpendicular rocks on either side as one winds up the narrow path for a mile or so, till he is stopped by a great basin of water, which some one has slanderously named the Punch-bowl, but which I should call Silver Fountain. A few miles to the left is Cheyenne Cañon, with its seven cascades forever plunging down into the abyss. Here, on a great rock 200 feet high, appears a wonderful formation: a bear and a seal, facing each other as if just ready to grapple in fight. A sculptor's chisel could hardly have made the figures more complete. On another immense rock a boulder, many tons in weight, is poised upon a pivot, and looks as if the gentle touch of a child might throw it over.

The Sabbath, spent with Rev. R. T. Cross, was made "a missionary day" throughout. Many earnest addresses were made, and fervent prayers were offered for blessings upon the college and the home missionary interests of the State.

It was a cheering thought that where a little while ago the Ute Indian, the bear, and the buffalo held possession, civilization has entered, and the desert already begins to blossom as the rose. No less than seven ministers were present at the evening meeting, and their cheering and earnest voices were heard like John's in the wilderness: "Prepare ye the way of the Lord."

PUEBLO.

At Pueblo a little company was found, with the motto, "A church without a bishop, and a State without a king," and notwithstanding general business embarrassments, a movement was attempted for the early joint planting of church and school.

The next summons took me, by a four days' journey in an old-fashioned stage, hack, and lumber wagon through the famous Ute Pass. Hugging the precipitous sides of Rainbow Falls, past the petrified forest, where great trees and stumps have turned to solid stone, over Summit Park, a beautiful landscape interspersed with the pine and balsam, on the top of a mountain 1,000 feet above the sea, we passed over into South Park, seventy miles long and thirty miles wide—an amphitheater with immense mountains supported by a background of the snowy range. Stopping only to drink of the strong sulphur waters, and to boil a few eggs in the hot springs along the way, we left the Park and went up, up, up, then nine miles down, down, down, at the rate of ten miles an hour, through the wildest regions yet seen.

MALTA. LEAD CITY. ORO.

At the end of four days Malta, Lead, and Oro cities are reached—newly discovered rich gold and silver mining districts. The next day was the Sabbath, and the little log school-house was packed with eager listeners. Men more accustomed

to swear than to pray, and more familiar with ardent spirits than with the good spirits above, help arrange for the meeting, and pledge their support. "Yes; we want the church; we want the preacher," is the almost universal word in those new mountain towns. The next day a church was organized, composed of the Christian people of the three districts named. One devoted woman, active in the Sabbath-school, and ready to every good work, who had expected to join this church, was called on the same Sabbath morning to join the church triumphant. The next day we tenderly laid her away in a beautiful forest cemetery on the mountain overlooking the town, and 11,000 feet above the sea. Her two bright little daughters were the chief mourners, and wept as if their hearts would break. Strong men were moved with pity, and many a tear was brushed away by brawny miners' hands. The father is such a slave to his cups that none dared hope for his reformation. With tears rolling down his cheeks, and his frame shaking with emotion, he promised me never to drink again; but I confess to very feeble faith in his promise.

Another new town not far away sends up the Macedonian cry. There is but one way to reach it, and so the rickety bridge over the river is crossed by jumping from one rough sleeper to another. Then a stream, swollen by the melting snows above, lies in the way. Relieved of boots and socks, with valise strapped upon his back, the missionary wades in, and goes through. Just over the ridge a second stream appears, which is crossed in the same way, and over the mountains the lone traveler goes, reminded of old California times. With blistered feet and wearied limbs, for that little valise has grown to a very heavy burden, at length Twin Lakes are reached. In these the beautiful trout are so plentiful that one man caught over 700 in a single day. Though lying at the base of immense mountains, these lakes are 10,000 feet or more above the sea, forming another amphitheater, green-clad to the top of the timber line, whence the snow-clad peaks stretch up 400 to 500 feet further. Mount Elbert here seems to be but about half a mile away, and looks as if it might be scaled in about twenty minutes; but in reality it is ten miles to the top, and requires a whole day on horseback to go there and return. From its top may be seen Pike's Peak, Mount Lincoln, Buffalo Peaks, Mount Yale, Holy Cross, Mount Harvard, and other noted peaks, all of them over 14,000 feet high.

GRANITE.

Resting here for a day or two, till blisters yield and stiff joints assume their wonted habit, by another tramp of ten miles we reach Granite. Little written notices of an evening meeting (for the printing press is not yet here) are thrown into every house, store, shop, and saloon, even; and eight o'clock brings together a goodly company. The little hymn books that helped make that valise so heavy are passed around, and the meeting is warmed into life by twenty minutes or so of good earnest singing. Before the benediction it is voted to have another meeting on the Monday night following. At this gathering a Sabbath-school is organized, and by pledging one of the Congregational Publishing Society's beautiful libraries we get the people's promise that every Sabbath shall find them gathered in that school. It is the first dawn of a brighter day to the new town.

OUR WORK AS A CHURCH.

[Extracts from a sermon preached to the Congregational Church of Colorado Springs, Col., by its pastor, Rev. R. T. CROSS: here printed that our readers may gain a clearer idea of missionary work on the frontier, and that other laborers may gather hints as to the style of work that has achieved success in that distant field.]

1. INSIDE of the church, ours is a work of *coalescence*. A quiet country church in New England has had, perhaps, the same pastor for many years. Everything is settled. All the members have the same ideas as to doctrines, duties, meetings, methods, amusements, etc. But here we are from almost as many churches as we have families, and have probably belonged to more churches than we have members; large city churches with popular pastors, and weak country churches. We have had our favorite ministers. We have had different training in doctrines, methods of church work, etc. An unusual number of our members have had influence in the churches from which they came, and have clear, decided views. Then, too, we have been gathering in some trained in other denominations, together with some from the great church of the world. Now what is the problem? I have in my cabinet a handful of marbles, that were fused together by the intense heat of the Chicago fire. You cannot separate them without breaking the whole mass, and yet each marble retains its individual character. So, with our hearts. Warmed by the Holy Spirit, fused in the white heat of our love for Christ, these different elements are to coalesce into a united, harmonious, vigorous church, while each member still retains his own individuality.

2. Ours is a work of *co-operation*. Outside of ourselves as a church, but inside of the circle of churches and denominations, we find a call for this. A great work is to be done for Christ in this community and State, but any wise plans for doing that work will take into account the fact that other denominations are earnestly doing the same thing.

Our polity and methods fit us for doing some things better than they can do them; while their polities and methods may fit them for doing some other things better than we can. We must supplement one another's work. Our rivalries should be only such as provoke to love and good works. Doing all we can for the Master, we should rejoice if others can do more. We should welcome our co-laborers to their share in the toil, pray for them as brethren in Christ, and help them in every consistent way. And we should do this, irrespective of their attitude toward us. No petty jealousies, or envyings, or unfounded suspicions, should make us turn the cold shoulder to them.

It were easy to show that this policy of fraternal feeling, frank dealing and Christian co-operation is, even for our own interests, the best policy. But I put it on the higher ground of the common work which, with a common aim, and largely by the use of common means, we are doing for our common Lord and Master. Let us set our Christianity a long, long way above our Congregationalism.

3. Ours is a work *for strangers*. Obviously a very important part of our mission in this community must respect strangers and new-comers. We cannot too much emphasize this. The church that ignores it in this community cannot prosper. Our situation in this respect is peculiar, differing not only from quiet Eastern towns, where the coming of a new family is an important event, but differing too from many Western towns. A constant stream of strangers is coming and going. Every Sunday in the congregation, and every day on the street, we see new faces. We wake up of a morning to find that our next-door neighbors have returned East, or gone into the mountains, and the next day a new family takes their place.

Society here is like a kaleidoscope, only in place of bits of colored glass, we have human beings, immortal souls.

This is a work that is never finished. These strangers are to be called upon, welcomed, and not formally, but kindly and with Christian courtesy, invited to our various church gatherings. There they should find such a warm, genial, social, Christian atmosphere, that they will feel at home and wish to come again.

Many times God enjoined upon the Israelites to love and care for the strangers, reminding them that they were once strangers in the land of Egypt. All of us know what it was to leave friends and former homes and take the long and tiresome journey hither, across the prairies and the plains. Remembering that, let us do what we can to make it pleasant for others who come.

Some of the new-comers are young people, just cutting loose from the restraining influence of a Christian home. They will find here many temptations to evil. Let them also find from us sympathy, friendly counsel, a welcome to our homes, a Christian sociality, and a social Christianity.

A special demand is made upon our sympathies, our prayers, and our efforts, by the large number of invalids and their friends. They come and find that they must always live here; or they come and go again, some rejoicing in restored health, while others go in their coffins. These persons have heavy burdens which we can help to bear. Sometimes we can help in temporal things, but oftener in spiritual. Said an invalid to me last week: "I have been well repaid for coming here, whether I get well or not, for here I have found Christ." God grant that many others, through the influence of this church, may be able to give the same testimony. Three weeks ago another invalid was in our morning congregation. I do not know whether any of you took him by the hand and spoke a kind word as he went out, You certainly would, had you known that it was the last time he was ever to be in a church or listen to a Christian sermon. A week ago yesterday he was baptized and partook of the sacrament; a week ago to-day he died; a week ago to-morrow his mother started with his remains for the far off Eastern home on the shores of the Atlantic. Last September a Christian man from New Jersey, widely known for his business relations and his benevolence, brought to this place his invalid boy, and left him, under our spiritual care. In a few months the dear boy, whom we had learned to love, sweetly fell asleep in Jesus. It was the privilege of members of this church to be with him in his last hours and fill the place, as well as they could, of the absent mother and other loved ones. "*I* was sick," says Christ, "and ye visited *me*."

"When?" says the astonished saint.

"Inasmuch as ye did it unto the least of one of these, ye did it unto me," says Christ. Some day, if we do not throw away these priceless opportunities, the Master may speak those words to us. . . . And we should be as ready to help the poor stranger as the rich; more ready, inasmuch as the poor have most need of help and sympathy. Palsied be the tongue among us that shall ever breathe the false, unbiblical, un-Christlike sentiment, that this church is not for the poor as well as for the rich, or that additions to it are not to be counted as of much value when they do not represent great ability to pay. Let us never use such expressions as "*only* a few children," or, "*only* a few poor people." Let no previous or present condition of servitude, or social condition, or color, or nationality, or poverty, keep us from giving a right hand of brotherly love and a whole heart of Christian sympathy to those who most need them.

4. Ours is a work for *the College*. We find ourselves sustaining here a relation, which not one church in a hundred sustains, a relation not only of contiguity to, but of intimate union and sympathy with a Christian college. Colorado College

is unsectarian. Persons of different denominations and of no denomination are on its board of Trustees. It will uphold the Christian religion, but sectarian tenets will not be taught in it. Its students will be free to attend such churches as they please. And yet, the experience of the past has proved that such schools prosper best when they rally around them the hearty interest of some one denomination. And so, as this college, while unsectarian, has been started under the auspices of Congregational churches, we as a church, shall naturally be more in sympathy with it than other churches, though we hope for their sympathy and help too. Both church and college will be helped, each by the prosperity of the other. We should help the college by words, by prayers and by contributions. Such a work requires sacrifices, but they *pay*. Look over the land, and you find that no churches are more richly blessed than those that are under the shadow of Christian colleges, and in sympathy with them and their work.

Let us especially pray that this college, through all its future history, as it goes down the ages to meet the Lord at his coming, may be blessed with powerful and ever recurring revivals of religion.

5. Ours is a work *of wide extent*. In the East, towns and churches of the same order almost touch each other. Three or four miles is a long distance to go to church, or for ministers to go to an out-station. But here our parish extends on the north forty miles, or half way to Denver; on the south twenty miles, or if you choose, 200 miles; on the east fifty miles, and on beyond even, across the plains, half way to the nearest Congregational church in Kansas; and on the west half way to Salt Lake City. We have a work to do and an influence to exert over all this vast field, co-operating, of course, with other denominations. In New England a person five miles away would hardly be called a resident member. But we have resident members twenty miles, and one forty miles away.

Those who talk so much about the "too many churches" here say some truth, but they overlook an important fact: the out-station work done by these churches and their pastors. . . . .

Our experience in this kind of work has been a blessed one, and for our own good we cannot afford to give it up. Pecuniarily it does not pay, but spiritually it pays richly. In doing this work, we are obeying Christ's command, to preach the gospel to every creature, just as truly as when we send missionaries to heathen lands.

THE PARISH SIDE OF THOSE BARRELS.

We had written for a family to care for, and having notified the minister, we received a letter, that gave us a peep into the family, and into the father's heart. So we set to work, and having our own ideas about the matter, we carefully instructed the young ladies that they must be sure and put in the stitching lovingly and nicely, just as they would like it themselves, if ever the Lord should honor them sufficiently to let them work for him on the frontier. They were ready to do that very thing, and rather resented the suggestion that it could be otherwise. I have always kept a quiet corner, where I put such things as I think will be useful in a missionary's family, and I went and examined it, and found quite a number of articles, which—etc. But I told Mrs. Smith I could not wait for the barrel to go. I must send, at once, something to let the missionary know we were thinking about him, so I found books for each member of the family, and sent them by post, and my daughter Fanny wrote a letter to Willie, and received such a reply that she was quite interested. Our ladies were so eager in the work, that when we got the

things together, there was more than one barrel would hold, so I took most of mine out, and said: "Why, you can fill that barrel yourselves; and I think I and my family can fill another." You see, we had become so interested, that we could do almost anything we wanted to. But I am not going to write about that now, and I have got on too fast.

We wanted to be sure and make the things so that they would suit, and pleasure be taken in them, so we wrote the missionary again, and while we were working we made fresh inquiries, and these brought letters giving us new insight, and then they sent us papers of the town, so that we became well acquainted with the field of labor, the missionary's family, their characteristics, names, ages, and descriptions, and as we worked for each one, we called them by name. We wanted them to express their wants, and their askings were so reasonable that the family grew upon us, and it seemed as if they had always been a part of our lives, and in a trouble in their family all of us largely shared. They were as relatives, in our thoughts.

When Mrs. S. bought a wrapper for herself, she bought another, just like it, for *our* missionary's wife, and when Mrs. G. was buying a dress for her little girl, she bought material enough to make little Susie one, just like her own daughter's.

Our young people became so much interested, that they got up a "Musical and Literary Entertainment." The result was sufficient to purchase a good black cloth suit for the parson, and a cashmere dress for his wife, with gloves and handkerchiefs to match.

My little twin girls, Emily and Millie, were quite eager. They sent a little toy bedstead, and two boxes of candy. Mabel Anderson put in a box of toys, with her own pretty little picture in it. There had been self-denial, on the part of some, to have a share in it. Paralytic grandmother Millikan went without her tea part of the time, to purchase wool, and knit with it a pair of socks. Willie Jones had just two good handkerchiefs, and he put in one. Aunt Hannah, in her characteristic way, came to me very late one evening to give me something extra, that she did not want any one to know she put in. There were some laughable incidents too. There was one little boy wanted to put in his overcoat, saying qnaintly, "Then father will buy me a new one." One young lady would like to put in a velvet sacque, because then she knew she would get the sealskin one on which her heart was set. We had really enjoyed our meetings, and the labor and expense to each one of us had been a mere trifle; yet in the aggregate we had more than we ladies could crowd into the receptacle. But one of our carpenters, coming in while we were in this dilemma, said he could put them all in, and so with an extemporized crowding apparatus, he squeezed them in, and said: "They will ride all the better, for being tight." But I wish you could have seen the disappointment on the faces of some little folks, who brought two dozen oranges, that could not possibly go in. We could not help crying, as we saw those things being packed, and knew what comfort they would take to that Western family, our hearts and prayers went out with our gifts. We did want to be there, unseen, when the gifts should come. We do know that it is blessed to give, and ever since we received word how well our work fitted into that family's arrangements, we have felt a greater interest in Home Missions, and have been glad that, through our Brother in X., we are co-laborers in the great Home Missionary work.

R. O. C.

A SUPERINTENDENT'S TRIP.

BY REV. HENRY A. MINER, OF SOUTHERN WISCONSIN.

THE La Crosse Convention having been added to my missionary district, the Milwaukee & La Crosse Railroad is now its northern boundary.

I have just been making a tour through Richland, Vernon and Crawford Counties in this new field, in which I drove over 200 miles and preached nine times in two weeks. The country is broken. Such hills and such roads must be seen and driven over to be appreciated. It is a timbered region, and quite thickly settled with all sorts of people. The soil is good, but owing to the heavy timber to be cut, the roughness of the country, and the distance from market, the people have not got ahead much in the line of improvements. A few have good homes, but the majority live in quite rude houses and have rough surroundings. Besides, too many of the settlers are not of the more enterprising sort. They are of the easy-going, slack-twisted kind. No matter if the door is off its hinges, and a half-dozen panes of glass are out of the windows; no matter if the swine do make free use of the front yard, and now and then become quite neighborly companions for the children; it seems to be taken as a matter of course. The everlasting pipe is everywhere—the women smoking as well as the men. You will meet them riding along the road, puffing with as much skill and apparent enjoyment as do the men folks.

This region is thoroughly missionary ground, yet seems to have been overlooked by us. It has been years since a missionary superintendent has given it anything more than a hurried visit or two. There are plenty of churches, such as they are, and a great plenty of ministers located, besides not a few ministerial tramps, called "revivalists." Indeed, this section is quite productive of ministers. Men are converted who can scarcely read, forthwith feel a call to preach, and at once, without any training or knowledge of the Bible, begin to "exercise their gifts." A good strong voice that can be heard at a distance seems to be the chief qualification. Every season great "revivals" are held in the school-houses, and multitudes are said to be converted, many of whom have been through the same process half a dozen times before. Is it surprising that the country should be filled with all sorts of isms, sceptics, infidels, and vagabond professors of religion? Campbellism, Adventism, and Spiritism, with a sprinkling of United Brethren and good Methodists, for the most part prevail. There are but three Presbyterian and ten Congregational churches in the three counties, the average membership being about thirty; but four men to hold the ground, with a population of nearly 50,000. Of these men, brother H. is doing a good work at——. The people are poor, and some of his best supporters have left, or are about to leave, so that with the increase of twenty on profession, the past winter, they only hold their own. But those who go away will be good helpers elsewhere. Brother H. has a strong hold on the people, and I hope will be retained.

Brother V. at M., a man of sixty-seven years, has held his place for seven years. By means of his buckboard, specially adapted to the narrow roads—being rigged so that the horse can go on one side as in a single sleigh, an invention of his own that works admirably—he manages to cover a parish twenty miles long. He gave me a touch of his buckboard experience. First he took me to L., down on the Mississippi, twelve miles distant. A two hours' notice brings together a school-house full; forty families living within reach of this point. In years past the place has been noted for its horse thieves and counterfeiters. A better day seems to be at hand, and the town, I trust, is gaining a better name. Mr. V. has the confidence of the people to a remarkable degree over his entire field. No other

cher visits this place, and they say they will have no other. Having been ›sed upon by renegade ministers, they are very shy of those they don't know. ; *know* Mr. V., and he can do them good.

ext the buckboard takes us to S., eight miles towards M., where we meet in a ol-house, a congregation of fifty. It is the only Protestant meeting in the town, :h has a large Catholic church near by. At M., we have a house of worship, the church has nearly gone out, by death and removals. We meet a fair con-ation here, and then the buckboard takes us to G., on the Kickapoo. Here ıave an illustration of what a Christian family can do. The story I will give *he Leaflet* where it seems more properly to belong. And, by the way, *The let* is well received. I am glad you set so small a price upon it. Schools should something for it, or they will think nothing of it. But its low price will lead y schools to take it, in the place of a more expensive paper, and so through it work will become more generally known. The American Home Missionary ety will become a household word with the children, who will grow up with re for it, and become its strong supporters. I regard it as of prime importance ıake the acquaintance of the children, as we can and shall, through *The Leaflet.* ım beginning to get Sunday-school missionary collections, and shall do my best ake this branch of our work self-supporting in my district.

ır work was never more hopeful, save on the financial side, yet the trial of our ı in that respect will prove a blessing. We shall be all the stronger by reason

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Missionary Intelligence.

WASHINGTON.

Rev. P. Harrison, Sehome.

A NEW STATION.

have this quarter visited Guemes ıd, and left an appointment for y month. This island is west of ılgo, and has to be reached by a small . It is rapidly filling up with in-gent, but poor people. All that e this way, with very few excep-s, have left their money, if they ever any, in some other country. But everance, industry, and economy—:h means close living in this coun-will soon change things for the bet-

ıey are anxious for preaching, and I promised to organize a Sabbath-ol at my next visit. Pray that the ne Spirit may claim this island for ist.

CALIFORNIA.

Rev. R. Graves, Mount Shasta.

THE WORK GENUINE.

Our congregations continue good, the prayer-meetings are well attended, and the church is spiritual. Of the thirty-three persons who have united with us within the last fifteen months—all but three on profession—only one has thus far gone back to the world. I think this speaks well for the character and the permanence of the work. Immediately after harvest we shall commence on our new church building, and we hope soon to be in it.

UTAH.

Rev. A. W. Safford, Ogden.

THE YEAR'S PROGRESS.

Here closes my first year's work in

Ogden. It was not without misgivings that I undertook the laying of foundations for Christ in this strange, un-American place. But I came here with the feeling, "I can do all things through Christ, who strengtheneth me." Throughout the year, with all its peculiar trials, I have endeavored to do what came to my hand, and in that have been made to "rejoice in the Lord." I wish to record my gratitude for "the good hand of my God upon me." I do not know that I have experienced any greater troubles than I anticipated. In the nature of things it takes hard work to get fairly started in such an enterprise as this; but I am continually cheered by the reflection that "The end of a thing is better than the beginning thereof;" and "The end is not yet."

The past quarter has witnessed substantial progress. The event of chief importance in the year occurred on the 15th of July, when we effected the organization of a church of nine members. Several whom I had counted on were providentially kept from coming in at that time, but others took their places, and one has since been received, making our number ten. The fact of our organization by Council, is a decided advantage, giving us a better position before the public.

WE MUST BUILD.

As I have heretofore urged, our great and pressing need is, of a building for church and school purposes. We *must* have a house, or fail of doing the work to which Christ calls us here. If I can have your approval, I desire to go East for a few weeks and try to raise $10,000 for this purpose, and hard as the times are, I believe Christian people can be made to see the wisdom and economy of the outlay.

[Leave of absence for the above purpose, has been voted to Mr. Safford, and he is commended to the confidence and aid of all friends of Home Missions to whom he may apply. Whatever is contributed will be under the protection of the Congregational Union's lien on the property, securing it from future perversion to other than the intended uses.]

NEBRASKA.

Rev. H. Bross, Crete.

THE HOUSE COMPLETED.

The chief event of the quarter has been the dedicating and getting into our new house of worship. The day was perfect; the house was crowded so that many went away. The sermon by Chancellor Fairfield, from Rom. I. 16, was one of unusual interest and power; and the whole service was one long to be remembered. The members of the church and congregation, and the town people generally, are much pleased with the house. And well they may be; for in size, comeliness, and comfort, it leaves little to be desired. Soon after, the college term closed, and teachers and students left for their vacation; so there has been so far no fair opportunity to estimate what the effect will be upon our congregations and Sunday-school. We think that it will add one-half to our morning congregations, and double those of the evening.

We found, just before dedication day, that we should owe $275, after getting the expected $500 from the Union. Some few subscriptions unpaid were considered good, and we held three lots given to us, which we hope to sell. It was the unanimous feeling that there should be no appeal for money on dedication day. So, getting time on a balance of our lumber bill, we borrowed $200 from the bank, at fifteen per cent., for ninety days, to pay mechanics, five of us becoming personally responsible for the note. In this way payment was provided for, and we could dedicate free of debt.

We feel thankful to many friends, here and abroad, who have helped us in the matter. Special mention ought to be made of the church at Omaha, which, through its large-hearted pastor, helped us in the most generous way; and of the churches at Millburn and Lamoille, Ill.,

of Wheatland, Somerset, and North Adams, Mich., and of the timely and generous gift of $100 from Seth Richards, Esq., of California. Our dedication day was, indeed, a time for us to set up our stone of help, and to say, "Hitherto the Lord hath helped us."

KANSAS.

Rev. J. Hayward, Buffalo City.

A GOOD YEAR'S WORK.

Our preaching services and Sabbath-schools are well sustained, and the work of the Lord is going forward. The converts of last winter are growing in grace, and some are active and efficient workers for Christ. The church in Center Ridge, although young, is growing and efficient. Its fifteen members are nearly all workers in the Sabbath-school, which is large and interesting. Surely the Lord has done great things in this community. One year ago it was godless and sabbathless; no preaching; no Sabbath-school. I am told that the Lord's Day was spent in card-playing, pitching horse-shoes, and visiting.

To-day we have a Sabbath-school of 80 members; regular preaching every other Sabbath, and the institutions of religion well sustained.

The year has been one of hard toil and grand results. In my mission work of over three years, I have never seen the power of Divine grace so demonstrated in the lives of men, as during the past year. I have tried to hold up Christ as the only hope of the world, and the preaching of the cross has been the savor of life to many souls.

I have tried to do preëminently missionary work, according to the terms of your commission, like Paul preaching the gospel where Christ was not named. I have organized two churches, admitted sixty persons to membership, and am preaching regularly at four places every two weeks, and at another once a month. I hope to preach at yet another school-house this fall. I have arranged so as to thoroughly work up my field and establish two strong country churches that I trust ere long will be self-supporting. I pray that the Lord will bless our Society and the churches under its care, and pour out his Spirit abundantly, until the whole country shall be possessed for Christ.

Rev. G. P. Claflin, McPherson.

SOD-HOUSES AND POVERTY.

The high price of lumber, owing to its being brought from a long distance, retards progress. One half of the people in some quarters of my field are living in dwellings built of sods. The roof is formed of heavy poles, on which straw or stalks of corn being spread, the whole is covered with a thick layer of sods. These dwellings usually contain but one room, and though the insides are covered with plaster or paper, so as to present a neat appearance, they usually subject the occupants to much inconvenience through leakage of muddy water.

Many, through reverses of various kinds, have suffered much from poverty, and have found their lot far harder than they anticipated when they came to this new country. The faded, worn, and scanty wardrobe now presents such a contrast to what they once wore, as to make them feel that they cannot go again to the house of God until they get more decent apparel, and shoes for their feet. These make up a far larger class than I like to contemplate.

MINNESOTA.

Rev. P. Peregrine, Tracy.

ANSWER TO PRAYER.

After four years of great depression, we are all very happy now in the prospect of a good harvest. We have seen a very strange thing. The locusts were here as numerous as at any previous time, from July 7th to Aug. 2d; but they scarcely damaged the crops at all. No doubt, God did hear, and has answered the prayers that were sent up to him on

the 26th of last April, and at other times, for deliverance from this plague.

Nearly all of the people were without grain to sow in the spring, save the twenty dollars' worth that the State Government supplied them, which they must pay back after harvest. With all the poverty that is here, I wish to be faithful and am willing to suffer with my flock to the end.

I sympathize very much with you, dear brethren, in your difficult task of getting the money needed to meet the demands upon the treasury.

[Another missionary (Rev. D. Jenkins), writes: "Truly a miracle has been wrought among us this season. On the 3d of July, the 'hoppers were devouring everything. August 3d, the eye every where beholds the waving of the golden ears. 'This is the Lord's doing, and it is marvelous in our eyes.'"]

IOWA.

An Iowa Missionary.

A NEW COSMOS.

The people, as a rule, are kind-hearted, hospitable, well-disposed, and even willing to do, *so far as they know.* But oh! the ignorance, superstition, and fanaticism, not to speak of the sinfulness that exists in many places. A local preacher not far from here took for his text, not long ago, a quotation from Shakespeare, thinking it was from the Bible! He apologized for not referring his hearers to the book and chapter where his text could be found, by saying that he had not time to look it up before his sermon; that they could do for themselves, and in the meantime it would not hurt them any to *search the Scriptures.* Another one, who preaches on Sunday and digs coal during the other six days, said, in speaking of the creation, that the Lord in the first place created a little world about the size of several hay-stacks, and that it has since "growed" to its present size! He said that, as there were but two persons to live on the earth at first, they did not need a very large one; and that its size has increased with the increase of the human family. He said he believed that the coal "growed," and the stones "growed," and pushed their way along in the earth, just as sweet-potatoes do in the ground. And so he went on until he had constructed quite a new theory of creation and development. His ideas were favorably received by a large class of people.

These incidents, coming under my own observation, are significant, when we remember that both of these men have a large following, and are looked up to as men of intelligence, wisdom, and learning. I thought, when reading Dr. Eddy's Anniversary sermon, that he could but inadequately appreciate the truth, when he said that ignorance and superstition were among the great difficulties in the way of Christian evangelization.

It does not help matters, that a large part of the people have the idea that "salvation is free," in the sense that they ought not to pay anything for preaching. Having been accustomed to the service of these "local brethren," who preach on the Sabbath for nothing, and earn their living during the remainder of the week, many of the people have come to regard it as the established order of things.

MISSOURI.

Rev. J. P. Field, Stewartsville.

A WELCOME WORD.

In my Home Missionary sermon, I endeavored to answer the objection often made, that *because* the church was receiving aid, the members were relieved from helping other missionary objects. I showed what their obligations toward all are, and pointed out the error of supposing the A. H. M. S., by aiding the church, absolved it from those obligations. I tried in this way to remove a reproach from the Society, and to arouse an emulation in the church from its example.

I am setting out to obtain another collection for the Society, hoping to relieve you somewhat, still I fear that I cannot raise much. Of my quarterly payment, retain a tenth, and send the rest when the receipts allow. And dear brethren, let not *my* case weigh a grain upon your hearts. If under such weight of care you will be relieved a particle by knowing that I have my "bread and water," then be assured that I am content. I serve the Lord, and do not fear, though you should send me nothing more. But the rest of the laborers, my brethren, God help them!

ILLINOIS.

Rev. W. A. Cutler, Dallas City.

A PROFITABLE VACATION.

As I had been left very weak after a violent attack of the cholera morbus, the church voted me a rest. One of the deacons volunteered to conduct the Sabbath services. The steamboat agent here kindly secured for myself, wife, and two children a half-fare, and with the assistance of my wife's father, in Minnesota, we were enabled to take a vacation trip to her home, from which we have returned to day. I feel like a new man, eager for the work, and hope that God will use me for his glory the coming fall and winter. This excursion of 660 miles, north, has done me great good, and I believe the time has by no means been wasted. A month of life on the farm, eating wholesome food, breathing pure air and drinking the clear water, is the best of all medicine for me. I helped my father-in-law, by pitching the bundles of wheat, and doing other work in the open air, so that my hands have hardened, my face has tanned, and my blood has been purified. Would not such a vacation be a blessing to every Home Missionary? I wish that arrangements might be made so that every soldier of the cross could enjoy a yearly furlough. When returning, I met a former teacher, who seventeen years ago taught me in the St. Louis public high school, and who said he had spent his summer vacations of eight or nine weeks each, a dozen or more times in Minnesota. He mentioned several teachers who, with these long vacations, had $2,200 to $3,000 salaries; and I could not but contrast my little pay and short vacation with those of school teachers. But we know that if we are faithful, God will take care of us. And I desire to act upon the Apostle's counsel to Timothy, "Having food and clothing let us therewith be content." Still, if I could arrange matters, I would make a yearly vacation as much a part of the life of a minister as it is of the school teacher. Cannot many churches look to the deacons to supply the places of the pastors during part of the summer? Let us make use of the deacons. I am persuaded that there is much undeveloped talent among them. "They that use the office of a deacon well, purchase to themselves a good degree." Shall we not honor our deacons?

Miscellaneous.

THE TREASURY.

With the aid of legacies, the receipts in August and September ($36,105) exceed the average for those months in the five previous years by $14,000. Yet these receipts have barely enabled the Treasurer to keep the amount of arrears from increasing. Fresh reports of labor have fully kept pace with the drafts sent to those waiting for pay, and the

amount due is still about $30,000, as it has been for weeks. Cases of very special need, have been met, when known, and our brethren in the field have borne and are bearing the delay with noteworthy patience and consideration for each other.

But winter is at the door. For it, as we said a month ago, many missionary families are poorly provided. There *must* be positive suffering, if these arrearages stand unpaid for a few weeks longer. And why should they be unpaid? Many of the Lord's children are pinched, but many are not. They have enough, and to spare. A scene like that in the late meeting of "the American Board," in which a debt more than fifty per cent. larger than ours was wiped out in an hour, shows what can be done if God's people will it.

Do they believe our own country to be less worth the saving, than are the dark abodes of heathenism? Are the claims of missionaries on our frontier less sacred or pressing than those of their brethren abroad? Are they not serving the same Master, in essentially the same work, and with equal self-sacrifice? And now, having done one good work so grandly, is it wise to leave the other undone?

These questions we urge, with painful anxiety, upon those who are to meet them hereafter, in the presence of Him whose stewards they are, and of the brethren whose just claims are now to be met or rejected. Shall not the arrears be paid at once?

THE SUNDAY-SCHOOL PLAN.

It is a plan for paying the past dues to home missionaries, by one thousand offerings of thirty dollars each, from Sunday-schools. It originated with the little Sunday-school in Weeping Water, Nebraska, a child of Home Missions. All agree that it is feasible, and that it *would be a most appropriate and beautiful thing for our Sunday-schools to do.* The "Congregational Clerical Union" of ministers of New York, Brooklyn, and vicinity, have voted a hearty endorsement of the plan, and recommended it to the Sunday-schools under their care. As the plan becomes known, we are receiving more frequent responses; and very cordial responses they are.

The actual *receipts* on this account, at the Bible House, and as far as heard from in the treasuries of the Auxiliaries, are thirty dollars each from these twenty-eight schools, viz.:

Weeping Water, Neb.; Newark, N. J., Belleville Avenue; Omaha, Neb.; Detroit, Mich.; Kingston, R. I.; Greenwich, Ct., Second; East Orange, N. J.; Salt Lake City, Utah; Montclair, N. J.; Litchfield, Ct.; Norwich, Ct., Park; Ditto, Buckingham Chapel; Lyme, N. H.; Dorchester, Mass., Second; Bridgewater, Mass., Central Square; Newburyport, Mass., Belleville; Syracuse, N. Y., Plymouth; Gardner, Mass.; Marlboro, Mass., Union; Worcester, Mass., Central; Rockland, Mass.; Owego, N. Y.; St. Louis, Mo., Pilgrim; Hartford, Ct., Park; Taunton, Mass., Union; Danvers, Mass., First; Boston Highlands, Mass., Walnut Avenue; Crete, Neb.

We have received pledges of thirty dollars each, from about as many more. It will be seen, therefore, that a good beginning toward the first hundred schools has been made. That first hundred secured what shall prevent nine other hundreds from following the good example?

Pastors, superintendents, teachers, will you not *push* this plan? Remember that the missionaries, whose dues you are providing for, are your fellow-workers, having nearly or quite 90,000 Sunday-school children under their immediate care. Shall not your school have a hand in so good a work?

COUPLING MISSIONARY CHURCHES.

We have frequently referred in these pages to the importance of uniting two

or more dependent churches lying near to each other, in the support of the same minister. Owing to the great increase in the numbers of missionary fields and the diminution of missionary funds, the importance of this measure has grown into a necessity. It is *impossible* to secure to each small and feeble congregation the entire services of a resident minister. Those which have long enjoyed this privilege are naturally slow to relinquish it; but wherever the experiment of coupling has been tried, the results have been such as to commend it to a more general adoption. The Eastern Auxiliaries have adopted this measure with gratifying success, and express their purpose to extend its operation over many other fields. Forty-two churches in Massachusetts and twenty-eight in New York are thus associated, of which twenty have thus become independent; and the secretary of the Ohio Home Missionary Society states that "the Society is now pledged to but three churches that are not coupled with others in the support of the ministry." He adds: "This policy is, on this field, a necessary economy of men and money."

In States where the population is sparse and the churches are remote from each other, there is more difficulty in effecting such an arrangement—there is less occasion for it. For in such regions each missionary ordinarily supplies several "out-stations"—sometimes a whole county—where churches have not been gathered. But there are very many missionary fields, especially in the older West, where this coupling of churches is practicable, and where it would result in a great saving of missionary funds, while it would enlarge the missionary's sphere of usefulness and means of support, without serious loss to the people under his charge. Each church, it is true, would listen to one sermon only on each Sabbath, instead of two, and sometimes this would be preached in the afternoon instead of in the morning; but is it too much to ask for this sacrifice in a case where it will take *two churches* from the list of the Society's beneficiaries, and will liberate a missionary, together with an amount of missionary funds that will plant and sustain two other churches on the frontier? We again call the attention of the Superintendents to this matter, and we bespeak for them the co-operation of Committees of Missions, missionaries, and missionary churches, in carrying into effect this measure for economizing in missionary expenditures.

WOULD GIVE AS MANY MORE.

THIS is my birthday. It brings the thirtieth year of seed-sowing in Illinois —gone like a sweet dream, gone into changeless record. It does not seem a long way back to that starting-point. Yet how many short bits of road, byways, diverging and returning paths, filled now with historic incident!

I am not sorry for the road I took. Were I young and again standing where the way divides, I would go again willingly, as a missionary to the front, had I more or less of worldly gear than "scrip and shepherd's crook." I would go trusting God for the unforgetting aid and beneficence of brethren behind, while I sought to do their work and mine in saving our country.

This is now no frontier line, but eminently central soil, foundation-rock; and "the West," the New Territory, is even now, as before, a thousand miles beyond. It is both near and far. It is all around. Its needs were never greater, nor more imperative than now. And it must be reclaimed, and won, and retained, or a rich jewel falls from our Savior's diadem. Every thirty years a new generation, the entire population lies before us, a thickly studded belt of life from ocean to ocean, and every one needing to be saved, to be turned from darkness to light, and from the power of Satan unto God. Evangelizing work must needs continue. Thank God that it may! The Church must watch and labor and have patience, and give, more and more and more, for

human redemption, for missions to man. This is the wheel of Ixion, that turns forever; the stone of Sisyphus, that is ever rolling back upon us; the doing that must evermore be done; the treasury ever filling, never filled; the only safe deposit, the only stable, wise, remunerative investment of money, toil, and love! —a savings-bank whose management is with the Supreme and Just.

This is God's country, all. Our fathers sought it for Him. He wants it—its acres, its mines, its water-flow, its unbroken generations of manly men, its myriads of dear children. Its entire and continuous redemption for Christ is ineffable glory, a joy to all mankind, and in the presence of the angels! If this land perishes in sin, there will be many a starless crown; an enginery of evil will have been set in motion against the Anointed of the Lord, and against the interests of universal being. *I would gladly give thirty more years, if I had them.*

"To-day I walk in the city street,
Amid the crowds that ebb and flow;
And in the faces that I meet
I read the signs of joy or woe.

"The sky looks down alike on all;
The sun and stars keep watch above;
For all alike the rain-drops fall,
And God holds all in His great love."

M. K. W.

ILLINOIS.

REV. JAMES L. CRANE.

BY REV. W. B. WILLIAMS.

REV. JAMES L. CRANE was born in Leesville, Ohio, Feb. 25, 1822; converted at the early age of eight years, and ever after known as a consistent Christian. At Parma, on the 9th of Nov., 1843, he married Arabella Mead. They had eight children, four of whom, with Mrs. Crane, are still living. One son follows him in the Home Missionary service. Until his twenty-seventh year he was a farmer. He then removed to Berea, O., and for eight years manufactured the celebrated Berea grindstones. Next, in Oberlin, he gave seven more years to farming. From his earliest religious life he had a strong conviction that the Lord called him to the ministry, but he resisted the call. While in Oberlin he became much interested in the spiritual welfare of the colored people, attended their prayer-meetings, and gave exhortations. Finally the religious interest became such, that, as a lay preacher, he held meetings nearly every evening, except Saturdays, for fourteen weeks, working on his farm during the day.

Somewhere from 50 to 100 colored people and several whites, were hopefully converted. President Finney, persuaded that Mr. Crane was called of God to the ministry, urged him to devote his whole time to it. He was accordingly licensed at the age of forty two, and came to Morenci, Mich., where he spent two years. Thence he removed to North Adams, and found a little church of some thirty members, almost disheartened. After a ministry of five years, he left there a church of one hundred members. His next charge was of the churches in Bedford and Johnstown, where he remained four years. In November last he removed to Michigan Center, and took charge of that church and the one in Napoleon. For the last three years his health has been declining. Six weeks before his death, a careful examination showed that he had Bright's disease of the kidneys, in the last stage. After that he failed rapidly until Wednesday, August 15th, when he breathed his last.

Mr. Crane excelled in pastoral visitation and was a most valuable helper in revival work, often visiting every dwelling, hotel, shop, and store in the place, and very pleasantly and earnestly conversing with all whom he met. He faced death with calm, assured trust, sustained to the last by the great truths he had confidently commended to others. His hope of eternal life rested on "Jesus only." His end was peace.

ONE WAY TO DO IT.

A WISCONSIN Home Missionary writes:

"DEAR BRETHREN: — The thought struck me to send you this sample of a postal card printed by myself on my little "gospel press," and sent out to our people. The resulting contribution was $15.25, which, in our present weak and almost *desperate* financial situation, was very fair. Perhaps other brethren may take the hint, and do better."

"FOR GOD AND OUR FATHER LAND!"

DEAR FRIEND: —You are a lover of your country, and of every good thing which will make it better. The religion of Jesus Christ, which teaches that "righteousness exalteth a nation," is surely the greatest power for national good. You can help spread that religion by your personal Christian effort, your example, your prayers, and your contributions, "doing good as you have opportunity unto all men," especially your neighbors and countrymen.

Next Sunday we are to take our annual contribution for the American Home Missionary Society, that bountiful nursing mother of our own church and many others. The Society is $30,000 behind on its pledges to the Home Missionaries, who are suffering for want of that slender support which cannot be sent until the churches give it. This church has been aided since its beginning to the amount of nearly $2,000, without which our present existence would have been very doubtful. Let us each give *something*, even of our poverty, like the poor widow whose liberality was so highly commended by the Lord Jesus. Let us make a thank-offering for the increased harvests. If you cannot give money now, hand in your name with a memorandum of the amount you will give, to be paid by October 1st. "Freely ye have received, freely give."

Very cordially, YOUR PASTOR.

EDUCATION IN GIVING.

I LATELY preached the funeral sermon of a well-known man, in a town where we have a little home missionary church, once flourishing, but now inoperative, except an occasional service. Here was a good man, worth more than $75,000, with two children, who left not a dollar to any benevolent cause, not even to the college, so near to him and so needy. Why? Simply from lack of intelligence. He and his wife were very upright and conscientious, "good Christian people." They had lived thirty years in the place, and were members of our church there. But, always at home, moving in a little circle, they were too narrow and ignorant to see the value of these things. A good friend made an effort to have our Society remembered, but the "poor rich man" could hardly get a glimpse in that direction. May we not learn from this the value of *Christian education in giving?*" F.

A MISSIONARY REMINISCENCE.

BY REV. T. L. SHIPMAN, JEWETT CITY, CONN.

IN 1824 I received a commission from the "United Domestic Miss. Society of N.Y."—two years before the organization of the American Home Missionary Society —to labor for a year in Huron County, in the north-western corner of New Connecticut. I supposed I went to "the West;" but I find I was mistaken. I stopped a thousand miles this side of the West. But by whatever name you call it, the country was then as new as the far West is now. There was not a frame house of worship in the county, and very few dwelling-houses outside the three villages, Sandusky, Milan, and Norwalk the county-seat. There was not a Presbyterian or Congregational minister in the county when I entered it, though two excellent brethren followed me within a few days, and we three labored together in the closest fellowship through the year. One of them soon left for Michi-

gan; the other remained in Huron County. Both have now finished their work and gone to their reward. I became strongly attached to my Milan people; and their present pastor, in a semi-centennial sermon preached a few years since, was pleased to say that they were strongly attached to a pioneer missionary bearing my name. On my return from attending the meeting of the American Board at Cincinnati, in 1853, after a lapse of twenty-nine years, I revisited my old people. I approached Milan tremblingly, fearing that they would not remember me, for I felt that I was very much in the situation of the man who called repeatedly on Dr. Emmons: the Doctor did not remember him, till losing all patience he said: "Dr. Emmons, you don't seem to remember me." "Well, you don't do anything to make anybody remember you." I was pleasantly disappointed; they did remember me. Some of my friends honored my visit with a tea-party, and with a fair sprinkling of the talking sex, you may depend there was no lack of conversation. "Do you remember how Mr. Chapin used to stand at the corner of the schoolhouse and blow the old fish-horn to call the people to meeting?" Yes; and I remember the night when Mr. S—— preached to an audience of eight, with one tallow candle giving just light enough to make darkness visible, holding his notes in one hand and his candle close to them in the other, and gesticulating violently with both hands. I might have added, I have not forgotten his apology to me as we came out, for he had more than intimated that he was gifted with the tongue of "the eloquent orator." "Brother Shipman, Dr. Mason himself could not have been eloquent under those circumstances." I agreed with him fully. I found Milan greatly changed; the Huron River flowed on the west side in its old channel, but everything else changed: in the place of log-cabins, large frame houses embowered in shade trees and shrubbery, and all the was a both material and spiritual prosperity; for wherever you see spiritual prosperity—and I emphasize the thought—you will find with it material; and you will never find material prosperity of the highest type but in connection with spiritual: "What God hath joined let not man think to put asunder." Milan is a specimen of villages scattered all over the West, indebted for both their material and spiritual prosperity to the fostering care of that noble national institution, the American Home Missionary Society, which has lately celebrated its fiftieth aniversary.

FIRST YEAR OF FREEDOM.

I HAVE just been making the statistical report of this church for our local Association, and though I have no more formal quarterly returns to render to you, I thought you would be interested to know how we get along in our first year of keeping house for ourselves. We have received over fifty into the church, the larger part on profession, making our membership 160 as against 45, when I was commissioned two years since. My salary of $1,500 has been promptly met, in monthly payments, and we have just paid the balance of an old debt, $1,100, which makes us financially square with the world. You have no idea how thankful I am, and I am going to take a few weeks' vacation (the first since I came West), just to celebrate in.

I know you are getting so many discouraging letters now, that I felt I must write just this word to let you know how much good your investment here has done. One thing I regret: that we have had so much to do for ourselves, that we have not been able to respond to calls for benevolence outside. Still we have managed to raise $150 as against twelve dollars last year, by saving the odds and ends.

When the call for money to pay the $1,100 on our debt met with such a hearty response, I said we must testify

our gratitude by a little offering to your Society. I think about $25 was raised. I hope our churches will do more for themselves, next year, and think many of them ought. The harvests have been grand. L. G.

LINCOLN, NEB.

IS IT TRUE OF OTHERS ALSO?

YOUR private circular, setting forth the reduced condition of the treasury, is at hand. Ever since I came into the home missionary work, I have been satisfied of this: that many of the aided churches are not doing what they ought to do—first, in not coming at once to full self-support; and secondly, in putting forth so little effort to make a larger annual contribution to the American Home Missionary Society. As to the first, our grant is $100 less this year than it was the last; but it is now $100 larger than I think it ought to be. In this matter, all things desirable cannot be brought about in one year. I am confident that this church, or rather this field, with proper effort, can be brought gradually, and before many years, to entire self-support. That is the thing to be steadily aimed at. C.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., SEC., 69 BIBLE House, New York.

REV. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 69 Bible House, New York.

IT is well known to our Congregational pastors and churches that the Union has been much embarrassed in its work by the curtailment of contributions during the long continued financial distress which has borne so heavily on those most accustomed to give. It will also be known by the time this reaches the reader's eye, that, in accordance with what seemed to be the wish of the contributing churches, the Trustees of the Union, at a meeting held in their room at the Bible House, September 27, 1877, decided as a measure of retrenchment and economy, to have but one office and Secretary hereafter, if it shall be found practicable so to carry forward vigorously the work of the organization. They have earnestly desired so to fulfill the trust confided to them in the administration of the affairs of the Union, that every reasonable wish of the pastors and churches might be satisfied, and that, all striving together in sympathy and confidence, the Union may go on with its most vital work of enabling the Home Missionary to labor effectively, by giving him a standing place, and his infant church a home.

It is now of the utmost importance that a new impulse should be given to the church-building work. This can only be done by the agency of the pastors in each State. If, where one-half or two-thirds of the church have done nothing, a few leading pastors will confer together and devise means for waking up a new enthusiasm for the cause, if they will faithfully present the wants of the needy churches that are waiting for aid from the Union, to their congregations, and urge them to do what they can, though it be much less than they would wish, the treasury will soon be replenished, and the hearts of brethren in the new fields will be strengthened, and the good work move on successfully.

Nothing but this will meet the emergencies of the time.

All churches that have been aided have bound themselves to contribute annually to the treasury of the Union. Instead of doing this, it often happens that churches of this class send notice to the Treasurer that they have given their contributions for the year to some other church, and wish this to be credited to them as a fulfillment of their pledge to the Union. But the Treasurer cannot give credit to such churches on such a notice. It is only to immediately *neighboring* churches that a church expecting aid from the Union can apply, according to the rules of the Board, without debarring itself from a grant; and in order that a sum given as "special" by a neighboring church may be credited to that church, *the church receiving it must fill and send to the Treasurer the special receipt*, obtained from the office of the Union, or from the A. H. M. Superintendent. Without this, the account of the Treasurer could not be balanced, nor the church giving be so credited as to have fulfilled its contract. The giving of "specials" does not help the Union to pay its grants; and the diversions in this way of money pledged to the treasury, is one of its greatest embarrassments. Pastors, churches, and the Union have a common interest in managing matters in such a way that the Union may have the means of responding to worthy calls for help and meeting its pledges when they have been given. The Board are now venturing to make some advance in appropriations, encouraged by the more hopeful signs in the business world, and by the continued expressions of interest in its work that come to it from all quarters. Is not a better day near at hand?

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.

Money may be sent either to the Treasurer, in Boston; or to Rev. CHARLES P. BUSH, D.D., 39 Bible House, New York.

THE BENEFICIARY PRINCIPLE IN EDUCATION.—It is a little singular that this principle, which enters so largely into the work of education in all civilized lands, should be so frequently the subject of attack in some of its humbler departments. In conversation with a gentleman, some years since, who had been connected with West Point Academy, and who had made a somewhat careful study of the expenses of an education there, we were greatly enlightened and surprised. For every man who completes his military studies in that institution the United States Government pays so many thousands of dollars that we could hardly trust the figures, until he went into the details of the process. All this is generally supposed to be right. And yet, look at the case. The United States educates men there at this enormous expense, hoping, all the while, that there never will be an occasion to call their talents and acquirements into use. It educates them in this way for a contingency, and keeps them in reserve, and on pay, for this contingency. We say this is right. But if a poor boy receives a small sum of money, in the course of his education for the Christian ministry, where he is expected to go immediately to work and labor all the days of his life, somebody will be sure to start up and suggest that the principle here is wrong —that a young man, if he has the proper energy, can do all this for himself—that his self-respect will be utterly broken down by allowing himself thus to become an object of charity. In this matter, it seems sometimes as if men at large reasoned a little as they do in relation to fraud and crime. If a man is only guilty of a great fraud, if he can manage, by a judicious failure and by putting his property out of his hands, to abstract a large fortune from his fellow men, it is all very respectable. And so if a man can become a beneficiary on a large scale

and receive his thousands, no harm is done. The danger is when he receives a very little in this way, to supply his pressing necessities.

If one wishes really to attack the beneficiary principle in education, why not begin at the very roots? Why should individuals or States ever endow a college or school? The very end and aim of all such endowments is to make education of less cost to the student than it would otherwise be. Why should the rich, by their larger taxes, educate the children of the poor in common schools? We confess that it puzzles us to know, why the young man struggling through a course of education for the ministry, should always be the one pitched upon to show the pernicious effects of the beneficiary principle. And it is the more surprising when one recognizes the fact, that from the day when the foundations of Harvard College were laid, in 1638, till the present time, in all our colleges, throughout every part of the land, this system of aid, in one form or another, has been extended to needy students, fitting for the ministry, or not fitting for the ministry, as the case may happen to be; and it has been done, as a matter of the plainest common sense and good judgment. And when a man rises up at the present day to suggest that to educate men by charity for the ministry is dangerous, his remark seems so trite and antiquated, so "stale, flat and unprofitable," that we wonder men are still found to repeat this worn-out objection.

Appointments in September, 1877.

Not in commission last year.

Rev. Samuel R. Warrender, Smith Center, Kan.
Rev. David B. Gordon, Union, Grundy and Midland, Iowa.
Rev. Thomas Merrill, Winthrop, Iowa.
Rev. H. P. Roberts, Stuart, Iowa.
Rev. Robert Kerr, Webster Groves, Mo.
Rev. Lemuel Jones, Monsey, N. Y.

Re-commissioned.

Rev. Joseph Adams, Malta, Agassiz, Oro City and Granite, Col.
Rev. Roselle T. Cross, Colorado Springs, Manitou, Easton, and Cheyenne, Col.
Rev. Leavitt Bartlett, Olathe, Kan.
Rev. James G. Dougherty, Ottawa, Kan.
Rev. Edward Skinner, Milford, Harvey, Vinton and Upper Madison Creek, Kan.
Rev. Dudley B. Eells, Providence, Belgrade, Oshawa and Swan, Minn.
Rev. Thomas G. Jones, Butternut Valley, Cambria and South Bend, Minn.
Rev. Samuel J. Beach, Corning and Mercer, Iowa.
Rev. Edwin Booth, Grandville, Hudsonville and Lowing school-house, Mich.
Rev. Thomas Nield, Gaylord, Boyne Falls, Cliffords, Elmira and Van Worts, Mich.
Rev. Levi F. Waldo, Shelby and out-stations, Mich.
Rev James Watts, Lawrence, Allen's and Shaffer, Mich.
Rev. Isaac Goodell, Greenville, Ill.

Receipts in September, 1877.

NEW HAMPSHIRE—$45.00.

Keene, Woman's Miss. Soc. of the First, by Miss Ellen M. Hills, freight,	$5 00
New London, Mrs. E. S. Trussell, by Miss Mary K. Trussell,	10 00
Plymouth, Mrs. Dora D. Davis, to const. G. H. Davis a L. M.,	30 00

VERMONT—$79.00.

Brattleboro, Mrs. H. M. L.,	25 00
Johnson, First, by Mrs. F. L. Holmes,	14 00
Middlebury, Miss I. G. Birchard,	10 00
Stowe, Friends, to const. E. R. Cheney a L. M.,	30 00

MASSACHUSETTS—$2,472.30.

Mass. Home Miss. Soc., by C. Demond, Tr.,	2,000 00
Jamaica Plain, Central, by S. B. Capen,	100 00
Monson, A Friend,	50 00
South Egremont, by D. Dalzell, to const. David Dalzell, Jr., a L. M.,	31 80
Wakefield, Legacy of A. Bryant, by C. W. Eaton, Ex.,	187 50
West Brookfield, Dorcas Soc., by Mrs. L. A. Gleason, freight,	3 00
Westfield, Mrs. M. A. Dickinson,	100 00

CONNECTICUT—$10,529.83.

Received by F. T. Jarman:		
New Haven, Third,	$10 00	
North, Mrs. W. T. Pratt,	24 00	
Orange,	12 60	46 60
Ansonia, W. Terry, M. D., special, by S. C. Blair,		8 00
Brooklyn, First Trin., by E. Robinson,		15 00
Deep River, George Spencer,		20 00
Greenwich, "A Departed Friend,"		276 88
Sabbath-school of Second, for the Debt, by B. Wright,		82 53
Stillson Benev. Soc., add'l, by Mrs. Edw. Mead,		10 00
Hartford, On account of Legacy of L. C. Ives, by N. Shipman, Adm.,		3,365 07
Hebron, Ladies' Benev. Soc., by Mrs. J. Porter, freight,		3 00
Lakeville, Village Prayer-meeting, by J. Knight,		35 30
Mansfield, Second, by E. P. Conant,		8 86
New Britain, A Friend, by H. P. Strong,		10 00
New Haven, Legacy of Mrs. Irene Larned, by R. Battell, Ex.,		5,000 00
W. C. S.,		2 00
New London, Second, by C. Butler,		830 26
Northfield, special coll., by H. C. Peck, to const. Mrs. D. T. Wooster a L. M.,		45 80
North Woodstock, by W. C. May,		23 00
Norwalk, On account of Legacy of Ezra Hoyt, by H. Seymour, Adm.,		507 25
Plainville, Ladies' Benev. Soc., by Mrs. L. Hough, freight,		4 00
Rockville, Rev. C. E. Gordon,		5 00
Scotland, John Chesebro, by Rev. A. A. Hurd,		10 00
Thomaston, Miss Phebe Beach,		10 00
Washington, by C. L. Hickox,		127 25
West Killingly, Westfield Ch., by H. N. Clemons,		68 94
Woodbridge, Home Miss. Soc., by W. M. Beecher,		65 00

NEW YORK.—$10,541.85.

Received by Rev. J. C. Holbrook, D. D.:		
Bristol,	$8 00	
Frewsburg,	6 00	
Hopkinton,	83 50	
Ithaca,	32 74	
Massena, First,	1 40	
New Haven,	58 00	
Orwell,	7 00	
Osceola,	10 00	
Owego,	11 00	
Riga,	10 00	
Volney,	13 00	
West Greece,	5 04	
		245 68
Ashville, by Rev. E. D. Kelsey,		10 47
Barryville, $1.80; Lumberland, $1, by Rev. F. Kyte,		2 80
Brooklyn, Legacy of Rufus R. Graves, by T. C. Pollock and others, Exs.,		10,000 00
Canton, by Rev. C. W. Fifield,		7 00
Chenango Forks, by Rev. E. W. Root,		5 00
Columbus, First, by Rev. I. B. Allen,		20 00
East Bloomfield,		81 17
Fairport, by W. W. Howard,		75 00
Franklin, by F. W. Bartlett,		17 63
Gasport, by Rev. E. Howard,		14 50
Keeseville, Mrs. C. Andrews,		1 00
Newark Valley, First, by D. M. Stuyvesant,		$33 40
New York, A Friend,		5 00
New York City, Prof. B. N. Martin, D.D.,		10 00
Penn Yan, C. A. Hamlin,		10 00
Richville, Welsh, by Rev. D. Jones,		5 64
Sand Bank, First, by Rev. E. D. Curtis,		7 00
Seneca Falls, First, by Rev. O. Miner,		12 00
Troy, Six, Washington Place,		5 00
Turin, Welsh, by Rev. T. M. Griffith,		5 00
West Brook, by Rev. W. W. Curtis,		9 31
Woodhaven, First, by Rev. W. James,		9 25

NEW JERSEY—$59.66.

Jersey City, Second, by Rev. H. H. Waite,	17 16
Newark, Belleville Avenue Sabbath-school, by J. H. Denison, for the Debt, and to const. John E. Janes, M. D., a L. M.,	30 00
Vineland, Rev. F. B. Pullan,	12 50

PENNSYLVANIA—$31.84.

Blossburg, Welsh, by Rev. D. Phillips,	5 00
Mercer, by Rev. S. Manning,	22 69
Spartansburg, Union Evan, by Rev. W. L. McKellar,	4 15

DELAWARE—$5.00.

Milford, Rev. C. F. Boynton,	5 00

ILLINOIS—$489.17.

Beecher, Mrs. David Perry,	12 00
Chenoa, First, by Rev. J. V. Willis,	30 00
Chesterfield, add'l, by Rev. E. Loomis,	6 20
Dallas City, First, by Rev. W. A. Cutler,	3 00
Delavan, by R. Houghton,	7 30
Eden, Free, by J. I. Whittaker,	250 00
Evanston,	46 33
Hinsdale, by Rev. W. R. Butcher,	25 00
Kane Co., L.,	5 00
Lamoille,	9 46
Moline, Mrs. Amy Gordon,	5 00
Paxton, by Dea. Bushnell,	25 00
Rockford, by J. G. Penfield,	37 88
Rock Island, A Friend,	10 00
Solon Mills, by R. R. Crosby.	2 00
Wheaton, First, by J. Gleason,	5 00
Wyanet,	5 00
Wyoming, Rev. W. Walters,	5 00

MISSOURI—$28.50.

Neosho, First, by Rev. J. A. Smith,	21 00
Palmyra, Rev. J. F. Graf,	4 00
Stokes Mound, by Rev. I. Carleton,	3 50

MICHIGAN—$275.26.

Received by Rev. L. Warren:		
Grand Rapids, Rev. G. A. Pollard,	$2 00	
Manistee,	32 60	
Miss Fisher's Sab.-school class,	6 00	
		40 60
Almont, Hiram Sherman,		10 00
Alpena, Woman's Miss. Soc., by Miss J. F. Farwell,		25 00
Banks, First, by Rev. C. N. Coulter,		75
Big Prairie, by Rev. D. Bettes,		3 00
Clare, add'l, by Rev. A. H. Norris,		12 50
Delta, S. Throop, $5; E. Throop, $1,		6 00
Gaylord and Roscommon, by Rev. T. Nield,		1 00
Grass Lake, J. Swift,		15 00
Litchfield, First, by J. M. Valentine,		17 28
Lodi, Eli Benton,		40 10
Ludington, by Rev. R. Lewis,		15 00
Northport, by Rev. P. F. McClelland,		40 75
St. Johns, First, by A. J. Baldwin,		10 00
Saranac, by Rev. E. W. Shaw,		15 25
Tustin, Rev. S. S. Haines and wife,		2 00
Whitehall, First, by Rev. C. H. Seaver,		21 13

WISCONSIN—$411.92.

Appleton, Outagamie H. M. Soc., by J. Tibbits,	$80 00
Outagamie Miss. Soc., by Rev. H. M. Corsbie,	50 00
Auroraville, Sabbath-school, for the Debt, by Rev. E. N. Ruddock,	5 51
Beloit, Second, by Rev. H. A. Miner,	35 00
Berlin, by H. Joslyn,	50 00
Bristol and Paris, by Rev. L. Clapp, to const. Rev. T. Gillespie a L. M.,	35 68
Coloma and Hancock, by Rev. J. W. Donaldson,	10 00
Delavan, by W. A. Cochran,	22 25
Elroy, First, $7.19; Rev. R. Quaife, $2.81,	10 00
Friendship and New Chester, by Rev. P. R. Staples,	4 00
Jamestown, add'l, by Rev. N. Mayne,	1 00
Mauston, First, by Rev. J. P. Galiger,	1 06
Markesan, by Rev. G. H. Cate,	4 67
Milwaukee, Spring Street, by L. A. Warren,	25 00
Oak Creek, Union, by Rev. D. R. Anderson,	10 00
Peshtigo, by Rev. L. W. Winslow,	10 00
River Falls, First, by G. B. Merrick,	21 00
Sharon, First, by Rev. A. M. Case,	8 00
Two Rivers, by Rev. T. G. Pearce,	12 50
Waupaca, by Rev. M. Alley,	15 00
Westfield, by Rev. D. A. Campbell,	1 25

IOWA—$241.69.

Beacon, Welsh, by Rev. C. D. Jones,	30 50
Bloomfield, by Rev. J. W. Horner,	3 20
Cincinnati and Mt. Hope, by Rev. A. S. Elliott,	22 00
Des Moines, Woman's Miss. Soc. of Plymouth, by Mrs. J. H. Merrill,	25 00
Elk River, $7; Preston, $9.25, by Rev. O. Emerson,	16 25
Fairfield, by Mrs. A. S. Averill,	10 00
Grand River, First, by Rev. D. Knowles,	3 00
Humboldt, add'l, by Rev. C. W. Wiley,	1 00
Kellogg, First, by Rev. H. S. Thompson,	10 00
Keokuk, by Dr. W. Bancroft,	80 74
Maquoketa, J. McCloy,	5 00
Postville, Rev. L. P. Mathews,	25 00
Sabula, First, by Rev. J. Alderson,	10 00

MINNESOTA—$86.17.

Received by W. Cheney, Treas. Minn. H. M. Soc.:		
Excelsior,	$7 00	
Minneapolis, Plymouth,	20 17	
		27 17
Mantorville, First, by Rev. W. Gill,		34 00
Monticello, by Rev. D. Jenkins,		20 00
Worthington, Union, by Rev. H. B. Tuttle,		5 00

KANSAS—$135.38.

Blue Rapids, by J. S. Dawes,	1 76
Burlington, First, by Rev. E. Cleveland,	20 00
Climax, Pleasant Ridge and Western Park, by Rev. L. H. Platt,	11 00
Council Grove, First, $15; Hill Spring, $6, by Rev. L. Armsby,	21 00
Garfield and Kingsley, $2.60; E. Kingsley, $5, by Rev. H. Hoddle,	7 60
Independence, First, by Rev. W. T. Hayward,	33 60
Lawrence, Pilgrim, $10; Barker, add'l, $4, by Rev. A. M. Richardson,	14 00
Quindaro, $3.49; Wyandotte Forest, $6.51, by Rev. F. E. Sherman,	10 00
Rock Creek, $1.17; Valley Brook $2.50, by Rev. G. W. Skinner,	3 67
Tonganoxie, First, by Rev. H. E. Woodcock,	6 25
Verdigris Falls and Yates Center, First, by Rev. J. W. Richardson,	5 00
Washara, by Rev. L. Newcomb,	1 50

NEBRASKA—$110.74.

Central City, A Friend, by Rev. A. Fitch,	$1 00
DeWitt, $12; Western, $7.85, by Rev. D. J. Jones,	19 85
Dorchester, by Rev. H. A. French,	1 33
Glencoe and Scribner, by Rev. W. Bruce,	12 06
Greenwood, $6; Waverly, add'l, $4, by Rev. M. F. Platt,	10 00
Lincoln, Woman's Miss. Soc., $27.25; ch., $2.75, by Rev. L. Gregory,	30 00
Norfolk, by Rev. J. W. Kidder,	1 50
Omaha, Sabbath-school, by Rev. A. F. Sherrill, for the Debt,	30 00
Strahmburg, A Friend, by Rev. C. Seccombe,	5 00

DAKOTA—$30.98.

Yankton, First, by E. C. Dudley,	30 98

OREGON—$11.00.

Forest Grove, by J. W. Marsh,	11 00

WASHINGTON TERRITORY—$17.50.

Olympia, Mrs. H. Brown, by Rev. G. H. Atkinson, D.D.,	5 00
Sehome, Bellingham Bay, by Rev. P. Harrison,	12 50

HOME MISSIONARY,	11 31
	$25,614 10
FOR SUNDAY-SCHOOL WORK,	137 83
[See *Leaflet* for particulars.]	$25,751 93

Donations of Clothing, etc.

Bloomfield, N. J., Benjamin DeForest, by Mrs. Huldah Coe, bundle.	
Brooklyn, Ct., Ladies' Char. Soc, by Mrs. E. Robinson, barrel,	$94 00
Hebron, Ct., Ladies' Benev. Soc., by Mrs. Jasper Porter, bbl.,	60 00
Keene, N. H., Woman's Miss. Soc. of First Ch., by Miss Ellen M. Hills, bbl.,	70 29
Plainville, Ct., Ladies' Benev. Soc, by Mrs. L. Hough, box,	70 00
Saco, Me., Ladies' Soc., box,	100 00
Saybrook, Ct, L. B. Ward, bbl.	
Stonington, Ct., First Ch., by Miss M. Stanton, communion set and freight,	26 00
Suffield, Ct., Ladies' Soc., by Mrs. W. L. Loomis, bbl. and freight,	92 34
Thomaston, Ct., Ladies, by Miss C. E. Thomas, box and cash.	
Vernon, Ct., Ladies, by Miss S. G. Butler, bbl.,	50 00
West Brookfield, Mass., Ladies' Dorcas Soc., by Mrs. L. A. Gleason, bbl.,	73 00
West Chester, N. H., W. D. Abbott, bundle of books.	

Receipts of the Massachusetts Home Missionary Society, in September, CHARLES DEMOND, *Treas.*

Abington, First,	$23 02
Andover, South, by E. Taylor,	418 00
West, by B. Boynton,	112 32
Atkinson, N. H., Mrs. Maria P. Little,	5 00
Auburn, add'l,	22 27
B. F. Larned,	10 00
Bernardston, by D. L. Sammis,	29 81
Beverly, Dane Street,	46 00
North, Mrs. Rebecca Conant,	10 00
Billerica, Ladies,	5 00
Boston, Charlestown, First,	50 00
Winthrop,	188 20
S. M. S.,	24 00

Old South, by L. M. Child, add'l,		$61 00
Union,		5 10
Vine Street, mon. con.,		15 00
L. H. Barnard,		3 00
Miss Wheeler,		15 00
H. M. L.,		2 00
R. W.,		2 00
Bradford, Elijah Bradstreet,		10 00
Braintree, First, by A. B. Keith,		8 50
Campello, S. S.,		38 68
Coleraine, by D. L. Sammis,		10 00
Curtisville, by D. E. Beckwith,		18 10
Danvers, First, by Geo. Topley,		100 00
Enfield, by R. D. Woods,		100 00
Eureka, Nev., A Friend,		3 00
Falmouth, Legacy of Mrs. Abigail Lewis, by Thomas Lewis, Ex.,		200 00
North,		20 00
Fitchburg, Cal., by A. S. Dole,		11 30
Mrs. Stephen Dole,		10 00
Foxboro, West, Miss Jerusha M. Pond,		27
Framingham, South, A.,		2 00
Gardner, by H. Lawrence,		66 70
Hadley, North, by J. C. Howe,		4 06
Hampden Benev. Asso., by C. Marsh, Tr.:		
Blandford,	$21 59	
Holyoke, Second,	17 21	
Monson,	49 43	
South Hadley Falls, First,	58 65	
Springfield, First,	103 42	
W. Springfield, Mittineague,	20 00	
		270 30
Haverhill Center,		68 00
Holbrook, Winthrop, yearly bequest of E. N. H.,	$200 00	
E. E. H.,	50 00	
		250 00
Ipswich, South,		20 00
Labrador, B. R. S.,		10 00
Lynn, Central, by P. C. Knapp,		62 75
Mon. con.,		12 31
Lynnfield, South,		3 91
Malden, A Friend,		5 00
Mass., Unknown,		40 70
Mt. Washington, summer boarders,		50 00
Newbury, First, by J. Little,		35 07
Ladies' H. M. Soc. of First, to const. Miss M. J. Coffin a L. M.,		30 00
Newburyport, Belleville, to const. Joshua Hale and Mrs. Lucy Hale L. Ms.,		501 70
Newton, West, Legacy of Mrs. C. Campbell, by Peter Hobart, Ex.,		25 00
North Andover, by J. S. Sanborn,		30 00
North Brookfield, First, by J. E. Porter, to const. E. H. Jones and C. W. Drury L. Ms.,		60 00
Norton, by E. Freeman,		25 00
Orange,		4 43
Paxton, by J. O. Keep,		6 87
Peabody, Friends,		1 00
Peru,		23 50
Quincy, Wollaston,		10 00
Reading, Friends,		10 00
Salem, Crombie Street,		68 52
Mrs. E. B. Mansfield,		25 00
Scituate, Trinitarian,		12 00
Sherborn, Mrs. Sarah A. Dowse,		5 00
South Hadley, First, by J. Dickinson,		41 00
Springfield, C. M.,		500 00
Taunton, Union, Quarterly offering,		29 18
Walpole, by J. N. Sherman,		31 51
Ladies' Benev. Soc.,		20 00
Wenham,		11 40
Westboro, G.,		5 00
Weymouth, South, Second, of wh. $25 from Mrs. Eliza T. Loud, to const. Mrs. C. A. Terry, Mrs. G. L. Whitmore and A. E. Shaw L. Ms.,		95 00
Worcester, Central S. S., ONE OF THE THOUSAND,		$30 00
Home Missionary,		1 30
		$4,079 28
For Sunday-School Work [see particular acknowledgments in *Leaflet*],		57 42

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Auburndale, Friends, barrel,	$73 00
Barre, by Mrs. O. Clark, barrel,	63 00
Boston, South, Phillips, by Mrs. C. W. Angier, barrel,	127 76
Braintree, First, by Miss S. H. Thayer, barrel,	129 00
Cohasset, by Rev. M. A. Stevens, barrel,	75 00
Ipswich, by Miss L. R. Farley, two barrels,	120 00
Ludlow, Center, by Miss I. W. Jones, barrel,	40 08
Reading, by Mrs. D. M. Damon, barrel,	80 00
Sunderland, Dorcas Soc., barrel,	88 81
Walpole, by Mrs. Mary P. Stetson, barrel,	122 60
Weymouth, South, Second, barrel,	86 00
Winchester, by Mrs. C. W. Abbott, barrel,	90 11

Receipts of the Connecticut Home Missionary Society, in September, WARD W. JACOBS, *Treas.*

Abington, by Rev. A. Montgomery,	$15 00
Burlington, by Dea. Sam'l Russell,	20 00
Colchester, First, by E. Ransom,	160 00
Clinton, by D. W. Stevens, $30 of wh., to const. Dan'l W. Stevens a L. M.,	33 25
Canton, Center, by David B. Hubbard,	22 00
Durham, First, by Rev. A. S. Cheesebrough,	40 00
Hartford, South, by W. L. Squire,	150 00
Long Ridge, by Rev. E. H. Parmelee,	20 00
Middletown, First, by H. R. Sawyer,	24 50
South, by Benjamin Douglass,	27 85
New Preston, by H. P. Burnham,	58 50
New Haven, East, by J. D. Mallory,	25 00
Seymour, by J. L. Spencer,	20 00
South Meriden, by Rev. E. B. Crane,	11 00
Wilton, by Rev. S. J. M. Merwin,	7 48
Windham, by Wm. Swift,	39 93
Windsor, by J. W. Baker,	10 00
Willington, by Rev. E. Colton,	9 00
	$693 51

Receipts of the Ohio Home Missionary Society, in September, F. C. SESSIONS, *Treas.*

Atwater, by H. E. Brush,	$25 75
Chagrin Falls, by R. M. Walters,	10 73
Cincinnati, Seventh Street, by L. J. Hopkins,	25 00
Lowell, by E. G. Toothaker,	2 00
Medina, by W. P. Clark,	22 00
Monroe, by Isaac Amor,	13 10
Oberlin, Second, by E. Regal,	37 79
Toledo, First, add'l, by M. Brigham,	100 00
Received by Rev. S. Wolcott, D.D., Sec.:	
Cleveland, Franklin St., by Rev. S. B. Shipman,	7 00
Freedom, add'l, by L. Bryant,	9 25
	$252 62

IN all cases where remittances are made by post-office orders, let them be drawn on STATION D., New York City, and made payable to WM. HENRY SMITH, Treasurer.

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. L. DECEMBER, 1877. No. 8.

THE NATIONAL CONGREGATIONAL COUNCIL.

THE meeting of this body, lately held at Detroit, was one that engaged the attention of the friends of Home Missions. The composition of the Council was of itself interesting. Of the 275 voting members 206 were ministers, and only 69 laymen; and of the 21 other honorary or *ex-officio* members only 2 were laymen—giving a total of 225 ministers and 71 laymen, or 296 in all. It is a somewhat striking fact that in a national council of churches whose professed faith and order make so much of "the brethren," these furnished less than one-quarter of the membership. Of the whole 296, Massachusetts sent 53; New England, 113; and the whole East, including Ohio, 159—a decided majority. But the delegation from the Interior and the West—the true and great theater of home missionary operations, where the need of this Society is most felt, and its work best known—was full, strong, earnest, and influential. It came largely to taste of blessed fellowship with believers of like faith and order, like spirit and work, but it came also to re-enforce, if it might, the vigor of the common Christian enterprises in which, East or West, we are alike engaged—these great home and foreign missionary causes. It was in the heart of that whole body to give fresh impulse to these wide-reaching agencies of our time. What of inquiry was made and discussion evoked respecting the management of any of these societies seemed born of a deep-seated and urgent desire to give them yet larger place in the confidence of the churches, and to make them yet more efficient for their work. No man could have mingled with those brethren and gone through that meeting, we should say, without receiving on his heart a fresh baptism and a higher consecration to this service of Christ the Lord. There were the hard-worn veterans and the young ardent recruits who had come up from every part of our field of toil, their hearts aglow and minds aflame with the one glorious thought of bringing in the kingdom of their Redeemer. Surely out of such gatherings, preserved from ecclesiasticism but full of the spirit of devotion and fellowship, will come a steadily augmenting power and a growing determination to replenish with increasing strength every accepted instrumentality for so bringing in that kingdom to possess this and all the lands. God hasten it in his time!

The discussion of matters pertaining to this Society was full and free, earnest and

cordial; the outcome of it, a most hearty and thorough endorsement of the Society, its administration and work. We make no apology for spreading that portion of the proceedings of the Council at full length on these pages. It is due to our friends and the public that nothing should be omitted. No doubt, had other business of the Council permitted, the representatives of the Society, who were there to furnish information, might have thrown additional facts into the common stock. But, perhaps, that was hardly necessary. The papers which follow these introductory paragraphs may be quite sufficient for the purpose. We gratefully recognize the expressions of broad, deep sympathy and confidence that have been pouring in upon the Society and its officers from every quarter, and especially of late, and we go forward in this Home Missionary work to which we are consecrated with new strength in the light and love given to us at the late national Council.

First in order comes the paper read before the Council by one of the Secretaries, on behalf of the Society, presenting, in brief outline, some facts respecting its resources, work, and results in the past, and its work and wants in the future.

STATEMENT COVERING 1875-1877.

These years since the last meeting of this body have been three years of remarkable, I might say unequaled, prosperity with the American Home Missionary Society. The visible favor of God has rested upon its work in a most striking manner, and the confidence of his people has sustained it to a degree beyond anything in its previous history.

GROWTH OF RECEIPTS, AND OF WORK.

This period has witnessed widespread, severe, and continuous financial distress over all the land. We might reasonably have expected that at such a time the operations of a society, possessed of no permanent funds and absolutely dependent upon the "daily offering," would be disastrously crippled. But the receipts have never been greater; have, indeed, never been so large. In these three years they have reached a total of $912,638, a gain of $60,260 on the preceding three years, or more than $20,000 a year. This sum, it should also be said in grateful comparison, exceeds by $347,745, or more than $115,000 a year, the receipts of any three years during Presbyterian co-operation with us. In all fairness, moreover, we should add to this total a class of receipts greatly augmented—almost *called into being*—within a few years, and which, though not cash, have a just claim to be considered and acknowledged, since they are a substantial part of the resources by which the Society is enabled to extend its work, and are alike elicited and distributed under its care; I refer to those "family supplies" which express the interest and sacrifices of many circles of women. This class of receipts added to those of the treasury, swelled the available resources of the Society to $1,115,000 for this period of three years, just closed.

Fifteen years ago our Presbyterian brethren withdrew and left the Society to Congregational support. Distributing the time into periods of three years each, it is gratifying to note the steady, uniform, and continuous growth of *cash* receipts through the whole.

From 1863 to '65 incl. they were (dropping minor figures)	$567,000
From 1866 to '68 incl. they were	651,000
From 1869 to '71 incl. they were	774,000
From 1872 to '74 incl. they were	852,000
From 1875 to '77 incl. they were	912,000

In these fifteen years the membership of our churches increased 34½ per cent. But the *cash* receipts of this Society grew more than 60 per cent., and its *total* receipts (including "family supplies") more than 96 per cent.

Facts like these carry their own cheering promise.

If now we turn to other points, the prosperity of the last three years is made equally manifest.

The names of 996 missionaries appear on the report of 1877; 17 more than the year before; 44 more than in 1875; 262 more than were on that list 14 years ago, after our Presbyterian friends had completely withdrawn. A healthy and remarkable growth! These 996 missionaries are almost precisely 40 per cent. of the ministers engaged in pastoral work reported in our last Congregational minutes; another significant and impressive fact! They were in charge of 2,196 congregations and missionary districts—a gratifying increase of more than 500 such districts within ten years. Covering so wide an area with their faithful and devoted labors, they were the pastors of over 1,200 churches, *i.e.*, more than one-third of all the Congregational churches in our country—not the strongest now, but destined, many of them, to be *the* churches of the next and future generations. The Sunday-schools under their personal supervision enrolled last year more than 86,000 members—an increase of 22,000 in ten years—constituting fully one-fifth, not quite one-fourth, of the entire Sunday-school membership connected with our denomination.

During this period of three years, 231 churches were organized, against 220 in the preceding three, and over 100 were strengthened to self-support and added to the list of our stronger churches; 15,131 hopeful conversions at the missionary stations were *reported*—a number greater by several thousands than we find reported in any former corresponding period; 22,262 were added to the missionary churches. That is, 26½ per cent. of all the additions to our Congregational churches in this country on profession of faith during this period were in connection with those churches and missionaries aided by this Society.

These have indeed been "troublous times." But the walls of our beloved Zion have been going up all the while. Brethren! it is not my purpose to weary you with details, but we desire you to see, as we do, the grace and power of God in bearing forward this noble work in dark hours, and our reason for saying that this period has been one of unexampled prosperity with this Society.

SUNDAY-SCHOOL DEPARTMENT.

The Executive Committee was advised, at the New Haven Council, of the desire of the churches that we should undertake the missionary Sunday-school work. Always loyal to the clearly ascertained wishes of the churches, this Society has already entered upon that work. I need not detail the steps requisite to adjust matters, which culminated at length, a year since, in the transfer of this interesting department of service to the Society. We have entered upon it; and now whatever the energy or wisdom of the Executive Committee can do to make it a success will be done. Already the new department is represented by the monthly issue of *The Leaflet*, designed to gather a fresh constituency to its support. We bespeak for this little agent and messenger your generous word and help.

This Council will, no doubt, remember that at New Haven it advised, with equal emphasis, that a "separate annual collection" be taken for this missionary Sunday-school work when the new arrangement should be brought about. Brethren, we have to make known to you that the churches will not listen to your advice. They decline to take that separate annual collection for this work. What shall we do about it? The Council was free to advise; and the churches, for which it

professed to speak, have shown themselves appreciative of their liberty to decline! Meantime we are resorting to the Sunday-schools and seeking a constituency and a support for this new department among them. The receipts for it, as yet quite small, are slowly increasing. But we are ready to ask: May we not look to the churches in this Council, which then largely secured the change, *so* to advise at this time as to open the doors and secure funds necessary to make this department a really complete success?

WHY IN ARREARS IF SO PROSPERED?

And now, brethren, we shall be asked how it is that the Society should ever find itself burdened and in arrears after or amidst a period of enlarged prosperity? This question and its answer are worth a moment's attention. First of all, the older part of our country, the chief giving area, is calling for more help to meet its own increasing wants. New England, itself, is, and is likely to be, increasingly home missionary ground. Its Roman Catholic population already numbers 800,000. Its ancient rural seats of strong Christian life are, many of them, falling into decay. A foreign people, with other faith, usurps much of the old homestead. The Middle States are demanding more men and money. On that part of our country from Maine to Ohio inclusive, the Society was forced to expend $21,000 more in 1877 than in 1874 when this Council last met, and we are to expect this to go on increasingly.

Then, this great Interior—comprising eleven States, beginning here at the Detroit River and sweeping round so as to take in Dakota, Colorado, and Kansas —calls for "*more men and more money.*" They were receiving at last report $20,000 a year more than when this Council last met. This very State where we meet is drawing $3,520 more than then.

It is not simply that new settlements are made and new openings presented here in the Interior, but so great have been the ravages of fire and flood, of drought and *locust*, devastating vast regions in this time, that the people have been specially impoverished and the resources of the Society more severely taxed. Churches that had come, or were just coming to self-support, have been in many instances thrown back heavily upon the treasury; and those yet weaker have been compelled to seek yet larger aid in order to preserve the Gospel to themselves and the communities around them.

Meantime the regions beyond this Interior—the newer, vaster, poorer, less-organized and less-evangelized Territories and States, stretching down to the Gulf; stretching across the mountain chains; stretching far away along the Pacific shores; all of them filling up with a population eager, restless, unwilling to pay for the Gospel but most needing its restraints and its mercy—these, too, have been calling on the Society in words that could not be misunderstood nor wholly denied.

The country and the work grow *faster than the means.* Its spiritual wants and desolations grow, and are not overtaken. That is the main answer to this question before us. Even Western men do not yet comprehend our country or appreciate the rapidity of its expansion, any more than the destined grandeur of it, if it be filled with Christ and his kingdom.

The Executive Committee of this Society, standing at the center of a multiplied correspondence from every quarter of the land,—full of pathetic appeal, full of convincing argument, as that correspondence is, for *immediate* assistance here or there and on a large scale often, were either more, or less than human if they failed to feel, and to yield, sometimes, even where the prospect is not clear, and *so to make* grants that may at times tax the faith and patience of the saints before

they can be filled. For years this Society has been urgently seeking to carry more of the stream of Eastern contributions across this great Interior and expend its volume where it seems more needed. But this congeries of mighty and wealthy States, despite every effort, continue to drink their fill, leaving but a scanty rivulet for Texas, Colorado, New Mexico, Utah, Arizona, Nevada, Idaho, Montana, Washington, Oregon—those yet mightier empires further West, already taking shape and moral character for generations to come. Brethren! we have great heaviness, and continual sorrow of heart at New York over this thing. The few men we are able to place in those more distant regions faint and fall, overburdened and sad. They plead for men and money to enable them to fill *at least* the more promising openings. They would rejoice could they be permitted to occupy even *one in ten* of those new centers of power for Christ. But, with no more gain than $20,000 a year—with New England and the Middle States increasing home consumption at the rate of $7,000 a year, and this great Interior increasing its demand at the rate of another $7,000 or $8,000—it is clear as light that we can have little left for adding to force in these regions beyond. The margin is not large enough. Brethren! This *increase* of cash receipts must be $50,000 a year instead of $20,000, as in these last three years now under review, if we are to prosecute our Divine mission in the newer regions as their spiritual needs demand.

GRATEFUL TO COMMITTEES AND MISSIONARIES.

The Society has reason to be grateful to the missionary committees, all over the land, for the vigilance and fidelity with which most if not all of them have conscientiously sought economy and efficiency in the service, in both a careful scrutiny of applications and of men. With rare exceptions the missionaries have been men of God, doing good service. Their works praise them. They have endured trial during the financial straits of the Society often with a sublime fortitude and the heroism of a loving faith. The churches of our order that sent them forth can reward them only as they strengthen their hands and cheer their hearts by giving them means and power to work more fruitfully for their chosen Lord.

Brethren of the Council, is it not possible that an influence may be sent forth, here and now, so mighty of spiritual impulse, so cheering, so stimulating to a yet juster apprehension of the worth of our land and the dangers that encompass and fill it; so stimulating also to a more commensurate effort to rescue and save it for Christ and the world, that we shall look back, that generations to come shall look back to this meeting with profound and grateful joy?

REPORT OF COMMITTEE OF THE COUNCIL.

The foregoing paper after being read was referred to a committee composed of five eminent members of the Council named by the Committee of Nominations, and appropriately representing New England, the Interior, and the West, viz.:

Rev. E. Y. HINCKS, of Maine.
" L. T. CHAMBERLAIN, of Conn.
" MOSES SMITH, of Mich.
" ARTHUR T. LITTLE, of Wis.
" PRESIDENT STRONG, of Minn.

Their first report having been recommitted in order to secure from them a full examination of and expression upon the *financial* administration of the Society,

especially in respect to the number and the compensation of its secretaries at New York, this Committee unanimously approved and recommended for adoption, the following

REPORT.

The Committee to whom was referred the report of the American Home Missionary Society beg leave to submit the following report. We are confident that the facts embodied in the communication laid before them will be received by the churches with gratitude and joy. The increase of the Society's receipts during a season of financial distress, so severe as seriously to cripple the operations of most Christian enterprises, is not only a striking proof of the confidence reposed by the churches in this beloved Society, but is also a cheering evidence of their deepening interest in the great cause which it represents. The large accessions received by the churches under its fostering care call upon those who contribute to its support to unite with those who direct its management, and the faithful men and women who labor under its supervision, in offering thanks to Him who has crowned and blessed their blended sacrifice of toil and self-denial.

The report in which these facts are embodied is well fitted to increase the gratification awakened by the facts themselves. Its tone of hopefulness and energy, its breadth and foresight indicate a clear comprehension of the work set before the Society and a vigorous and efficient application of its resources to the accomplishment of its mighty task.

We believe that the appeal made by the officers of the Society for a large increase of contributions, made effective as it is by a vivid representation of the urgent needs of the work, cannot fail of a liberal response from the Congregational Churches of our land.

With regard to the Sabbath-school work, which, at the suggestion of the Council of 1874, the American Home Missionary Society received from the Cong. Pub. Society, your Committee would suggest that, if the privilege of supporting this work were given to the Sunday-schools of our land, large results might be obtained. Surely children who are destitute of the means of grace are those in whose spiritual welfare the children of Christian families are most easily interested. Contributions can be more readily obtained from the latter for the purpose of establishing Sunday-schools than for the general work of the Society. The Sunday-schools of our land can, we believe, be induced to provide means for greatly enlarging this department of the Society's work. While we are in hearty sympathy with Union Sabbath-school work on the frontier, we earnestly commend *this* method of increasing the efficiency of the work actually undertaken by our own churches.

In considering the inadequate supply of funds for the general work of Home Missions, your Committee are not unmindful of the need of a general increase of Christian consecration. It is undoubtedly true that were the present *most active* supporters of Home evangelization roused to a full sense of their Christian stewardship, or were they aware of the urgency of the cause itself, *they* would enrich the treasury with gifts far exceeding the present amount. And yet, your Committee cannot forbear to point out the inequality which now marks the maintenance of the work. It still is true that, with exception of Ohio, not a State of the Union, west of New England and New York, is self-supporting in its Home Missions. The Eastern States, alone, contribute more than two-thirds of all that is given. Now, were the actual statistics before us, with reference either to church membership or material resources, it would be manifest that such a division is unjust. The Eastern States receive the blessing which makes the giver more favored than the receiver; none the less, however, should others deserve a similar blessing. Is it right that New England, rock-bound and sterile, where toil is a necessity and

economy almost a religion, should longer be asked to let the streams of her beneficence be drunk up by the soil of States whose natural resources, already developed, make them as the very garden of God? Your Committee reiterate that the unfairness is apparent, and they take the responsibility of calling to it the attention of the churches throughout the land. In the name of Christian equity the Interior States should hasten to self-support, or, at least, to a giving which shall be far in advance of the present.

Nor is this suggestion made in the name of equity alone. It is made also in the name of the Master himself, and of the needs of the actual frontier. How fitting and grand would it be could the sums which are now paid from the parent Society to the great Christian States of the Interior, in excess of the amount raised in those States, be applied to the regions beyond, which are literally in the shadow of spiritual death! This re-adjustment is demanded by the very providence of God. It appeals to every Christian motive. It is a condition of the fulfilment by the Home Missionary Society of its great original commission. That re-adjustment would prevent deficiencies and carry the work to positive successes not yet reached.

We would, therefore, definitely recommend that, so far as the possibility will by any means permit, the Interior States assume at once a position of actual self-support in Home Missions. We are persuaded that the temporary hardship in individual cases will be more than compensated by the ultimate and permanent advantage.

Your Committee desire, likewise, to emphasize the grave responsibility devolving upon the several Home Missionary Executive Committees of the Interior and Northern States. It is nearly certain that by a wise employment of Christian firmness, as well as Christian charity on their part, a large number of churches, now beneficiaries of the Society, can be speedily placed upon the vantage ground of entire independence. We believe *this must be done*, or the confidence so fully reposed in this Society for more than half a century will be seriously impaired. The constituency of the Society must be satisfied that in no case can an application for aid be approved until the committee on the ground and knowing the case are assured that the most earnest, self-denying efforts are being made by the church itself. Further, by the faithfulness of these committees not a little of the work now laid upon the State Superintendents will be better done than has been possible in the past, and the time be hastened when the number of Superintendents may safely be diminished. We suggest that, by a judicious and firm limitation of the appropriations to the older and more wealthy Western States, more money be reserved for frontier work, while, at the same time, these Western churches would thereby be trained toward self-support. If such limitation could be indicated by the Secretaries at the beginning of each fiscal year, it would greatly serve to promote this end. This careful supervision by the Executive Committees in each State, keeping them within the limit of the designated appropriations, will tend to cultivate in all the churches of the aided States a sense of responsibility, first for self-support, and afterwards for efficient help in the general work.

[We would further suggest that in our judgment, the time has come when this great missionary work requires for its increased efficiency and more prompt administration, the appointment of a general Field Agent at Chicago. Unquestionably the headquarters of the Society should remain at the East, but not infrequently exigencies arise when a personal interview between such an agent and a Superintendent, allowing a full explanation of all the facts involved, would at once lead to decisive conclusions of great value, but which, under present methods, can be reached only after long and tedious correspondence, and delays greatly to be regretted. If, however, this is deemed inadvisable, the desired end may perhaps

be attained in the way already suggested, by laying greater responsibility upon the Superintendents and Executive Committees of the several States.]

Your Committee do not presume to direct the details of administration, and they present these suggestions with entire confidence in the wisdom of those who have so long and so successfully conducted the work committed to their hands by our churches.

[Your Committee, in accordance with the suggestion of the Council in the recommission of the report, make the following statement concerning the financial administration of the Home Missionary Society. The statement has been prepared by us with painstaking care, and in all its statistics is compiled from official public sources.

In the first place we make reference to the form in which the accounts of the Society are rendered to the churches. There is at one point an aggregating of personal administrative expenses. The annual financial report groups the "services and traveling expenses of the Secretaries in the several departments of correspondence, publication, and treasury, and the hire of clerks in the same." But your Committee upon actual examination of the records, find that such has been the custom of the Society from the date of its earliest public statement. It was the same when the salaries were but $3,500, and when Badger, Hall, and Coe were the recipients. They find, moreover, upon reference to their reports, that such is the custom of benevolent societies of other denominations, both home and foreign. The item is the distinctive one of "personal administrative expenses," and as such, seems, with propriety, to allow of aggregation. The secretaries, however, and at least one member of the Executive Committee now present, express their ready willingness to have the account presented henceforth in specific detail. The other main features of the financial report are already explicit.

In the second place, your Committee call attention to the number of secretaries. Can there be a reduction? The question seems fairly to have been answered by the experience of a quarter of a century. Since 1851, the Society has had three secretaries, with the exception of those years in which there was an endeavor to perform the work with a reduced force. The increase from two to three made in 1851 was made in the belief that such an increase was absolutely needful. Subsequent results have corroborated that belief. At the death of Hall in 1853, the resignation of Noyes in 1865, and the retirement of Badger in 1871, there was an earnest effort to avoid appointing a successor. The resort was to increased toil by the remaining secretaries, and to clerical aid. But it was deemed by the Executive Committee to be an impracticable plan. There were complaints from every side, now that individual missionaries were neglected, and now that the churches were without the inspiration which came formerly from the secretaries in the field. Contributions diminished, and the Executive Committee, in each instance of experiment, were unanimous in the decision that three secretaries must be employed. They said: "It is but true, wise fidelity to the cause of Christ." Your Committee cannot believe that when the interests and transactions of the Society, its toils and successes, have become so greatly enlarged, there is either call or possibility for the reduction of the number of the secretaries. Later references will show this conclusion in yet stronger light.

In the third place, we have considered the inquiry with regard to the compensation of the several secretaries. Is $5,000, as an annual salary, a remuneration inconsistent with the most faithful and economical administration of the Society's trust? Let us refer to the facts of history which stand connected with the increase from the former to the present sum. That increase was voted by the Executive Committee in 1872, in immediate consequence of ineffectual attempts to supply the

of a retired secretary. A sub-committee of three from the members of the tive Committee was appointed on the issue. They offered the position suc- ely to four of the hard-working, devoted pastors of our churches. In each ne offer was declined, chiefly on account of the inadequate support. Other in still other directions were withheld for the reason that those desired were y receiving, as pastors, more than the secretaryship afforded. One of the aries remaining had virtually accepted a call to another society at a compen- exceeding by $1,000 the sum at which the salaries were finally fixed. Under ircumstances, and after a review of the inward and actual equity of the case, ecutive Committee resolved to place the amount at $5,000. It was, through- ne action of the Executive Committee. They freely and independently ad- d the case. They assumed the responsibility. They attempted, indeed, to m the work with two secretaries and the assistant clerks. But even that was ed impossible by the demands of the work.

l now let us look for one moment at the labor which these secretaries perform, t the services which they render. Bear in mind that they perform all the which is connected with the treasury of the vast mission work. The nominal rer of the Home Mission Society makes the several secretaries his attorneys, rough them assumes the responsibility. He receives no compensation, and ms no executive labor. Every draft which is sent, and every return check is paid, is signed by a secretary. Through the secretaries in person all ts are acknowledged and expenses met. May we not ascribe to this personal rdship of the secretaries the fact that in all the history of the Society not one has been lost? They have no assistant treasurer, nor even a financial agent. r in mind, too, that the secretaries attend to the receiving and forwarding of xes and supplies in kind, which now form so important a part of the aid to ns. It is under their immediate care, and by their hands, that this depart- is carried on.

r in mind, yet again, that they, by their own labor, conduct the monthly nary Magazine and the Sunday-school Leaflet. They are both editors and butors.

r in mind, yet once more, that in the various States, especially those of the and in the Territories, the secretaries render a public *field* service, which is alent to the entire time and toil of one secretary—making addresses, visiting ntendents, conferring with missionaries, and arousing the churches by the l of facts set forth. That Sunday is an exception in the year when some one m is not speaking for the Master in the pulpits of our land.

l, now, to all this add what must fairly be counted as the chief central work e secretaries, viz.: The carrying out, through the New York office, of the ions of the Executive Committee with reference to the direct care of home ns and home missionaries. On them rests the burden of actual administra- They must determine fields and assign men. They must give inspiring thy, and listen to all appeals and complaints. They must carry the cause, in needs, on both mind and heart. Your Committee find, as one index of the t of their labors, that during the last year the number of important letters ed was 8,500, and the important answers, written by the secretaries and l for file, was upward of 4,000. Nor does it appear that, with reference to sts so great and delicate, this work can be consigned to clerical agents; as en pointed out, the repeated experiment in that direction has failed.

r Committee deem it inappropriate to enter into a detailed comparison be- the labors of the Home Missionary secretaries and the secretaries of any society; yet they are confident that even such a comparison would show the

laborer to be worthy of his hire. Let it be remembered, moreover, that in New York and its immediate vicinity the expense of living, as indicated by the decisive standard of rents, is greater than in any other part of our land; that the Home Missionary Society meets no vacation expenses of its servants, allows them no special grants of any description, assumes no responsibility for their support in illness, and favors them with no annuity or pension when their life's active work is over. The secretaries even suffer their own salaries to remain unpaid so long as the missionaries are themselves unprovided for. Your Committee believe that, on business principles, the secretaries are not excessively paid for their varied and laborious services. They question whether such labors and services can be secured by the Home Missionary Society for a less sum.

In the fourth place, it is fitting that we note the general relations which expenditures bear to receipts. We find that in the last year the aggregate of the Society's cash receipts were $293,713, or, including carefully estimated supplies in kind, were $353,713; the total administrative expenses $27,366, or a total cost on cash receipts of only 9 6-10 per cent.; or, on the total aggregate, 7 7-10 per cent.; or still again, on the cash amount actual or passing into the New York treasury, 12¼ per cent. Can the churches find or justly demand a more economical use of their missionary gifts? Does not such a showing, authentic, absolute, enable us to give unhindered and enthusiastic support to the Home Missionary Society? But your Committee have found that the ground of their specific investigations have been traversed by others in whom the churches have confidence. In May, 1876, a committee consisting of Wm. M. Taylor, John B. Hutchinson, Wm. Henry Smith, Austin Abbott, and Christopher R. Roberts, publicly reported on the expenses of home missionary administration. They say, in brief and in substance, that efficiency is the best economy; that the three secretaries perform arduous duties over and above those which pertain to their distinctive office; that the fact of headquarters in New York necessitates corresponding means of subsistence; that the salaries are now less, in proportion to the labor performed, than when salaries were $3,500; that the Executive Committee, composed chiefly of business men, have evidently used the same judgment in behalf of the Society which they would use in their own business; and that the adverse criticisms made have wounded the hearts of men who deserve a different reward.

In connection with the foregoing facts, which cannot be gainsaid, your Committee, in view of the principles of self-sacrifice and stringent economy which the churches expect to see exemplified in the management of their benevolent societies, and in view of the widely-spread impression that still greater economy may be attained in the administration of the Home Missionary Society, would suggest to the Executive Committee that, whenever in their judgment it shall be practicable, the expenses of the administration at New York be still further reduced.]

Your Committee deeply feel that justice to the Home Missionary Society and its servants, and an intelligent fidelity to the cause of Christ as represented in home evangelization, calls for the utterance by this Council of its approval of the administration of the American Home Missionary Society. So may the day be hastened when the promise shall be fulfilled and "His dominion shall be from sea even to sea."

From this report the Council first, by a strong vote, struck out the clause of advice to reduce expenses near the close, beginning with: "In connection with the foregoing," and extending through the parenthesis; then, lest it should be thought to touch on the province of the Executive Committee, struck out all the remainder enclosed in brackets; and having so amended the report, adopted it and its expressions of strong confidence in the administration of this Society, as *The Congregationalist* reports, "with but a single nay."

ECHOES FROM THE PRESS.

The Congregationalist, Oct. 27.

DOUBTLESS the action of the Council on the Home Missionary Society will be read with more interest than any other of its proceedings. Notwithstanding all that has been said criticising the expense of its home office, there were actually but two speakers at the Council who gave utterance to such views; from which it seems clear, either that the prevalence of this feeling has been over-stated, or else that for some reason it did not find adequate expression at this meeting, which of all others was the place to make such criticisms. Certainly the tone of the Council was very strong in justification of the salaries that have been complained of, and the remark of one speaker that he should favor their increase rather than a reduction, met with no expression whatever of disapproval. Even the mild suggestion in the Committee's report, to the effect that the Trustees will do well to cut down expenses whenever they can see the way to do so wisely, was stricken out. This must not be taken, however, as indicating any objection to such a reduction, but simply as expressing the feeling that the Council should let the whole matter of salaries alone, as being a delicate one to deal with; and it was clearly on this ground that it was voted to strike out of the report everything to them relating.

The Christian Union, Oct. 25, and Oct. 31.

AN analysis of the reports of the Congregational societies affords quite as good grounds for vigorous and hopeful work. Of these the most important were the reports of the American Home Missionary Society, the American Missionary Association, and the American Board. In fifteen years, during which time the Congregational membership has increased 34½ per cent., the cash receipts of the Home Missionary Society have increased 60 per cent. During the last three years they were $912,000; during the preceding three years $852,000; thus, despite the hard times, the income of this Society has increased $60,'60, or over $20,000 a year. It now has in commission 996 missionaries, almost 40 per cent. of all the Congregational ministers engaged in the pastoral work. The Home Missionary Society's work was the subject of animated discussion on two points. On the duty of the wealthier Western States, beginning with Illinois, to undertake to provide for their own feeble churches, as New England, New York, and Ohio now do, all were earnestly agreed. On the question of expenses of administration, questions were put indicating the existence of an opinion in some quarters that the salaries of the secretaries might be reduced. The committee to whom this report was recommitted for this purpose again reported in effect that, after full inquiry, they found that, in view of the peculiar qualifications and gifts necessary for the post, the difficulty of filling it, the expenses of living in New York, and the arduousness of the labor, the salaries were no more than reasonable, and that the nature of the work was such that it could not safely be delegated to assistants. They, however, in accordance with the feeling that had been expressed in the debate which led to the recommittal of their report, advised that the expenses be reduced as soon as practicable. In the course of further debate on this point it was suggested that the salaries were fixed by an executive committee, who had better means of judgment as to what ought to be paid than the Council could have . . . . and the whole reference to the subject of salaries was accordingly struck out, leaving the report in its original form

and the subject, where all agreed it ought to be left, in the hands of the Society. The facts were elicited that Rev. Dr. Coe, the senior secretary, in 26 years' service has spent in living expenses, on a modest scale, $25,000 more than he has received, thus, in effect, giving that sum to the cause; that none of the secretaries are enabled to accumulate property, and that their salaries are in arrear in the same proportion as those of the missionaries.

The Independent, Nov. 1.

[PRES. I. W. ANDREWS, D. D.]

THE American Home Missionary Society was the subject of some discussion, but the whole matter was treated in the kindest spirit, and it is believed that the Society was never more firmly entrenched in the hearts of our Christian people than now. With entire unanimity, the Council refused to say a word against the administration of the Society in any particular, expressing the utmost confidence both in the Executive Committee, and in the Secretary.

[Up to this date (Nov. 9) we have found nothing on the matter of the foregoing report of committee, the discussions elicited, or the final action taken at Detroit, in either the *Vermont Chronicle*, the *Advance*, or *The Pacific*, whose editorial cheer we, in common with others, are always glad to enjoy. But we have thus quoted all that we have found bearing on the matter.]

"PERSONAL ADMINISTRATIVE EXPENSES."

WE have now spread before our readers the action of the Council touching this Society, and whatever has since reached us respecting that in the public press. Parts of this have already been printed and widely circulated. But it seems no more than just to the Society, or due to its friends, that the whole should somewhere be brought together in unity and connection.

Those who were at Detroit, and others who have read the reported proceedings, are aware that the interest and discussions on the Society centered chiefly upon the "personal administrative expenses" at New York, the number of secretaries, and the amount that should be paid them for their support.

This fact, and what it involves, may perhaps be accepted by persons of Christian refinement as excusing the secretaries for publicly saying at Detroit, or here, what, under any other circumstances, they would not have said, out of regard both to a proper personal reserve and to what they have understood from that word of Christ—Matt. vi. 3.

In regard to the proper *number* of secretaries, the report submitted to the Council by its very able and wholly disinterested committee leaves little to be said. Evidently the *kind* of work and the *amount* of it should determine as to how many and what sort of men are required, and no one who is not well informed on the first, can decide the last. The report of the Council's committee states the fact, for example, that in this Society the peculiarities of the work are such as to make it almost a necessity that several different classes of duties should converge upon "secretaries" which in other societies are distributed to other officers. Thus the *kinds* of service which are performed at New York by three secretaries are distributed (owing to a difference in details, by our most honored sister society, the

A. B. C. F. M. at Boston, among two secretaries, one treasurer, one editor, and one general business agent; in all five men. We say nothing as to the comparative number of clerks (only two in all) employed to aid the secretaries at New York in these three departments (correspondence, treasury, and publication), and those employed elsewhere in the same. The Executive Committee is urged to the experiment of "only two secretaries, and more clerical force to aid them." That experiment, as the Council's committee reported, has already been repeatedly made, and made in days when the work and operations of the Society were much more limited. That work, as every reader of our "Statement," presented at Detroit, will see, has been increasing, is now increasing, and will go on increasing, unless hindered, in order to meet the mighty unfolding of the nation. Over and above this normal and natural growth of our work, however, an entire new department—the Sunday-school—has suddenly been laid upon the Society, creating a large amount of altogether new labor for the secretaries, and they have taken it without the additional help of a single clerk. It may well be questioned whether this experiment of "two secretaries only," which broke down when even Dr. Badger and Dr. Hall—men of rare executive gifts—were in office, would be a success now. Certainly if, in addition to their distinctive work of Correspondence, the work of *the treasury* is still to be done by the secretaries, and if that also of *editing and publishing* whatever the Society issues, is still to be done by them; and yet further, if that of *developing, fostering, and guiding the whole woman's movement*, which in the foreign work is done by the Woman's Board but here devolves on the secretaries, and has now resulted, after years of strenuous effort on their part, in carrying up the annual amount of "family supplies" from less than $10,000, to an average of about $70,000; if these, and yet other branches of work elsewhere distributed to several different men, are to be left to "the secretaries" of this Society, the proposed experiment would seem to the Executive Committee foredoomed to break down again, and entail a loss of headway that it would require years to repair. It is for the devoted friends of Home Missions in our churches to decide.

On the second head of the subject—the *amount paid to the secretaries for their support*—the report unanimously laid before the Council by its committee was equally explicit, fully sustaining the Executive Committee at New York in its action.

There are some facts in this connection which should be emphasized and set forth perhaps at this time, in language so clear, definite, and positive as to make further misapprehension and misstatement on certain particulars impossible.

First. The secretaries at New York are NOT "paid in advance of the missionaries at the front." They have been sharing, are now sharing, and intend to share with those brethren all the distress and embarrassments of the treasury, however severe.

Second. The secretaries at New York are NOT "being paid a salary of $5,000 apiece; $15,000 for the three." Whatever the right of it, pro or con, they are *not*, this current year, *nor were they during that which closed last April*, receiving that sum. What they did receive last year was some $1,500 less; and this year it is to be at least $2,500 less than that aggregate. This diminution was not imposed. They freely resigned this sum, determined to share to the full in the shrinkage of these times of distress. It was a part of what they are trying to do for this cause.

Third. The secretaries at New York would be glad, as our pastors would be, to serve altogether "without money and without price." But they are not men of property, and able to do that. They must "provide for things honest in the sight of all men." They must earn their daily bread and support their families. In respect to their work, they have hitherto taken for their motto "This one thing I do," and

they wish to cling to that. They have not been willing to turn aside and earn some part of their support in other quarters, and they do not desire to be compelled to. They have given themselves to the Society, and have therefore looked to it to provide their bread. This has not always been done. What was extorted from the present senior secretary at Detroit against his own will or thought by the pressure of the hour, as to the insufficiency of his salary to meet necessary family expenses during more than a score of his earlier years in the Society's service, has also been true of others here, though, perhaps, not to an equal extent. Nor has the failure been confined to this Society. The *Missionary Herald* (May, 1876), speaking for the *A. B. C. F. M.*, contains a card which says, "the present secretaries at Boston have expended during their term of office, for what they have regarded as necessary family disbursements, thousands of dollars beyond what they have received from the treasury." Happy the men who already have such outside funds to that extent, or can procure them without infringing on the time or the strength they desire to yield to their official work! But no society has a right, nor have the churches a right to expect it. What honest Christian merchant, demanding the whole time and strength and devotion of clerks, will be found asking them to pay their own way, or to take a salary which will not cover by "thousands of dollars their necessary family disbursements"?

The Committee at New York—providentially discovering that a similar state of things existed here, and that the salary it had been paying Dr. Badger and others had been so small as to straiten their usefulness—instituted inquiries which ended in an increase. The sum finally decided on was the amount deemed necessary by the *Presbyterian Board of Home Missions* and paid to its secretaries, by the *Methodist Board*, also by *the Bible and other Societies;* and still was very considerably less than the salaries of Professors in Union Theological Seminary, or the average of those paid to the pastors of by no means the most expensive churches in the city.

But the secretaries of this Society do not wish to be considered as standing on the basis of "how much can they get?" They do not stand on it. As we have said, they are not at this time nor were they last year receiving the amount which was deemed their due. And ever since these times of distress began, in 1873, they have been returning several hundred dollars of their salary, each year, to the Society and its missionaries. There is not one of them but has been solicited by proffers of equal or more pecuniary worth to easier and more honored place. They desire to serve this cause. Their hearts are in it. They are striving to reduce the amounts yet paid to them by retrenchments unknown to them when pastors, of which they have not spoken, and would not now speak unless so "compelled."

ON TO SELF-SUPPORT!

[Here is more matter with the right ring in it. It comes from Wisconsin, from our Superintendent in the southern part of that State, which also was classed at Detroit as one of the "wealthy States of the Interior that ought to come to self-support at an early day." This is part of a "Report" read at La Crosse, September 26. That Detroit Committee was not, then, at all too advanced in the strong ground it took, or the arguments it enforced. We believe the States of Michigan, Illinois, Wisconsin, Iowa, are now only waiting the bugle-call of brave men at their front—their ministers! Shall they not hear it?]

DO WE MAKE PROGRESS IN WISCONSIN?

It is gratifying to find that with the rapid increase of our population the past

twenty years—a large proportion of which is from the old world—the member ship of our churches has increased in about the same ratio.

We find that twenty years ago was the period of our largest home missionary expenditure. Since then the appropriations have diminished $6,000, while the contributions have increased twofold.

Take a period of five years—the time in which our State Society has been in existence—while we have about the same number of missionary churches and of missionaries performing about the same amount of labor, ten fields, embracing sixteen churches, have come to self-support, and five more are near to graduation from our list. Three fields with five churches have been reoccupied, and one has reached self-support.

In this District Home Missionary appropriations have been diminished $1,650, in the last two years, while about the same number of years of labor have been performed.

WHAT SHALL WE ATTEMPT IN THE NEAR FUTURE?

It is now forty-one years since the American Home Missionary Society began work in Wisconsin. During this time we have grown rapidly in population and wealth.

While there is not a little of real poverty in many localities—a frontier experience through which many are passing and will be for some time to come, especially in the northern part of our State—yet there is coming to be a good degree of independence, as indicated by the fact that the assessed valuation gives an average of near $400 to each man, woman, and child. The style of our homes with their furnishing, the carriages we drive, our farms, stores, warehouses, shops, all indicate thrift; a great gain on twenty years ago.

Besides, we have our churches for the most part built, and other buildings such as a Christian civilization demands. It is true we are young and many are loaded down with debt; yet, with such material resources at our command, the foundations of Christian work so fully laid; with a resident membership of 13,000, led by so able and devoted a ministry, what is the voice of God bidding us to do? Is it not *to lay our plans at once to take the chief burden of our support* from the Parent Society?

The work outside of our State is vast. The territory west of the Mississippi has a population twice that of our entire country when we commenced as a nation one hundred years ago. Yet, for all that vast population, we have less than 400 men; and for this simple reason—no means to send more.

HOW THE WORK GROWS.

Since five years ago 4,000 miles of railway have been laid down in home missionary territory. What a multitude of new depots and villages, each large enough to take the time of a missionary, have thus been called into being! What belts of farms opened, what an amount of rural population has been crowding forward, in need of the bread of life! In another five years a belt of wild land equal to two States like Wisconsin, or fourteen like Massachusetts, will be settled and will ask for help.

DeTocqueville calculated that on a breadth extending from the Lakes to the Gulf, population advanced Westward seventeen miles each year, and he professed to be profoundly moved by the spectacle of this deluge of men driven on by the hand of God. I am thinking, that as we behold these new settlements, springing into being as by magic and stretching away towards the setting sun, we should be

profoundly moved by the growing greatness of the work pressing upon the American Home Missionary Society.

Besides, New England, from whence a large share of the Society's funds are gathered, has a growing work within her own borders. Connecticut expends, within her own borders, $3,000 more than she did ten years ago, and Massachusetts $6,000, her own missionary fields increasing in that time from fifty-five to ninety-two.

Now, in view of our own growing resources, of the rapid growth of the work outside of our State, and the increased call upon the East to provide for its own growing needs, is there not a voice urging us to take upon ourselves a much larger share of the work?

But can we take the chief burden of our support from the Parent Society?

Suppose first: We make the Wisconsin Home Missionary Society something more than a name—give it a body and fill it with life. Let each of these two hundred churches be made to feel itself a vital organ in this body, with some function to perform. Let the object of this society, viz., the planting and raising up of vigorous Christian churches, that shall stand for salvation and Christian manhood, rather than for ritual or sect, or a mere theoretical dogma, be clearly set before each church, till it burn down into each soul and the conviction be reached, that this is the grandest work that can enlist the energies of mortals. Make this Society the embodiment of the love and zeal of the churches for the evangelizing of Wisconsin. Let it be understood that through this Society each Church can work most efficiently for this end, and one very important point will be gained.

Suppose secondly: Each church becomes acquainted with our State religiously, as farmers do agriculturally, or business men commercially. Let each pastor map out before his people the field where the various companies of our Wisconsin Zion are stationed, and the points where help is needed. Let him frequently call attention to these points as he learns of their needs, and so make his people familiar with the work to be done. A fellowship of love and helpfulness will thus be generated. The stronger and the weaker will thus come into loving sympathy, and so a second important point will be gained.

Suppose thirdly: Every church devise some plan of securing an offering for this work, from each member of the church, and from such members of the congregation as are disposed to give. No matter how small the church or how small the offering, let it be done earnestly and prayerfully, as under the impulse of a grand motive, and another important point will be gained.

And who shall say that with the gaining of these three points, that fourth point of self-support will not be soon reached? If we are to do it the pastor must lead in the work, said a leading layman of wide observation in speaking of this matter. "It is very much as your minister says; if the pastors of our churches shall take hold of the work in right good earnest, and lead off in that direction, it will be done." Is it not worth while for our Wisconsin pastors to make the attempt? We are glad of the gain the past year. More churches have contributed, and more has been given than last year.

Woman's Missionary Societies are beginning to find that the Home and Foreign work go hand in hand—that the one helps the other—surely the 8,000 women of our churches can be a power in this direction if they will.

And now, for the sake of the churches of our State, for the sake of the new settlements on the frontier, for the sake of the growing demands of the foreign field, shall we not heed the voice, "Speak unto the children of Israel that they go forward?"

Miscellaneous.

THE TREASURY.

Most of this number has been given to the Council and matters pertaining to it. It would not be right to send out this—our last issue for 1877—without earnestly calling attention to the present state of the treasury.

Could the Society stop work for a month or two, recall the commissions it has issued, and thus have no claims against it maturing, and no pay-roll filling, while yet its income should be as usual, there would be no "arrears." We should more than overtake the "dues."

After a hot, dry summer the mill-pond is drained. It has no "head of water;" there is nothing but the rocky, naked bottom behind the dam. A small rain or even a good-sized ordinary rain falls; the pond begins to fill. If this might go on, by and by there would be an abundant fullness there. But the people of all the country near are crowding around, hungry, starving; they cannot wait. The sluices are opened, and the water is rapidly drained off. The ravenous wheels lick it up, and yet do hardly move. No head of water can be had at such a time till, instead of a common shower, the whole heavens gather blackness, the big full bursting clouds roll up, and there is an outpouring and a down-pour that floods the hills and the valleys and every fountain in the mountain's breast, and the streams come as living things from all sides, pouring themselves forward into the pond and gathering in fullness behind the dam.

Now, on the Sunday-schools—those "little hills" of our Zion—the showers of God have been recently falling, and they have been sending rivulets down, $30 each, according to the Weeping Water plan; and, no doubt, many of them and of their older friends have thought to meet the emergency and close out the "arrears" by this effort. And so they would, but that the work and pay-roll of the Society can't stop, but still go on creating new "dues" every hour. We are deeply grateful to these Sunday-schools. We thank God that their hearts have been so touched and opened, and that they have been giving as they have to the Society. We hope and pray that the fountains of sympathy, now flowing, will not be suffered to run dry, but be so fed as to prove living fountains of waters.

But—it will not be till the "mountains,"—the churches and those of larger means than Sunday-schools—till all "the valleys" too, the thousands of earnest Christian men and women of lesser means, shall come pouring their gifts forward, that such relief as is needed will be furnished. The small streams yet received scarcely cover the rocky bed of the treasury. The debt to-day is nearer $35,000 than $30,000. The receipts from living contributors in October, 1877, acknowledged in this number, are indeed over $4,000 in advance of the same in October, 1876; and for this we are deeply grateful to God and his people. But we need, and by the instant and unhesitating gift of the friends of this work we must receive $75,000 *before the month of December ends*, if we are to square accounts with our devoted missionary brethren, many of whom, on the frontier, are keenly suffering for what is essential to their own health and Christian standing, and must suffer yet more severely if this relief does not reach them. We are retrenching at every point. Shall the missionaries be left to suffer? Or, shall the work be fearfully cut down? Or, shall relief come—$75,000—between now, Nov. 10, and the end of December?

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., SEC., 69 BIBLE House, New York.
N. A. CALKINS, Treas., 69 Bible House, New York.

Now that the season of associations, conferences, and council is past, and pastors and churches are settled at home for the regular routine of Christian work, plans covering many coming months will doubtless be matured. The excellent spirit that, as all testify, pervaded the National Council, will, it is to be hoped, pervade the great brotherhood of Congregational Churches which were represented in that body. It will be indeed a cause for thankfulness if the meeting at Detroit shall prove the beginning of a new era of earnest, harmonious and successful Christian work.

In the changed position of the Congregational Union, which leaves it but one office and one secretary, it becomes more than ever necessary that the thorough conviction which so widely exists of the importance of its work *should express itself* in united and vigorous effort to replenish the treasury, and to give new impulse to the church-building movement. Mere convictions accomplish nothing. Boards of administration, however wise and efficient, can accomplish nothing, apart from the ministers and churches to whom they must look for their resources. If, as in past years, two-thirds of the Congregational Churches, even in the States that have themselves *received* most aid, give nothing to help on the work of building houses of worship in the new settlements, the work cannot be done. The responsibility for its successful prosecution is, by the new arrangements of administration, *thrown chiefly on the pastors, and they will decide the question* whether there shall be furnished ample means for rendering effectual aid to the needy churches, or whether these shall stretch out imploring hands in vain. Other benevolent societies can send agents, of one kind or another, to present their respective causes to the churches that are able to give and urge them to liberal contributions. But the Union can do nothing of the sort. It will be obliged to rely chiefly on printed statements and appeals, and on the spontaneous and hearty co-operation of the ministers who, after all, are the most efficient pleaders with their people for benevolent objects, when they in good earnest take the matter in hand. Notwithstanding the difficulties which have tended to embarrass the Union in its work during the past year, the churches that have been used to contribute have stood by it, with very slight exceptions: although from the stress of the times, the contributions have of course been smaller. With better crops at the West, and reviving business in the country generally, churches without places of worship are moving to build in greater numbers; and applications that have been for some months on hand are still waiting to be acted on by the trustees; so that the need of contributions is still urgent. No question has been raised among us as to the absolute necessity of aiding the weak churches to build. The only complaint in relation to the work of the Union has been on the score of economy; and as the trustees have now effectually removed all cause of further complaint on this point, they confidently look for the warm sympathy and vigorous co-operation of all who desire to enlarge our Congregational fellowship and to help on the great work of home evangelization. With these, the board will be able to respond to the pressing calls that are made upon it. Without these, the beloved brethren on the frontiers must continue to suffer on, and precious opportunities to advance the Savior's cause in our country must be in many cases lost.

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.
Money may be sent either to the Treasurer, in Boston; or to Rev. CHARLES P. BUSH, D.D., 39 Bible House, New York.

BELOW will be found the action taken at the late National Congregational Council at Detroit, respecting the American College and Education Society.

The Rev. Dr. Hawks, of Ohio, from the committee to which had been referred the report from this Society, made the following report:

The report of the Secretary of this Society leaves little for the committee to do but to emphasize its salient points.

1. The union of the "American Educational Society" and the "College Society" was a wise measure. Results have justified it. The method by which the colleges needing aid are permitted to solicit it seems an equitable one, and not in conflict with the principle of economy which must obtain in the administration of all our benevolent societies. It is the opinion of your Committee that the moral influence of this Council should inforce their plea, whenever they ask aid on the fields which the Society has assigned them.

2. It is not expedient for the churches to decline to aid young men in preparation for the ministry. And, whatever incidental evils attend the present system of aiding them, it is not just to ask that they shall spend ten years in preparing to serve the churches without substantial assistance from those who are to be benefited from their long course of study.

Your Committee think that ample means should be placed at the disposal of this Society, that worthy and capable young men may be encouraged to make suitable preparation for a work which they covet, but which they cannot enter upon if left to their own resources. And they express the belief that the churches of the Interior ought to do more than they are doing to furnish these means. These churches are giving many of the men who are to be educated; will they not also more generously aid in the work of training them in the schools?

Undoubtedly much is done by them which does not appear in the reports of this Society. We wish that the "dream" of Dr. Tarbox might be realized, and "that it might be known, year by year, what is really accomplished in this way by our denomination."

But, whatever is done, the utmost care should be taken that only good and capable men be aided. To elevate the character of the ministry so that it shall deserve and shall command the respect of all thoughtful persons, should be the aim of all those who have the oversight of these benevolent offerings of our churches.

. For this reason the action of the Directors of this Society, making it a rule, with proper exceptions, to "receive upon the lists only those who are pursuing the full collegiate and theological course of study," seems to be eminently wise and worthy of the indorsement of this Council. The fact that there are exceptions must be recognized, and we have confidence that the officers of this Society will not fail to treat them fairly.

The report was adopted.

With the return of better days, in the business affairs of the country, we earnestly hope and expect that the Society will be relieved from the embarrassments which have rested upon its operations for a year or two past. We have made the regular October appropriation this fall to our young men—more than three hundred in number—and in doing this our treasury is entirely exhausted, and the next appropriation day will come on the 0th of January next. The Directors would regard it as a great calamity to be obliged to withhold or cut short that appropriation in mid-winter, through lack of funds. Last year, we were compelled to withhold two appropriations, because of the low state of our treasury.

Appointments in October, 1877.

Not in commission last year.

Rev. Abraham F. Hitchcock, Olympia, Wash. Ter.
Rev. Uriel Farmin, Shiloh and Goshen, Kan.
Rev. William C. McCune, Eureka, Kan.
Rev. William H. Atkinson, Orchard and out-stations, Iowa.
Rev. Albro L. Greene, East Stockholm, N. Y.

Re-commissioned.

Rev. James W. Harris, The Dalles, Oregon.
Rev. Hugh C. Walshe, Pescadero and San Gregorio. Cal.
Rev. Clarendon M. Sanders, Cheyenne, Wyoming.
Rev. Albert J. Chittenden. Boulder. Col.
Rev. John Gray, Wahoo, Cedar Bluffs, Ithaca and Weston, Neb.
Rev. Charles J. Adams, Winfield, Williams, Excelsior, and New Salem, Kan.
Rev Hiram A. Brundidge, Neodesha, Altoona, Sycamore and out-stations, Kan.
Rev. Joseph B. Ives, Douglas and Pleasant Valley. Kan.
Rev. Thomas D. Phillips, Great Bend and vicinity, Kan.
Rev. Robert Samuel, Cawker City, Kan.
Rev. Robert S. Armstrong, McPherson and out-station, Minn.
Rev. Charles A. Conant, Duluth and Brainerd, Minn.
Rev. Dennis Goodsell, Fergus Falls, Minn.
Rev. Arthur E. Arnold, Le Mars, Iowa.
Rev. Addison D. Kinzer, Chapin and Hampton, Iowa.
Rev. Luther P. Mathews, Postville, Iowa.
Rev. Peter Weidmann, Lansing Ridge, Iowa.
Rev. Charles W. Wiley, Humboldt and Weaver, Iowa.
Rev. Quincy L. Dowd, Warren, Wis.
Rev. Orville S. Smith, Spring Green, Wis.
Rev. Leander Curtiss, Weldon Creek, Branch, Sherman and out-stations, Mich.
Rev. Richard Lewis, Ludington and out-stations, Mich.
Rev. Seneca S. Slyter, Nunica, Fruitport and Spoonville, Mich.
Rev. Thomas Towler, Hart, Mich.
Rev. Levi F. Waldo, Shelby, Mich.
Rev. Joseph C. Plumb, Joplin, Mo.
Rev. James F. Smith, Crete and Matteson, Ill.
Rev. John J. Bond, Spring Creek and out-stations, Penn.
Rev. Thomas Heywood, Elizabeth, N. J.
Rev. Eusebius Hale, Baiting Hollow, N. Y.
Rev. Thomas W. Jones, Ticonderoga, N. Y.
Rev. Edgar Perkins, Copenhagen, N. Y.
Rev. Samuel H. Switzer, Munnsville, N. Y.

Receipts in October, 1877.

MAINE.—$31.60.

Gorham, First, by J. C. Card.	$24 10
Skowhegan, Ladies, by Rev. W. Woodbury, freight,	2 50
Winthrop, A Friend,	5 00

NEW HAMPSHIRE—$599.00.

Received by L. D Stevens, Tr. N. H. M. Soc.:	
Cornish, Mrs. J. B. Wyman, to const. herself, Rev. J. T. Jackson and Mrs. Martha M. Jackson, L. Ms.,	200 00
Hancock, Ladies' Sew. Circle by Lucy W. Tuttle, freight,	3 00
Henniker, on account of Legacy of H. Gibson, by Rev. E. H. Greeley,	299 00
Lyme, Sabbath school, by D. C. Churchill, to const S. W. Balch a L. M.,	30 00
Ladies' Sew. Circle, by Mrs. L. A. Churchill, freight,	5 00
New Ipswich, Children's Fair $24; Sabbath-school $6, for the Debt by Mrs. C. H. Obear,	30 00
Orford, Woman's Board of Missions, freight,	2 00
West Lebanon, Sabbath-school, for Debt., by Rev. A. B. Rich,	30 00

VERMONT—$121.00.

Vermont Dom. H. M. Soc., by J. C. Emery, Tr.,	15 00
Barnet, by Rev. N. R. Nichols,	5 00
Middlebury, Mrs. L. Barrows,	5 00
Newbury, P. W. Ladd,	5 00
Ripton, "additional,"	3 00
St. Albans, Ladies, by Mrs. W. H Johnson, freight,	$2 00
St. Johnsbury, Mrs. W. P. Fairbanks, for the Debt, $30; Ladies' Soc. of the South, for the Debt, $30; Mrs. W. W. Hagar, for the Debt, $15; by Mrs. W. P. Fairbanks,	75 00
Thetford, A Friend,	10 00
Westminster, West, Ladies, by Mrs. A. Stevens, freight,	1 00

MASSACHUSETTS—$4,783.37.

Mass. Home Miss. Soc., by C. Demond, Tr.,	2,000 00
Amherst College Ch., by Prof. W. C. Esty,	87 35
Athol, Ladies' H. M. Soc., by Mrs. S. C. Judd, freight,	3 00
Chesterfield, Mrs. Edward Clarke, by J. L. Warriner, Tr. Hampshire Miss. Soc.,	5 00
Enfield, Sabbath-school, for the Debt, by R. L. Thayer,	50 00
Florence, Mrs. Sawyer,	3 00
Great Barrington, Legacy of Mary and Nancy Kellogg, by H. Crittenden, adm.,	500 00
Lawrence, Lawrence Street, by Rev. J. Coit,	100 00
Massachusetts, a Lady in Hampshire Co.,	200 00
Newton, Elliot Sabbath-school, for the Debt, Mr. Trowbridge,	30 00
Northampton, A Friend,	140 00
Sheffield, First, by T. C. Wickwire,	4 00
Springfield, "G. M.," to const. Rev. C. S. Vedder, D. D., Rev. J. F. Merriam, and Miss Mary B. Campbell,	500 00
"H. M.,"	500 00

"What I gave away, I took with me."		$100 00
Tewksbury, Clarissa J. Kittredge, for the Debt.		30 00
Worcester, Union Sabbath-school, for the Debt, by F. E. Kimball,		31 02

RHODE ISLAND.—$116.20.

Central Falls, Sabbath-school, for Debt, by J. H. Olney,		30 00
Kingston, T. P. Wells, for Debt,		30 00
Slatersville, Ch. $46; Sabbath-school, $10.20, for the Debt, by W. H. Seagrave,		56 20

CONNECTICUT—$837.29.

Received by F. T. Jarman:		
Guilford, First,	$33 00	
Litchfield, L. M.,	5 00	
Mt. Carmel, A Friend,	5 00	
North Haven, E. Dickerman,	2 00	
		44 00
Berlin, Second, by A. North,		26 26
Bridgeport, Olivet Evan, by S. T. Tate,		5 00
Cheshire, M. N. Chamberlin,		2 00
East Haddam, Ladies of the First, by Mrs. E. T. Reed, freight,		3 00
Goshen, Litchfield Co. H. M. Soc., by Rev. T. A. Hazen,		6 80
Greenville, by F. W. Carey,		31 16
Guilford, Sabbath-school of the Third, for the Debt, by H. E. Norton,		30 00
Hartford, cash,		5 00
Sabbath school of the Park Ch., for the Debt, by Rev. J. Burton,		30 00
Litchfield, Sabbath-school, for the Debt, by G. M. Woodruff, Supt.,		30 00
Middletown, First, by H. E. Sawyer, to const. S. V. Coffin a L. M.,		40 50
Middletown, Miss L. C. Birdsey,		5 00
New Haven, College Street, by A. Townsend,		10 00
Rev. W. Patten, D.D.,		50 00
Norwich, Buckingham Chapel Sabbath-school, for the Debt, by F. J. Leavens,		[illegible]
Sabbath school of the Park Ch., for the Debt, by C. R. Butts,		30 00
Plainfield, Ch. $28.30; Sabbath-school $10, by D. Avery,		38 30
Plantsville, Mrs. H. Bement, by T. Higgins,		100 00
Pomfret, On Account of Legacy of J. S. Wheaton, by L. Fitts, Ex.,		17 00
Salisbury, Sabbath-school, for the Debt, by T. L. Norton,		35 00
Stamford, Sabbath-school, of the First, by H. Lockwood,		30 00
Thompsonville, Individuals and Sabbath-school, by H. P. Parsons,		12 00
Vernon, Ladies, by Miss S. G. Butler, freight,		4 00
Wallingford, Sabbath-school, for the Debt, by W. L. Cowles,		30 00
Waterbury, Drawer 61, to const. Mrs. D. E. Marshall, Miss L. W. Rodman and Miss H. Burden, L. Ms.,		100 00
West Haven, by W. H. Tallmadge,		43 27
Woodbridge, in full to const. Mrs. M. Baldwin, Mrs. Nathan P. Merwin and Mrs. S. Sperry, L. Ms.,		36 00
Woodbury, A Friend,		2 00

NEW YORK.—$1,639.07.

Received by Rev. J. C. Holbrook, D.D.:		
Morrisville,	$42 57	
Sabbath-school for Debt,	30 00	
North Lawrence, A Friend,	3 00	
Portland, G. Churchill,	5 00	
Randolph,	28 70	
Spencerport, Sabbath-school, for the debt,	32 50	
		137 07
Brooklyn, Clinton Avenue, by W. H. Harris, of which from A. S. Barnes, $100,		409 36
Clear Creek, $10, Ellington, $7; by Rev. L. T. Mason,		17 00
Clifton Springs, Rev. W. W. Warner,		7 50
Comac, by C. H. Hallock,		$6 25
Eagle Mills, Mrs. M. S. Hatch, for the Debt,		4 00
East Ashford, by Rev. F. Long,		11 00
Eaton, by T. Wilson,		18 00
Florence, by Rev. H. W. H. Watkins,		2 50
Flushing,		10 00
Franklin, add'l, by F. M. Bartlett,		2 50
Gloversville, Ch., $69.40, Mrs. U. M. Place, $50, A. Judson, $50, Mrs. H. W. Johnson $25, C. Stewart, $10; D. W. Smith, $10, Rev. W. E. Park, $10; C. Van Vorst, $2; J. T. Hill, $1, Miss L. Van Slyke, $1, by J. L. Getman,		228 40
Harpersfield, add'l, by Rev. G. Dean,		1 45
New York City, A Friend,		5 00
North Collins, by Rev. J. D. Woodruff,		2 35
North Evans, Second, by Rev. J. H. Campbell,		5 00
North Java, First, by Rev. J. C. Caswell,		35 00
Owego, Sabbath-school, for the Debt, by J. M. Hutchings,		30 00
Pekin, Miss Abigail Peck,		29 40
Rochester, A. Beecher,		5 00
Sherburne, Ladies, by Miss E. Rexford, freight,		1 00
Ticonderoga, First, by Rev. T. W. Jones,		4 50
West Bloomfield, by L. W. Smith,		64 58
Wilmington, On account of Legacy of Charles Malbone, by Hale, Smith and Hale,		600 00

NEW JERSEY—$167.00.

Bloomfield, Miss F. E. Ufford,		2 00
East Orange, Grove Street Sabbath-school, for the Debt, by H. N. Jennings,		30 00
Sabbath-school, Trin., for Debt, by J. Wiley,		30 00
Jersey City, Miss. Soc. of the Sabbath-school of the First, for the Debt, by Mrs. M. J. Kipp,		30 00
Montclair, Sabbath-School of the First, for the Dept, by T. H. Borden,		30 00
Newfield, First, $5.14; Rev. C. Willey, $9.86,		15 00
Orange Valley, Sabbath-school, for the Debt, by C. D. Newell,		50 00

PENNSYLVANIA—$30.00.

Philadelphia Sabbath-school of the Central, for the Debt, by L. W. H. Giese,		30 00

OHIO.—$188.90.

Akron, Sabbath-school for the Debt, by Rev. F. K. Monroe,		30 00
Bellevue, Mrs. E. Boise, $20; S. W. Boise, $15,		35 00
Cleveland, On Account of Legacy of E. Taylor by J. W. Taylor, Ex.,		112 85
Oberlin, J. B. Clarke,		10 00
Parkman, S. B. G.,		40
Poland, "Savings of a little departed daughter," by H. J. Clark,		65

INDIANA—$2.25.

Peru, by Rev. J. B. Parmelee,		2 25

ILLINOIS—$711.78.

Received by Rev. M. K. Whittlesey:		
Champaign Sabbath-school, for Debt,	$30 00	
Milton, Mrs. S. Osborn,	4 00	
Odell,	$1 74	
Pecatonica,	6 00	
Riley,	3 00	
Viola,	2 35	
		[illegible]
Bowensburgh, First, by Rev. A. N. McConoughey,		25 00
Chicago, Bethany, by Rev. C. A. Towle,		57 00
C. G. Hammond,		100 00
Elmwood, by H. C. Smith,		36 11
Hennepin, by Rev. J. A. Bailey,		112 50

Kewanee, Sabbath-school of the First, for the Debt, by W Terry,		$30 00
Mattoon, First, by Rev. P. F. Warner,		25 00
Michigan City,		144 00
Oak Park, by W. F. Thurbeck,		21 24
Springfield, First, by H. S. Dickerman, to const. Rev. R. Nonrse a L. M.,		34 68
Wilmette, First, by Rev. E. P. Wheeler,		25 00
Winnebago, Ch. and Sabbath-school, to const. T. W. Miller and Miss Ella Morse L. Ms.,		65 31
MISSOURI—$149.75.		
Received by Rev. R. West:		
Brockenridge,	$15 00	
Gallatin,	5 45	
		20 45
Republic, by Rev. S G. Elliott,		10 00
St. Louis, Sabbath-school of the Pilgrim, for the Debt, by A. P. Forbes, Supt.,		30 00
Sedalia, by Rev. C. L. Mitchell, to const. J. H Mentz and J. R. Miller L. Ms.,		67 30
Windsor, by Rev. J. G. Bailey,		18 00
MICHIGAN—$628.00.		
Alamo, First, by Rev. F. W. Bush,		100 00
Bear Lake, $3.41, Onekama, $11.39; Pleasanton $20.20; Springdale, $5, by Rev. J. D. Millard,		40 00
Benton Harbor, by Rev. E. L. Hurd,		12 50
Benzonia, First, by Rev A. L. Gridley,		5 00
Branch and Weldon Creek, by Rev. L. Curtiss,		3 55
Carson City, First, by Rev. G. Candee,		35 00
Covert First, Mon. Con., by E. A. Root,		8 00
East Irving, Sabbath-school, $3., Freeport, Sabbath-school, $2.67; Rev. I. B. Jones, $7 22,		12 89
Essex, $6, Maple Rapids, $17.15, Rev. W. Platt $5,		28 15
Jackson, Legacy of Miss Mary Nash, by Mrs. Sarah A Cooper, Ex.,		25 00
Kalamazoo, First, by J O. Seely,		77 62
Kalamo, by Rev H Marsh,		10 00
Lincoln and Reno Centre, by Rev. S. Dilley,		42 25
Mancelona and Westwood, by Rev. S. O. Bryant,		23 38
Muskegon, First, by Rev. W. R. Seaver,		75 00
Oakwood, Rev. W. A. Bullock,		10 00
Olive and Robinson, by Rev. L. N. Barber,		2 00
Owasso, First, of wh. $30 from A. Gould,		47 00
Pentwater, First, by Rev. W. B. Caldwell,		7 10
Rev. W. E. Caldwell,		5 00
Port Huron, Sabbath-school, for the Debt, by M J. Mulford,		30 00
Three Oaks, First, by Rev. P B. Parrey,		7 00
Vernon, First, by Rev W. M Kellogg,		16 66
Ypsilanti, A. W. Pond,		10 00
WISCONSIN—$253.61.		
Received by Rev F B. Doe:		
Dartford, Ladies' Miss. Soc.,	$5 00	
Menasha, A Friend,	30 00	
Rosendale,	50 02	
Sheboygan,	10 00	
		95 02
Received by Rev. H. A. Minor:		
Elkhorn, Mrs. Hand, $1; Mrs. West, $1,	$2 00	
Madison, add'l,	9 03	
Womans' Miss. Soc., to const. Mrs. Dr. J. C. Bowen a L. M.,	30 00	
Milton,	15 83	
Racine,	5 00	
Sparta,	50 63	
		112 49
Baldwin's Mills and Royalton, by Rev. M. L. Eastman,		35 18
Clinton, Ladies' Miss. Soc., by Miss J. L. Conant,		3 00
Franks, Rev. G. W. Wainwright, $10; Frankville, $14.10, Raymond, $16.11; by Rev. G. W. Wainwright,		40 25
Hartland, by Rev. J. Fassett,		1 17
Metomen and West Rosendale, First, by Rev. H. Safford,		$21 00
New Lisbon, by Rev. A. A. Young,		27 00
Princeton, by Rev W. M. Richards,		2 00
Rio and Wyocena, by Rev. J. A. Ball.		2 00
River Falls, Sabbath-school, by J. A. Toser,		11 05
Viroqua, by Rev. W. Haughton,		2 50
IOWA—$145.12.		
Received by Rev. E. Adams:		
Alden, Woman's Miss. Soc.,	$3 50	
Rockford, Woman's Miss. Soc.,	2 75	
		6 25
Blairstown, Mrs. J. H. French,		5 00
Dunlap, by Dr S. J. Patterson,		19 70
Fairfield, of wh. $10 for the Debt, by Mrs. Anna S. Averill,		16 00
Forest City, by Rev. J D. Mason,		3 00
Gowrie, by Rev. D. G. Youker,		5 00
Lawler and Waucoma, by Rev. H. Lees,		23 41
Matson, by Rev. W J. Smith,		11 00
Montour, Sabbath-school, by Rev. C. C. Adams,		7 20
New Hampton, Ladies' Soc. by Mrs. Powers,		2 25
Pringhar, 65c.; Sheldon, $3.66, by Rev. J. A. Palmer.		4 31
Sabula, First, special, by Rev. J Alderson,		10 00
Sherrill's Mount, German, by Rev. J. Reuth,		11 00
Tipton, Ladies' Miss. Aux. Soc., by Mrs. E. H. Pound,		15 00
MINNESOTA—$269.69.		
Received by Rev. L. H. Cobb.		
Austin, by W. Cheney, Tr. Minn. H. M. Soc.,	$66 69	
Blackman, Sabbath-school for Debt, by T. Wilson, Supt., wh. const. him a L. M.,	30 00	
Minneapolis, Plymouth, by W. Cheney,	31 75	
Northfield, Sabbath-school, for Debt, by H. Goodhue, Supt., and wh. const. him a L. M.,	30 00	
Owatonna,	12 00	
Waterford, Sabbath-school, for the Debt, by C. P. Nichols, Supt., and wh. const. him a L. M.,	30 00	
		209 57
Benson, Pilgrim, by Rev E. C. Ingalls,		3 35
Brownsville, Mrs. S. M. McHose,		5 00
Clearwater, First, by Rev. N. Clark,		2 00
Hancock, First, $2.57; Morris, First, $1.48, by Rev. J. L. Funda,		4 05
Lamberton and Walnut Station, by Rev. L. H. Moses,		5 00
McPherson, by Rev. R. S. Armstrong,		3 33
Rushford, by Rev W. W. Snell,		10 00
Sibley, "a widower's mite,"		1 50
Spring Valley, First, by Rev. C. W. Merrill,		13 18
Winona, First, by J. C. Blake,		27 31
KANSAS—$76.84.		
Bulls City and Stockton, by Rev. R. S. Osborn,		1 06
Cottonwood Falls, $2.30; Prairie Hill, $4.53, by Rev. C. A. Richardson,		6 83
Good Intent, Sabbath-school, for the Debt, A. J. Evans, Supt., by Rev S. D. Storrs,		30 00
Manhattan, Cong. Ch., by Rev. R. D. Parker,		18 05
Milford, H. W. J.,		1 00
Oswego, First, by Rev. A. Bixby,		14 00
White City, for the Debt, by Rev. F. G. Sherrill,		7 30
NEBRASKA—$165.50.		
Albion, Boone and Orford, by Rev. C. C. Humphrey,		25 00
Aurora, Mrs. W. Woolman, $5; Master Willie, 50c., by Rev. W. Woolman,		5 50
Avoca, H. R. Churchill,		5 00

Beaver Crossing, by Rev. F. Alley,	$5 00
Buda Flat and Olive Branch, by Rev. W. Suss,	7 00
Clear Water, Neligh and West Cedar Valley, by Rev. H. Griffith,	31 20
Cedar Bluff and Wahoo, by Rev. J. Gray,	25 00
Creighton, First, by Rev. C. H. Emerson,	20 00
Crete, Sabbath-school, for the Debt, by Rev. C. F. Veitz,	30 00
Plymouth, Ladies' Board, by Rev. H. Bates,	1 80
Sutton, Mr. Hilderbrand, by Rev. H. N. Gates,	10 00
COLORADO—$44.47.	
Colorado Springs, for Debt, by Rev. R. T. Cross,	30 00
Longmont, First, by Rev. M. K. Holbrook,	14 47
UTAH—$30.00.	
Salt Lake City, Sabbath-School, for the Debt, by Rev. W. M. Barrows,	30 00
CALIFORNIA—$15.00.	
Butteville, by Rev. R. Graves,	10 00
Santa Rosa, Rev. W. T. Haley,	5 00
OREGON—$192.85.	
Received by James Steele, Tr. Oregon H. M. Soc.,	
Oregon H. M. Soc., $27 15	
Portland, 96 20	
Coll. at the Assoc., 25 50	
148 85	
Oregon City, First, by Rev. D. B. Gray,	44 00
WASHINGTON TERRITORY—$2.50.	
Sehome, by Jas. Steele, Tr. Oregon H. M. Soc.,	2 50
CANADA—$15.00.	
Sherbrooke, Prov. Quebec, T. S. Morey, $5; S. Morey, $10,	15 00
HOME MISSIONARY,	23 35
	$11,353 14
FOR SUNDAY-SCHOOL WORK,	132 14
[See *Leaflet* for particulars.]	
	$11,485 28

Donations of Clothing, etc.

Athol, Mass., Ladies' Home Miss. Soc., by Mrs. S. C. Judd, bbl.,	$57 00
Bernardston, Mass., Ladies' Soc., by C. S. Slate, Sec., bbl. and freight,	42 76
Brooklyn, Ct., Ladies' Charitable Soc., by Mrs. Edwin Robinson, bbl.,	94 00
Concord, N. H., Ladies of South Ch., by Mrs. A. R. Ayres, two bbls.	
East Haddam, Ct., Ladies of First Ch., by Mrs. E. S. Reed, bbl.,	80 00
Flushing, N. Y., trunk.	
Hancock, N. H., Ladies, by Mrs. Lucy M. Tuttle, box,	35 00
Lyme, N. H., Ladies' Sewing Circle, by Mrs. L. A. Churchill, bbl.,	60 00
Orford, N. H., Woman's Board of Missions, bbl.,	34 00
Perry Centre, N. Y., Ladies, by Mrs. T. J. Alton, bbl. and cash,	120 00
Plymouth, Ct., Ladies' Benev. Soc., by E. B. Wells, box, sewing-machine, and cash,	175 00
St. Albans, Vt., Ladies' Home Miss. Soc., by Mrs. W. H. Johnson, two bbls.,	242 00
Sherburne, N. Y., A Few Ladies, by Miss Electa Rexford, bbl.,	30 00
Skowhegan, Me., Ladies, by Rev. W. Woodbury, bbl.	
Westminster, West, Vt., Ladies, by Mrs. Alfred Stevens, bbl.,	41 00
Wilmette, Ill., Ladies of First Ch., bbl.,	100 00

Receipts of the Massachusetts Home Missionary Society, in October, CHARLES DEMOND, *Treas.*

Abington, First, Sabbath-school, for Debt,		$30 00
Adams, North, by H. J. Whitney,		27 80
South, Sabbath-school, for Debt,		30 00
Amesbury and Salisbury,		6 72
Amherst, North,		42 00
Sabbath-school for Debt,		30 00
So., by R. B. Bridgeman,		10 00
Andover, Chapel, Sabbath-school, for Debt,		30 00
West,		13 00
Ashby,		57 63
Sabbath-school for Debt,		30 00
Athol, Sabbath-school, to const. Rev. H. A. Blake a L. M., for Debt,		30 00
Ballardvale, Sabbath-school, for Debt,		30 00
Barnstable, West,		11 36
Billerica, Ladies,		3 00
Boston,		
Brighton, Sabbath school, for Debt,		31 02
Dorchester, Second, Sabbath school, for Debt,		30 00
A Friend,		20 00
Eliot, Sabbath-school, for Debt,		30 00
Immanuel, mon. con.,		25 00
Sabbath-school for Debt,		30 00
Old South, by L. M. Child,		452 48
Sabbath-school, for Debt,		30 00
Chambers St. Sabbath-school, for Debt,		30 00
Walnut Av. Sabbath-school, for Debt,		30 00
Two Friends,		16 00
Mrs. F. R. Abbe, to const. Alvan J. Abbe a L. M.,		30 00
Boxboro,		19 25
Bradford, Sabbath-school, for Debt,		50 00
Branch Sabbath-school, for Debt,		10 00
Bridgewater, Central Sq. Sabbath-school, for Debt,		30 00
Scotland,		13 50
Brookline, Harvard,		104 11
Byfield,		5 00
Canton,		21 00
Chelsea, First,		62 39
Miss A. M. Dutch,		10 00
Chicopee, Second, Sabbath-school, for Debt,		30 00
Cohassett, Sabbath-school, to const. Philander Bates a L. M., for Debt,		30 00
Concord, Sabbath-school, for Debt,		43 00
Conway, Sabbath-school, for Debt,		30 00
Danvers, First, Sabbath-school, for Debt,		30 00
Dartmouth, South, Sabbath-school, for Debt,		7 50
Dighton Centre, Sabbath-school, for Debt,		30 00
Essex, South Conference, by Rev. W. E. C. Wight,		32 81
Fairhaven, Miss Sarah Pope,		10 00
Fall River, Third, Sabbath-school, for Debt,		30 00
Fitchburg, Rollstone,		193 30
Sabbath school, for Debt,		30 00
Framingham, South, A Friend,		10 00
Franklin,		17 10
South,		5 00
Gardner, Sabbath-school, to const. John C. Bryant a L. M., for Debt,		30 00
Gilbertville, Sabbath-school, for Debt,		30 00
Gloucester, Sabbath-school, for Debt,		30 00
Hampden Ben. Ass., Charles Marsh, Tr.:		
Chester Centre,	$15 40	
Feeding Hills,	9 48	
Holyoke, Second,	31 25	
Longmeadow, East, to const. Vashni Pease a L. M.,	52 00	
Ludlow, Children's Miss. Soc.,	14 00	
Palmer, Second,	10 60	
Westfield, Second,	14 17	
		146 30
Westfield Centre, by E. Kelly,		295 00
Haverhill, Centre, Sabbath-school, for Debt,		30 00
North, Sabbath-school, for Debt,		40 00
Holbrook, Mrs. E. N. H.,		50 00
Mrs. C. S. Holbrook,		30 00
Hollis, N. H., for Debt,		30 00
Housatonic, Sabbath-school, to const. Jennie L. Mallory a L. M., for Debt,		30 00
Hyde Park, Sabbath-school, for Debt,		30 00
Lancaster, Sabbath-school, for Debt,		30 00

Lanesville, Sabbath-school, for Debt,	$10 00
Lee, Sabbath-school, for Debt,	30 00
J. L. Kilborn,	10 00
Mrs. J. W. Bassett,	4 00
Mrs. C. Nye,	1 00
Lenox, Sabbath-school, for Debt,	30 00
Leominster, North,	38 25
Liberty, Me., Mrs. C. H. Gleason,	5 00
Littleton, Sabbath-school, for Debt,	30 00
Lunenburg,	25 00
Lynn, East,	25 00
Lynnfield Centre,	5 74
Malden, First, Quarterly Col.,	61 44
Sabbath-school, for Debt,	30 00
Marblehead, A Friend,	5 00
Marlboro, Union Sabbath-school, for Debt,	30 00
Medford, Mrs. A. J. Pease, to const. self a L. M.,	30 00
Melrose,	46 86
Sabbath-school,	50 00
Methuen,	21 65
Middleboro, Central,	25 00
Central Sabbath-school, for Debt,	30 00
Middlefield, by Rev. C. M. Doren,	37 32
Milford, Sabbath-school, for Debt,	22 66
Natick, Sabbath-school, for Debt,	30 00
S. K. Hammond,	50 00
Newburyport, Belleville, Sabbath-school, for Debt,	30 00
Newton Centre, First, Sabbath-school, for Debt,	30 00
Northampton, First, Sabbath-school, for Debt,	40 98
Edwards, Sabbath-school, for Debt,	38 65
North Brookfield, First, Sabbath-school, for Debt,	30 00
Norton,	117 25
Sabbath-school, for Debt,	5 00
Packardville,	13 00
Pelham,	9 75
Pepperell,	42 30
Reading, Bethesda,	50 00
Old South,	22 00
Rockland, by R. J. Lane,	94 00
Sabbath-school, for Debt,	30 00
Royalston, Second,	7 48
Salem, Crombie Street Sabbath-school, for Debt,	30 00
Tabernacle,	505 30
Sabbath-school, for Debt,	30 00
Saxonville, Sabbath-school, for Debt,	30 00
Somerville, Broadway,	15 75
South Abington, Sabbath-school, for Debt,	30 00
" Consecration,	300 00
Spencer, Sabbath-school, for Debt,	58 00
Stockbridge, Sabbath-school, for Debt,	30 00
Sunderland, Sabbath-school, for Debt,	30 00
Taunton, Trin.,	5 50
Sabbath-school, for Debt,	30 00
A Class in Sabbath-school,	10 00
Winnow, Sabbath-school, for Debt,	30 00
Union Sabbath-school, for Debt,	30 00
Templeton, L. H. & E. C. D. Shattuck,	10 00
Topsfield, Sabbath-school, for Debt,	30 00
Townsend, by S. F. Warren,	16 50
Sabbath-school, for Debt,	41 50
Uxbridge, Mrs. A. H. Lackey,	5 00
Ware, East, Sabbath-school, for Debt,	30 00
Warren, Sabbath-school, for Debt,	30 00
Wayland,	11 00
Webster, Sabbath-school, to const. Miss Hattie Spaulding a L. M.,	25 39
Westfield, Legacy of Mrs. Mary Jessup, by S. B. Gulette, Ex.,	250 00
Westford, to const. C. F. Keyes a L. M.,	30 00
Westminster, by D. W. Hill,	30 00
West Newbury, First,	15 00
Weymouth, Lovell's Corr.,	2 74
Whitinsville, Sabbath-school, for Debt,	95 00
Winchester, Sabbath-school, for Debt,	30 00
Windsor, L., Sabbath-school, for Debt,	7 00
Worcester, Salem Street Sabbath-school, for Debt,	60 00
Home Missionary,	60
	$5,799 19

For Sunday-School Work [see particular acknowledgments in *Leaflet*],	$169 81

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Brighton, by Mrs. G. Fuller, two bbls.,	$67 00
Brockton, Mrs. S. H. Eddy and daughter, bbl.,	61 36
Dedham, by Mrs. C. C. Churchill, bbl.,	125 00
East Medway, bbl.,	106 79
Fitchburg, by Mrs. R. B. Palmer, bbl.,	41 60
Groton, by Mrs. E. P. Shumway, two bbls.,	114 00
Hopkinton, by Mrs. Wm. Jenks, bbl.	70 00
Lawrence, by Mrs. G. W. Ide, bbl.,	48 00
Lee, by Mrs. P. H. Barnes, three bbls.,	218 55
Lexington, by Miss F. E. Baker, bbl.,	52 00
Lincoln, by Mrs. H. J. Richardson, bbl.,	75 00
Newbury, First, H. M. Soc., bbl.,	70 00
Newton Centre, by Mrs. H. S. Cousens, bbl.,	125 00
Pittsfield, Freewill Soc., by Miss E. Taylor, two bbls.,	215 30
Sharon, by Miss S. B. Chute, bbl.,	33 00
Spencer, by Mrs. J. W. Temple, bbl.,	98 00
Sterling, by Mrs. Frank Wilder, bbl.,	58 00
Westboro, by Mrs. H. P. DeForest, bbl.,	95 21
Westminster, by Mrs. Sarah E. Warner, bbl.,	61 75
Weymouth and Braintree, bbl.,	62 00
Woburn, by Mrs. G. H. Conn, two bbls.,	115 07

Receipts of the Connecticut Home Missionary Society, in October, WARD W. JACOBS, *Treas.*

Chaplin, by Francis Williams,	$15 00
Greenwich, Second, by L. P. Hubbard,	24 00
Litchfield, by F. S. Beebe, add'l,	10 00
Lyme (Grassy Hill), by Wm. Hall,	26 00
Mansfield Centre, by Robert P. Barrows, $30, to const. Robert P. Barrows a L. M.,	35 00
New Britain, South, contributed by Mrs. W. H. Smith, to const. Frederick H. Churchill a L. M.,	30 00
New Haven, College Street, by Samuel Lloyd, Tr.,	106 40
New Haven, Howard Av., by Rev. C. H. Williams,	50 00
Newington, by John S. Kirkham,	17 44
New Preston, by Mrs. S. Williams,	1 50
North Madison, by R. H. Goldman,	26 67
Prospect, Habey B. Clark, Tr., by Gilbert P. Hotchkiss,	12 00
Rockville, First, by E. C. Chapman,	75 00
Salem, by Rev. Jairus Ordway,	10 00
Suffield, by James W. Spellman,	25 50
Thomaston, by P. Darrow,	32 21
Tolland, by E. C. Chapman,	38 00
Vernon, Legacy of Mabel Smith, by C. A. Jones, Ex'r.,	20 00
West Winsted, Second, by John Hinsdale,	30 01
	$657 30

Receipts in Coin, of California Agency, by J. W. CLARK, *Financial Agent.*

Grass Valley,	$10 00
Oakland, First,	158 61
Second,	5 50
Plymouth Avenue,	10 00
Rev. J. Rowell,	50 00
General Assoc.,	81 00
Petaluma,	57 35
Red Wood City,	35 00
Sacramento,	60 00
Santa Cruz,	15 00
	$483 46

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. L. JANUARY, 1878. No. 9.

THE IDEAL AND THE REAL, IN OUR CALIFORNIA MISSION WORK.

BY REV. S. H. WILLEY, D.D.

By the *ideal*, I mean the conception and plan of the work in the beginning, especially as it existed in the minds of the leaders in the Home Missionary Society in the Eastern States. By *the real*, I mean the experience of the work, as we ourselves have known it here on the ground thus far.

THE IDEAL.

Let us for a moment go back in thought to the time when this mission work was formed. It was thirty years ago. The Mexican war had already put California under the United States flag, and as that war was drawing to a close it had become evident that it would remain there. And so the attention of the whole American people was turning towards California. And Christian people were by no means behind others in looking into its condition, and perceiving its prospective importance. The little information they were able then to get concerning it, convinced them that its settlement would constitute a new era in the religious history of the United States. They observed its location, and its general outline. They saw that a new ocean-shore was added by it to our vast national domain, backed by a fertile country, watered by many rivers, and covered over, some of it with forests, and some of it with the rankest vegetation. They observed the confluence of those many rivers into one great bay, and that bay connected with the ocean by only one narrow opening. Those things seemed to them to constitute the ground plan, in American hands, of a great future in all the arts and industries of life. They saw already what was to come. And, while quick-sighted commerce planned a steamship line to bring the population hither, Christians planned a mission, in order that the gospel might be brought along with the first comers, and set up the institutions of religion in the very beginning.

Their ideal embraced, in the first place, a new family of Christian States here on this ocean-slope, and then, that these States should be the means of regenerating the great pagan nations on the other shore. "If we can plant here a people," said they, "with our civilization, our Bible, our Puritanism, our zeal for spreading what we know and believe, to others, it will be a direct and certain means of pouring light upon the Isles of the Sea, and the land of Sinim that lies beyond. It seems

that by the colonization of this Western coast, God is about to move forward Christendom itself, and set it down over against pagan Asia, face to face—at the nearest point—where no pathless desert nor other obstacle shall intervene."

But this ideal of the prospective mission work had hardly taken shape when the strange news of the discovery of gold came over the continent, and astonished and bewildered everybody. There had been some rumors of the existence of the precious metals here before, but it was by no means believed that they would be found in quantities that would pay for work. But now the news of their abundance was authentic and definite, and very soon the interest in California, that had before been national, became world-wide. In the revolutionized condition of affairs that resulted, the plans of the projectors of our missionary work were not disturbed, and the interest in them was only intensified.

"This is no such emigration as we have had before," we find them saying, "nor is it to be provided for by the same scale of effort as has been hitherto put forth. The lonely waters of San Francisco Bay will suddenly grow white with sails, and the Western plains will be striped with moving trains of emigrants." "And what of all this?" they ask, with a heroic steadiness of purpose. If there be found faith on the earth, hearts to feel and hands to work, there will be a response to the call which summons us to save that Pacific Coast from irreligion, anarchy, and blood. It must be, it will be, the home of spiritual churches and regenerated men; and will send out rays of salvation across the great Pacific world that lies beyond.

Such was *the ideal*, according to which our mission work was projected. In those days Milton Badger and Charles Hall were Secretaries of the Home Missionary Society, and on its Executive Committee were such men as Rev. Drs. Adams, Patton, Hatfield, Lewis, Joseph P. Thompson, and Abijah Fisher, Charles Butler, Seth B. Hunt, Dr. Alfred C. Post, Christopher R. Robert and Joseph Corning. And in the plan of this mission they represented a great constituency of Christian supporters in all the New England, Middle, and Western States.

In looking back, now, it seems as if those pastors and churches had been trained, on purpose, to the great work so suddenly opened to them. The Secretaries of the Home Missionary Society were in intimate sympathy with these pastors, and the associated brethren. The sentiment of all is expressed in two remarkable papers published in *The Home Missionary*, in the months of January and March, 1849. These papers speak the intelligent, determined, brave Christian purpose animating that whole Christian circle, kindling their zeal to genuine enthusiasm. Let me quote a few sentences as specimens of the tone of those papers:

"The acquisition of this territory has suddenly devolved upon the American churches a new duty, the greatness and consequences of which are, as yet, but imperfectly realized, even by the most sagacious among us. The magnitude of this duty does not, we apprehend, consist in the *extent* of the country, nor even in its admitted *resources*—though *every day* is developing facts that may change this opinion—but chiefly in its *position* on the globe. What more probable than that the next step of Providence towards enlightening the heathen world will be to take some *advanced position* far on towards the strongholds of paganism, from whence those great auxiliaries of the gospel, commerce, and civilized intercourse, may act with directness and vigor? Such an advanced post is the vacant coast of Western America. If the problem were submitted; by a single movement at once immensely to set forward the cause of human improvement, what can be imagined more likely to do it, than the sudden development of a Christian population of hardy, enterprising stock, on our Pacific border?

"Besides the usual motives which lead men to seek new territories, Providence has let loose upon the human soul some of the most exciting and powerful impulses that can awaken its intensest action—the hope of sudden wealth from gold recently discov-

ered there, causing men to rush thither by thousands; not merely the refuse of Eastern society, but, in an uncommon degree, the young, the robust, the skillful, the educated and even the religious. And now, our Christian people must lose no time in the matter of following up this population with the gospel. Members of the evangelical churches, this is not a great dramatic spectacle got up for you merely to behold and admire, but you have a part to *act*. And it differs in two respects from all you have done before; it must be *more liberal;* it must be *prompt*. That Pacific Coast must be —it WILL BE—the home of spiritual churches and regenerated men; and will send out rays of salvation across the great Pacific world that lies beyond."

These ringing words indicate the spirit that moved the Christian people in and around New York at that time. Well do I remember how calm but mighty it was that morning, the first day of December, 1848, when the Secretaries and Executive Committee of the Home Missionary Society met for a parting prayer, with the first missionaries to this coast, about to sail that day, at noon. What supplication went up from that gathering, led by such men as Dr. Badger, Dr. Hall, Dr. Adams, Dr. Smith, Dr. Thompson, and others of like precious memory. The very recollection of these things seems to make this country sacred to God and his truth. Those churches and ministers, seemingly raised up and trained to this special qualification, expended upon it their most precious work. They said to the missionaries coming here, "We expect to stand by you, let what will come." And they did stand by us.

THE REAL.

But all this is like the review parades and proclamations before a campaign; whereas, the reality, in our subsequent experience of the missionary service, has been like the hard work at the front, in the day of battle. And there are reasons why this was more emphatically true in California than it has ever been in the settlement of any other American State.

The motive that brought men here, assembled them from many lands, people of various languages. But nearly all of them came with only one single purpose, and that was, *to get gold*, and return to their homes. Among the masses of strangers there were Christians; but, as a general thing, these had no more intention of remaining than others. They were, for the most part, unknown to one another and there was no place of assembly, where they could meet and become acquainted. There was not, at first, a Protestant house of worship between Oregon and the Mexican line. Nor could there be any general recognition of the Sabbath. And the mass of the people had no disposition to observe it. Almost the sole industry was mining and furnishing supplies to miners. Consequently, everything was shifting and uncertain, and nothing was permanent. Towns and cities with thousands of inhabitants grew up in the mining regions; but every one could foresee that their continuance was doubtful. And we now find that most of them have been utterly abandoned. In the midst of this confused mass of population there were no homes, no women and children, nor was there the thought of bringing families here. At the same time that this state of things was utterly unfavorable to Christian work, it was most favorable to the prevalence of vice. No law existed then to restrain it. Gambling in every form, and the drinking of intoxicating liquors, seemed to be universal and perpetual, night and day.

Such was "the real," as we found it in 1849, and onward for some years. And what was worse, the test proved too severe for the characters of many professing Christians. Some whose departure from the East was accompanied with religious services and benedictions, and many bright hopes of usefulness, were never known here as Christians at all, and sometimes they were known as emphatically the opposite.

It was a great coming down from the high ideal as before described, to grapple with a reality so unexpected and unprecedented. There was, at first, no basis of permanence on which to found an interest in society. There was no expectation of remaining here, and of course very little willingness to invest in any public institutions on this ground. And further, it was very difficult to know where to plant institutions. All lines of travel, and locations of permanent towns, and centers of population, were things then undetermined. This condition of uncertainty was perpetuated by fires, and floods, by disputes over land-titles, and civil disorders. These were the literal facts of the situation for the first five or ten years. And after the experience of them, the wonder is that Christian effort was not utterly discouraged.

But youth was on our side, and hope, and enthusiasm. And the correspondence from the American Home Missionary Society and other Christian sources at the East, was always assuring and encouraging. And then, there were some heroic Christian people in California, even at that early day. Gradually they became known to the few ministers then here, and to one another. They entered into sympathy with the Christian ideal with which our friends at the East looked upon this country, and many of them resolved to make it their home. As women began to come, many of them were found foremost in Christian service.

And so, little beginnings were made of Christian churches, and other similar institutions. And out of them, through varying fortunes, and difficulties which can hardly be described, have grown the many churches which are to-day leading the religious and educational sentiment of a great State. They have built them houses of worship in all the principal towns, and for the most part have paid for them. We have come to have over five hundred Protestant church buildings, said to have accommodations for two hundred thousand worshippers, and worth, in all, between five and six millions of dollars. Our own Home Missionary Society has expended some three hundred thousand dollars, and planted a hundred of these churches, now growing in influence and usefulness in the principal places in the State. Meantime there has been preaching outside of these churches, all up and down the coast, by trained and faithful ministers connected with this Home Missionary Society, which, if it were all summed up, would amount to three hundred years. And though Christians are still the few, in the midst of surrounding masses of people who are indifferent to religion, so that an intelligent visitor from the East could truthfully say of San Francisco: "The Christian congregations appear to be rather the eddies of the strong stream of population on Sunday, than the stream itself;" still, there is such a relative gain, as one can see who has been here from the beginning, that the outlook seems now to be absolutely animating.

And not only are our churches getting solid foot-hold in this growing State, but they are taking an advance position in works of benevolence. The ablest one in our sisterhood gave, last year, $5,000. Another gave $2,600; another, $2,200; another, $750; and the others, lesser sums, in proportion to their means. But all are increasing in their givings every year, as they grow stronger. But yet, we must remember that the stronger churches are situated near the Bay of San Francisco, and in the few large towns. For many years to come there will be churches coming forward in the sparsely populated portions of the State, that will have to be helped. The settlement of the country has only commenced. Our entire population is not yet a million. We have room for many millions. And as they come, new churches growing up among them will need help. Not for long periods of time, perhaps, but for a while. The abler churches here, and the grand constituency of the Home Missionary Society at the East, will be responsible for this.

In view of the past, we ought not to be impatient with the progress the churches

have made. The building of States is never a rapid work. And this State has had peculiar hindrances in the way of everything good. But its foundations are certainly well laid. And now the work is about to fall into *native-born* hands. The time usually reckoned as a generation has nearly gone by, since the first-comers reached these shores. These native-born workers will have many advantages over us, who were transplanted. To them California is indeed *home*. In due time they will feel the inspiration that so stirred the hearts of Eastern Christians, thirty years ago; and they will respond from these shores, perhaps, in the very language used, as we have said, on the other side of the continent, when the mission hither was planned: "This Pacific Coast must be, it will be, the home of spiritual churches and regenerated men, and will send out rays of salvation across the great Pacific world that lies beyond."

ECONOMY IN MISSIONARY LABOR.

BY A HOME MISSIONARY IN MICHIGAN.

I HAVE been in this State about two years and have seen the workings of your Society during this time, in which I have preached five hundred and thirty sermons in twenty-four towns. I know that the donors to your Society and *yourselves also*, desire to expend the money in carrying the gospel to the poor who are not supplied in any other way. Here the destitute fields, where no gospel is uttered, are very many; and here more of this might be done. One man, with a horse, could preach in a large number of these places where other ministers do not take pains to go.

Not long since I visited a neighborhood not five miles from a church where a minister lived. Many of these families told me that no minister had ever entered their homes before. They were glad to receive a religious call and wondered that Christians did not do more of it. I found only four who were Christians, in visiting twenty families. They did not go to meeting, and I do not wonder. How easy it would have been for that minister to have visited this people, now and then, and held religious services among them. There are thousands of such places scattered all over the land, in easy reach of preachers who could go to them if they had a heart for it. But it takes something more than book study, to instruct the masses of the people. A minister is expected to have an education, a good store of health and common sense before he enters on his work. And he must live much among the people, and study them daily, if he expects to preach to them with success. Love for the work is a very essential preparation for it. This dying under the pressure of two or three sermons a week, among the poor and common people, I do not understand. I never took but one vacation until this summer. I got a brother to supply for me, started off on horseback, and was gone a month; preached thirty-four times, and got back safe and sound, and that without a single drop of mineral spring water. While on this trip, I visited a whole school district which was between two Sunday appointments, the preacher passing through every week. The people are all poor; no Sunday-school nor religious services of any kind. My heart was sad when I saw them scattered in the wilderness, like sheep without a shepherd. I preached to the whole people in their log school-house on Monday and Wednesday evenings, and the next Sunday at five o'clock. When the children, gathered at their school-house on the Sabbath, saw me coming, they ran down the sand-hill to meet me, like a flock of little lambs.

Thousands of dollars are expended yearly to keep in existence all over the land, little beggar churches who never did anything of real church work, and never will till they are cut off from outside aid. Some of these dependent churches are in small places where there are other churches that support themselves, and the people are well supplied; places that are not likely to need more than one church during this generation. And thus while near by may be precious souls who never get a crumb of God's truth. Might not the money sent to such places be better expended further on in the wilderness, in carrying the gospel to the very homes of the people?

Churches that can, but do not pay for their religious privileges are naturally dead as to religious things; they have very little respect for their minister; they look upon him more as a genteel beggar than as a useful servant, who earns and deserves his pay. They do not talk about "paying," but "giving;" and there is not much of that, save as the crumbs fall from their tables of plenty. The Missionary Society is only an injury to such churches, as it keeps them always in a state of shiftless dependence.

I lately visited a rich farming town, where all the land is cultivated, and found a Congregational church, the only religious organization in town. They want a missionary sent among them, and they will pledge *something less than* $100 toward his salary! A man and wife belong to this church who own a farm a mile square, all in good cultivation, with many barns full of God's produce; and other members are rich.

Some churches will *pledge* more or less; then expect the minister to take what happens to be collected, and in silence to give a receipt in full. The stingy plea is that "he gets a pretty good living from the American Home Missionary Society," whether it be much or little. The home missionary collections in such places are shamefully small, and often the minister, ashamed to report the sum, increases it more than half. We ministers are mostly to blame for this state of things. It is high time that we were teaching both sides of religion. Faith without works is dead always. No enterprise, the cause of Christ not excepted, can be carried on without *much* money, and this is a business that every member in the church can take a hand in; it is utterly impossible that there should be spiritual prosperity without financial liberality.

Many of these towns where small churches are located are missionary fields in the truest sense; the children are coming up absolutely as destitute of the knowledge of God as any in the heathen lands. Leaving the small places to take care of themselves, or melt into some society that can; scorning to be preaching the gospel in the very hearing of another man doing the same thing, thereby robbing multitudes of the word of God; one man might, in some cases, care for three or four of these missionary fields. Let him sweep through the whole region on week days as well as Sundays, sowing the good seed of the Kingdom, and I will venture to say that he will never have the blues or die with dyspepsia.

ROUGHING IT.

Steady rains had made the roads quagmires, so I had to wait at F——, thirty-two miles from home until they had solidified. On Wednesday morning I started back soon after sunrise. My two little sinewy Indian ponies and mud-splashed wagon were not very showy, but were quite a decent turn-out for the prairies. Seven miles on our way, we met with our first mishap. One of the bolts of the whiffletree broke in two. The nearest house, a little log cabin, was a quarter of a

e off. A woman I found there said she expected her husband back every ute, and no doubt he would help me. I waited two hours for him. The only bit ron available was the poker. This was broken in two, and an hour's filing, with isty old file, made it small enough to fit the bolt hole. By the time this was e, dinner was ready. "Would I have some?" "Certainly;" for everybody ungry at meal times on the prairie. My hostess asked me if I could drink coffee hout sugar. "Oh, yes." Then she said they had only prairie coffee—i.e., burnt eat. "Could I drink that?" "I would try." She next apologized for having butter. "Could I eat dinner without?" "Guess so." Next another apology. was out of flour, and they had no potatoes. "Never mind." Then we went oors, and found, on a snowy table-cloth, an A No. 1 johnny-cake, and a terful of fried eggs—a dinner fit to set before a King (if he had such an etite as mine). Twenty-five cents paid for dinner, horse feed, and repairs.

got on another six miles. Then stuck fast in a "slough"—that is Kansan a deep mud-hole. There was no house within a third of a mile. I trudged the nearest for help. Nobody was at home except "mamma" and two dren. I borrowed a shovel with the handle broken off, and tried to dig out fore wheels of my wagon. It could not be done. Went to the next nearest se, and brought back two men. Half an hour's lifting and tugging put my on *terra firma*, and I made a fresh start, at 4.30 P.M., and not half way home. n it grew dusk, and I looked ahead for a stopping place for the night. ut a mile on there was a house of quite palatial proportions for the prairie. I red to push for that. Half way there, I came to another slough, and stuck again. My ponies were tired and dispirited. No coaxing could induce them ull a pound, after they saw that the wagon was stuck. There was no help for I must go on to the house on foot for assistance. The family was just sitting n to supper, but on hearing my sad story the bacon and eggs were put into oven, and two men went back with me. We soon extricated the team, and in an hour they were munching their corn under a rough shed, and I was dising supper. About 4 o'clock the next morning I awoke, and a cold shudder through me when I heard the rain pattering on the shingles overhead. In her hour breakfast was over, and I hitched up my team. We had not proled a quarter of a mile when, in floundering through another slough, the other of the whiffletree broke in two. I fixed it as well as I could, with a wooden and an old strap, and we slowly crept along the slippery, sticky, rutty road. ok five hours to travel nine miles. At the edge of another portentous mud- we halted. I coaxed and petted my ponies in hope of getting them to make sh through it. They started, we got into the middle. I on foot, up to my s in inky slush, when crash went the wooden pin, and one of my ponies lay n in the mud. He had evidently made up his mind not to budge an inch her. I think that was the moment of most superlative misery I had ever exenced. Drenched to the skin, hungry and faint, plastered with mud, limbs and aching with plodding through the mud for ten miles, I for an instant almost tempted to lie down by the pony's side. I had to go at least half a e, before I could find help. A kind-hearted fellow proffered his team and was g out to harness up, when I said, "Can't you give me a mouthful of something to ?" It was then two o'clock and I had breakfasted at five. He hesitated; then , "You're welcome to such as I've got, but it's pretty rough fare, for my an has been sick and has gone back to her folks." He produced a platter of griddle-cakes, some sour milk, and a little pitcher of molasses. I made a ty meal. After all, real honest hunger is the best sauce. He pulled my team and I made a bargain with him to take me home, for I had a harrowing pre-

perience and doing a work very like that told in our brother's letter below. The first installment of his feelings was given, page 146, October number.

Veni, Vidi, Vici!—which means that this church has practically reached the "goal of self-support." Your printed letter came at the darkest hour I have seen in Alamo, but it brought light and comfort to my soul, for I said at once this letter indicates the way by which I can bring this church to the point of self-support. I began to think and pray over the matter and it soon came to be as a "fire shut up in my bones." In accordance with your suggestions and my own convictions I presented the cause of Home Missions in a sermon from 1 Cor. 10:15—"I speak as to wise men, judge ye what I say."

Introduction: the most conciliatory I could prepare, on the great advantage it gives a speaker to have an intelligent, enterprising, and cordial audience; the desire of my heart for this church, etc.

Outline: I. This church worthy of your earnest and continued support.

II. You are able to give it a better support than you are giving.

III. God, in his providence, calls on you to put it at once on the basis of self-support.

Not a very deep or specially exegetical sermon, I admit, but it *did the work.* I saw that the audience was convinced. Telling them plainly that I intended to raise $100 for the A. H. M. S., and promising to take subscriptions "in kind" as well as in cash, I sallied out the next day to see what—— ——would do. In four days I had $71 pledged, and should have secured the whole before Saturday night, if I had not been called from home. Only $17 more to raise, and the goal is reached! and this will be done if I have to pay it myself—but I shall not have to pay one-third of it.

I have not spent four happier days in Alamo than these, in "picking up the game" I had brought down the Sunday previous. *I was sure I was doing the Lord's work and the people a great good. Now that the thing is sure to succeed they rejoice.* I need not tell you that this experience does my soul good. What you said in *The Home Missionary* about my report encouraged me to "go forward" and, since then, there came a comforting article, in *The Advance*, from brother Turner. Often have I been comforted and strengthened by that very promise, "Trust in the Lord and do good," etc. Excuse so extensive an account of what I have done in this matter, only let me say that thus far I have been asked to take less than $10 "in kind" on this subscription. In this way I am preparing for a revival this winter. We expect a blessed time. I am resolved to do what I can to awaken such an interest in this State for Home Missions, and so much of a spirit of self-respect and pluck, that we shall at least do our own missionary work. I am happy in my work, and hope for your continued sympathy and prayers—*but shall not need any draft* from you.

Yours, in missionary bonds.

Missionary Intelligence.

OREGON.

Rev. J. W. Harris, The Dalles.

FIRST IMPRESSIONS.

It awakens old and tender recollections, and stirs anew old sympathies and resolves, as I report to you from this new, far-distant field. After a pleasant trip across the country from Chicago to San Francisco, a rough and tedious passage by steamer from San Francisco to Astoria, and a delightful trip of two days on the Columbia, I arrived here, a stranger in a strange land. The brethren had been looking for me the day before, and had arranged to give me a hearty welcome, in the way of an ice-cream sociable. But I was one day too late for that. However, I was not without a welcome much warmer than the ice-cream.

I found a little church of fifty-six members, mostly ladies, and several absent. For nearly a year they had been without a minister. Yet, to their credit be it said, they had steadily and successfully sustained their Sunday-school and weekly prayer-meeting. A number of them agreed to take turns, alphabetically, in leading the prayer-meetings, and the superintendent was *always* at his post, and, with the co-operation of the teachers, succeeded in keeping up a large and interesting school.

CHANCE FOR COMITY.

For eighteen years past this little church has stood as a witness of the gospel, and, while the foundations of this State were being laid, has zealously given its influence for the Christian type and tone. Part of the time it has been self-sustaining, and at other times dependent on the A. H. M. S., as at present. This, partly by the fluctuation of the times and the population; but more especially of late years, because of two *new* churches, organized on the very ground where those already existing could hardly be supported. And this, not for the reason that the churches first on the ground were not thoroughly Christian and did not hold all the *vital principles* of the gospel common to all evangelical churches, but because others could not rest until they had made certain points of their dogmatic theology a basis of church organization and a test of Christian fellowship! The consequence is that where, years ago, we had two churches self-supporting and abundantly able to work this field thoroughly, *we have now four, all dependent on missionary aid!* When will men learn that *principles* are far more important than opinions? How much longer must the Lord look down and behold such wasting of the means that he has given for salvation to men, in bolstering up theories and limitations of Christian unity?

But *this* church is not responsible for such division and waste. It has nothing in its creed but the cardinal principles of the gospel, held by *all* evangelical Christians. It has therefore put itself on a platform on which all those at least might unite who hold to a Congregational polity, as several denominations do.

UTAH.

Rev. W. M. Barrows, Salt Lake City.

HIS VACATIONS.

My vacations, since coming to Utah, have been spent in very interesting places. The first year I was three weeks in the American Fork Cañon, the Yo Semite of the Rocky Mountains, and preached the first sermon ever heard in that district. The second summer, I took a trip through Montana and Wyoming Territories, exploring the wonders of the Yellowstone Park. The third year my vacation was spent in the Holy Land and Egypt. This year I fled from the intolerable heat of the Salt Lake Valley, that had

reduced me to a skeleton, to Soda Springs, Idaho—sixty-five miles north of Franklin, the present terminus of the Utah Northern Railroad.

You may never have heard of Soda Springs; but I prophesy that at no distant day they will be the most famous mineral springs in this country, if not in the world. My companion, a gentleman who had visited the best known springs in California, Colorado, New York, as well as those at Carlsbad, Baden-Baden, Kissingen, and Vichy, in Europe, did not hesitate to pronounce the springs in the Soda Valley, Idaho, superior to any of these. They have certainly effected some wonderful cures.

They are very numerous and of great variety. Their principal mineral ingredients are iron, magnesia, and soda, and the water is highly charged with carbonic acid gas. Imagine these springs situated in a beautiful valley 6,000 feet above the sea level, surrounded with mountains thousands of feet higher, abounding in curious volcanic formations, and you will have a little idea of what a desirable place Soda Valley is as a summer resort. Drinking nature's soda-water, hunting, trout fishing and horseback riding, combined to make a new man of me in three weeks.

I preached two Sundays in the Mormon meeting-house—the only place of worship in that region. It was too small to accommodate the audience, composed of Mormons, Morrisites (an heretical sect of Mormons), Apostates, and Gentiles, who all urged me to stay over another Sunday.

THE DEAD PROPHET.

I am glad I did not yield to their solicitations, for I returned just in time to attend Brigham Young's funeral. About 20,000 people assembled in the new Tabernacle and immediately about it, to pay the last rites of respect to the dead President of the Mormon Church. The exercises were orderly and solemn, but not much grief was exhibited by *any present*. Brigham Young was too much feared, even by his own people, to be deeply loved. I believe that the Mormons themselves breathe freer, now that his iron grasp on the reins of government has relaxed in death. He was certainly a wonderful organizer, making himself felt in the minutest as well as the greatest affairs of Church and State. He was ubiquitous. His rule was paternal, in the sense that he treated his people like children who needed to be watched and directed in all things. But the great leader and prophet of the Mormon Israel is dead and there is no one to take his place. There is not in the Mormon priesthood a man of pre-eminent qualifications as a leader; and if there were, he could never hope to gain the influence and power that Brigham Young exercised. The times have changed; the conditions that favored Young in his ambitious schemes have passed away, and will never return.

What then will be the result of his death? It is too early yet to tell. Many think that he was the key to the arch; and now that he has been removed, the Mormon hierarchy will tumble to pieces. All anticipate that the disintegration which has been going on in the Mormon Church ever since the railroad opened this country to outside influences, will now be greatly hastened. This is certainly the time to plant schools and churches all over this Territory, that when people turn from the false in religion, they may be directed to the true. There is nothing now to hinder the prosecution of this truly Christian work. During the past summer I have preached in half a dozen places about Salt Lake City, and have in every case been well received. But I cannot continue this work without neglecting my own church.

NEBRASKA.

Rev. A. Dresser, Schuyler.

DEATH ON THE PRAIRIE.

One of our members has been removed by a painful death. He was verging

upon threescore years and ten, and as to his intellectual faculties, had become a child, demanding the constant watch and care of his family. One Tuesday, he wandered from home; and his family and the neighbors made unceasing search for him till Saturday night, when he was providentially found prostrate in the tall prairie grass about a mile from his house. He had been without food or drink for five days, exposed to the scorching sun and "greenheads" by day, and the mosquitoes by night. Every effort was made to resuscitate him, and he lived till Monday morning, when the good Shepherd took him to the fold above.

GROWTH.

The cars have reached David City, giving increased importance to the town, and bringing railroad vices and temptations to be met and overcome by the gospel. The place has had a marvelous growth for the few months past, and is still growing rapidly. Very few of the new-comers, however, bring our flag. Plymouth Rock is not a "rolling stone." We expect to organize there in due time. A church was organized in Ulysses last August, and another organization is contemplated in the extreme south-western corner of the county. Thus the field is constantly enlarging, and demands increased labor and increasing faith.

Rev. A. Farwell, Ashland.

The last week completed my service of six years in the field for the churches of Ashland and Rock Creek. By advice of brethren and friends of Doane College, I have concluded to remove with my family to Crete, to be connected with that institution. I could not have consented to such a step, had it been to a service separated from the aims of the ministry and missionary work. But, knowing that this was, from its earliest beginnings, a Christian college of the "home missionary type," and that all its guardians have but one aim in building on the same foundations, this change seemed to me a sort of *transfer* to a different portion of the same work.

It could not be otherwise than with many regrets that I left a field endeared by many tender associations, amid the toils and sad reverses of the past three years. But, as the days of relief appear at last to be at hand, the trials through which those churches have struggled may strengthen them for the future. This is now their inspiring hope. I know that you sympathize deeply with faithful workers everywhere, and we, in this distant field, strive to bear in mind the anxiety and care under which you labor in these days of unprecedented embarrassment for the Society.

In bidding you adieu, as a direct laborer in your employ, I should have many things to express in gratitude for your kind consideration, did I not hope to see you ere long and renew the greetings which have been so pleasant with each of you in years past. I sincerely wish for you all the joy that arises from "the patience of hope" in this great and good work.

KANSAS.

Rev. J. M. Ashley, Russell.

WEEKS OF TROUBLE.

The past few weeks have been very eventful to me. On the 20th of July, I lost my eldest son, Prof. G. H. Ashley, of Drury College, Missouri. I was telegraphed for, but could only get there in time to follow him to his last resting-place. I found the widow, with my son and daughter, almost worn out with watching, care, and sorrow. After the funeral, I and my son stopped a few days, to sell furniture, pack books, and settle accounts, and then drove over into Kansas, where he had concluded to take mission work, and would need his horse and buggy; this occupied us for two weeks. We then made arrangements to visit the Union and Greeley churches, south of the Arkansas river. We held four meetings with them, and found them in better state than I expected, seeing

that they had no supply since last March. This visit cost us ninety miles of driving. Just before starting, I was called to sympathize with Brother Vetter and attend the funeral of his drowned son. On our return, I found a boy of eighteen years, the youngest of a family, five of whom were members of the church, under arrest for robbery. He was led into it by a villain old enough to be his father. They came to me for counsel and help, and it was a very heavy trial. As soon as he was committed, and I could do no more, I started for Russell, and finished up my work there. On my return to my son-in-law's, in Sedgwick, where we were stopping, I found the house had been on fire; part of our clothing and bedding was burned, and more was damaged and disordered with water. This caused a delay of a week, to replace and rearrange our clothing. I reached my new fields of labor September 20th; preached my first Sunday there, and was taken down with bilious fever. We were far from a physician and conveniences, and I lay very low for three weeks, unable to be moved. As soon as I was able, my son brought me to Lawrence, that I might have better care and medical attendance. I am now improving. This is my first attempt to write, and it is taken me two days, writing at intervals.

MINNESOTA.

Rev. G. S. Pelton, Glyndon.

ANTICIPATIONS REALIZED.

Three months ago, fresh from my studies, I turned my face westward with a strong desire to preach the gospel to those beyond "the great river." I had long desired to be a "Home Missionary;" had dreamed over it, and anticipated it greatly. Finally my hope was being realized. I was on my way for the Great West—and how great it is!—having bade all my friends adieu, and followed by many a blessing from loving Christian hearts. I came here for whatever the good Lord had for me to do, trusting *that I had* given myself *entirely* to his work. So I was prepared not to be disappointed in what I should meet. Three months have passed. Am I sorry that I came? The love for this work, which was so strong in my soul when I left the East, has become now, after three months' experience, a ruling passion. I would not give up the work for any other that I can think of. The delight of feeding hungry souls; of giving spiritual life to dying men and women; of standing as an under shepherd to feed the flock of God, and lead them into the green fields and beside the "still waters" of his love! Are there privations? Yes; there are some. I miss the comforts and opportunities enjoyed at the East; but these are all amply compensated by the assured feeling that I am doing my duty in the place where the Master has sent me, and that I am engaged in the glorious work of laying foundations for God and truth that will last for ages on this western frontier.

IOWA.

Rev. D. G. Youker, Gowrie.

WARMED AND FILLED.

With feelings of thankfulness to you, and gratitude to God who seeth all our poverty, and knoweth our needs in our struggles to serve him, I received your letter last evening containing the draft. Times never seemed so dark to us as last evening. We had been obliged to go in debt at the grocery, and the mill, and the butcher's, till I was ashamed to ask for any more credit. My wife remarked to me, as with a heavy heart I started for the post-office: "It is often the darkest hour just before day," and so it was with me. You will never know in this world how much good that money will do us.

WISCONSIN.

Rev. M. L. Eastman, Royalton.

NEW TRIALS AND NEW JOYS.

New trials of faith and trust have pressed into the service of the last quarter,

and, of course, new joys, for they always come after the trials. I have depended largely on my son for bread, in the ten years I have been here, and for many other necessaries, besides his cash subscription. In August his barn was burned, with twenty-five tons of hay, fourteen acres of grain, including the wheat we expected to feed us for the ensuing year; two horses; other animals; my cutter and harness, buffalo robe, etc. The house and all that was in it barely escaped. I had a five-dollar bill and a little purse of nickels kept for Sunday-school collections. These I snatched out of my drawer, and my Bagster's Bible off the table, securing these first. The neighbors and friends soon helped to empty the house, while others fought the fire. The house was saved. We had a shelter left to pray and sing in that night, and give thanks to God for the mercy that preserved our persons and so many comforts.

Such a scathing gave a peculiarly fresh tincture to gratitude and joy for the mercy mingled with the correction. God, Christianity, the church, the Bible, and the Sabbath seemed sweeter than ever before. I preached the next Sabbath "God is our refuge, a very present help;" and it was sweet to talk to my people about such a refuge.

I looked a little to the bag, after all, to see how much was in it, and wondered how so great a multitude was going to be fed during the winter. The thought came, "I shall soon have $50 from the A. H. M. S.; then in three months another $50, and that, with what I shall get on the field, will keep us from suffering.

In about two days after the fire came your circular letter, that I must look to the church for the other half of the $200 pledged from the Society, for the Society was in debt $30,000. A new trial, *indeed!* I knew well, looking to the church and people for that $100 was to be submissive and cheerful in doing without it, except perhaps a pittance of it. The church I knew was already strained to keep up their quarterly dues and meet the small collections for benevolent causes.

So "I went and told Jesus," and begged for relief, and for many Home Missionaries worse off than I and mine were. I got new joy in praying for that God-blessed, much-needed, and God-honored institution, and in peace, quiet, and great joy, gave up the $100, only so far as it was my duty to get for the Society all I could on the field. So I was happy, in spite of hopes lying in ashes sixty feet from my study. One brother gave me a sack of flour, and another gave me three dollars in cash. Both gifts looked big to me, and inspired gratitude and joy.

Then came a stranger trial still. One of my parishioners, a wife and mother of five children, was struck dead instantly with lightning. As we stood round the blackened corpse, the little children crying, "O, my mamma is dead, what can I do without my dear mamma!" and her husband wringing his hands, and trying to suppress his groans, my trials over loss by fire vanished into thin air. But even in this, joy sprang up, from these thoughts: (1.) It was God, my precious Father. "He directed the lightning under the whole heavens." (2.) She was one of the converts in our meetings last winter. (3.) It brought her husband to Christ. So I said with Paul: "As sorrowful, yet always rejoicing." O, brethren, how I am exalted in being put in trust with the gospel, and the imperishable work of helping to win these erring ones to Christ; then to preach their funeral sermons in triumph, and tell the people that our Jesus made the lightning a cushioned, etherial chariot for his child to ride to glory in without a conscious pain!

Miscellaneous.

CHANGES IN ADMINISTRATION.

DURING the last month changes in the *personnel* of the administration at New York have occurred which deserve special mention.

Rev. Dr. Clapp, one of the Corresponding Secretaries since February, 1865, resigned his office, and this resignation was at length, upon his persistent request, accepted by the Executive Committee.

Wm. Henry Smith, Esq., Treasurer, also tendered his resignation, to take effect when his successor should enter upon the office. In his note Mr. Smith says: "I have not been led to this step by any lack of interest in the prosperity and success of the Society's work, but for the reason that, during the nearly eight years that I have served gratuitously as Treasurer, I have found it necessary to devolve upon the Secretaries of the Society all the clerical labors incident to the office, while I maintained only a general supervision of its affairs. This work the Secretaries have cheerfully performed without compensation from any quarter. And now believing that the best interests of the Society demand that the Treasurer should give his personal attention to the details of the office, and, from more intimate relations, be kept in closer sympathy and co-operation with both Secretaries and missionaries, and that he should receive a compensation for this service, I feel shut up to the necessity of resigning my office—especially as my private business requires so much of my time and care that I cannot render the service required."

This resignation having been accepted, Rev. Dr. Clapp was elected to fill the vacancy. He enters upon the duties of the office, January 1st, 1878.

The associates of Dr. Clapp may be pardoned for saying that, in their judgment, these almost thirteen years since he became Corresponding Secretary have been steadily giving him a larger and a deeper place, not only in the affections of the churches, but in their confidence as one to whose fidelity, sympathy, wisdom and integrity they might entrust these great interests of Christ's kingdom, lodged in the Home Missionary work, with fearless assurance. East or West, we are persuaded, there is but one sentiment on that subject.

The Society is indeed fortunate in retaining the ripe assistance of Dr. Clapp in the councils of its Executive Committee; in the treasury department, for which his early business training and habits specially qualify him; and also in that of publication, where his ready pen and editorial skill will still render accustomed service. But, under the new arrangement, it is understood that the Society is not to have his whole time or strength as heretofore. As already published elsewhere, he is to be the New York editor of *The Congregationalist.*

What was said a month ago under the head of "Personal Administrative Expenses" respecting the absolute need of three Secretaries at this office, in order that the work be pressed as it ought to be, remains true now as then. It is clear that in this change the Society has been weakened in its effective, central force. The two Secretaries remaining will do their utmost, with such additional help of a subordinate kind as can be used, to maintain and extend its scale of operations; but the churches will scarcely expect them to do more than what three men had already found to be growing beyond their strength.

These changes have thus been accepted by the Executive Committee with many misgivings, and simply as a necessity arising from a state of feeling that seemed to require the sacrifice. It now remains only that we gird ourselves with fresh consecration, and that we entreat those friends who are not satisfied with these changes, to join with the Executive

Committee and the officers of the Society here, in taking up the Society into a holier love, and pushing it forward with more fervent hope, and faith, and prayer that God will so pour out his Spirit as to make this day of our weakening the day of his greater strength.

THE TREASURY.

THE condition of the Treasury is somewhat better than it was a month ago. We were then nearly $35,000 in arrears. On this 12th of December, the arrears are a little less than $30,000. At this season of the year, such holding back of dues means serious trouble to all the missionaries, and severe suffering to some. Month after month, we have set these facts before the friends of Home Missions, begging their promptest aid. The answers have barely availed to keep the debt from growing. Yet once more we tell the story. We cannot believe that the abler churches and pastors mean to leave their brethren at the front to suffer through the whole winter. There is no time to be lost.

REMITTANCES.

All remittances to this Society, whether in cash, drafts, checks, registered letters, or post-office orders, should hereafter be addressed to ALEX'R H. CLAPP, Treasurer, Bible House, New York. It will save much time and trouble if post-office orders be drawn on STATION D., New York City, and NOT on New York City, simply,

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Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., SEC., 69 Bible House, New York.

N. A. CALKINS, Treas., 69 Bible House, New York.

Many churches that have been waiting for encouragement to begin to build for themselves houses of worship, but have held back by the known insufficiency of the contributions received by the Union to meet the needs of the church-building work, have doubtless remembered the words of the Apostle, "Ye have need of patience!" Letters and appeals to the Union, imploring help, have continued to come, and the Union has continued to spread them before the contributing churches. Yet, after all, the funds have come into the treasury but slowly. Neither the Board of Trustees nor the Executive Officers of the Union can remedy this state of things. The remedy lies with the pastors and churches in the several States. When these feel that the work can and must be carried forward, and all, in their several spheres, lend a hand in earnest, and furnish the treasury of the Union with the requisite funds, patient waiting will at once have its reward, and a new impulse will be given to the great home evangelizing work. Nothing short of such a movement will accomplish this. The Trustees of the Union have already made such fundamental changes in the organization and working of its agencies as the wishes of the churches seemed to demand, and are arranging for others yet—whether for better or for worse, time and experience only can determine. This only is certain, that without a deep and hearty interest in the matter—a full conviction of the vast importance of giving the Home Missionary who is sent out to preach and organize Christian institutions, a place in which to do these things—a real enthusiasm, in short, for progress among those who enjoy and love our Congregational faith and polity—the work will still move slowly and the need of patience will remain.

May it not be taken for granted that the Christian liberality of the East will

henceforth flow out in broader and deeper channels for the refreshment of the desert places? May it not be confidently expected that from those States in which half, or more than half, of the churches have been aided in building their houses of worship, the report will not be made to their next general Associations that *not a third part of all their churches* have during the year contributed anything for church building? None know better than the brethren in those large and prosperous Western States which have received the greatest amount of help, the value of that help—how much it has done to strengthen their churches and place them on a foundadation of permanent prosperity and growth. May not then the East, which has aided them—may not their own young churches that are asking and waiting for aid, expect it of them that they make this year a record of their liberality, which it will gratify them to meet when the doings of the year shall be reviewed.

A word to the waiting churches that have felt the need of patience. Be not weary in well-doing. The fact that there is but one voice from any quarter as to the absolute necessity of rendering aid to the new churches on the frontier, seems to justify the expectation that with the rising tide of returning prosperity this department of our Christian work, in common with the others, will be carried forward with a vigor proportioned to its importance. *Seven hundred and forty churches already aided by the Union*—nearly a thousand aided altogether—stand not only as the noble monument of what has been accomplished, but as an encouragement of hope for the future.

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.

Money may be sent either to the Treasurer, in Boston; or to REV. CHARLES P. BUSH, D.D., 39 Bible House, New York.

PERMANENT FUNDS.—It is now fifty years since the effort was made to raise permanent funds for the use of the American Education Society. Dr. Elias Cornelius was chosen Secretary of the Society in August, 1826, and in the October following he left his parish in Salem and entered upon the duties of his office. The plan for a permanent fund had been formed before, and some success had already been secured in raising money; but the larger work was performed by Dr. Cornelius himself. A man of fine presence and with a moving eloquence, he enkindled in the churches a zeal for this work of permanent endowments. In the annual report for May, 1827, it is said: "About sixty scholarships, of one thousand dollars each, have been subscribed, part of them payable in five years, and $23,446.87 has been paid into the general treasury, besides several thousand dollars more which are in the treasuries of branch societies, waiting the order of the general treasury."

Almost coincident with this movement came on one of our periodical seasons of financial depression and disaster, and some ten thousand dollars thus subscribed was never paid. But additions were afterwards made from time to time, the most notable being that which came from the estate of Dr. Ebenezer Porter, of Andover Seminary, amounting to $15,472.80. Occasionally, in these later years, contributions are made, or legacies are left to this fund, and the total amount of it now is $69,718.75. But there is also another fund, which goes towards the support of the Secretary, and which amounts at present to $11,781.28. Then there has recently been paid into the treasury the sum of $2,000, to be added to one or the other of these funds, so that, in all, the Permanent Funds of the Society amount to $83,500.03. These funds have been carefully preserved and

well invested, and have been doing their work now for a long course of years. The annual income from them is not far from $6,000.

Any one will see, by this statement, that the income of the Society from this source, though helpful, goes but a little way in our yearly expenditures. It is, however, a source of gratification and encouragement that the Society has this basis. And though we have not of late years pressed the claims of this fund, yet we are always gratified when additions are made to it. It was the old idea that $1,000 would keep one young man in training for the ministry perpetually. Times have changed, and our present rate of appropriation to young men is $100 a year. The $1,000 does not pay the whole, but it pays a good part of the sum.

There is another view which may be taken of this subject. This fund is mainly for the support of young men studying for the ministry, and is so used. But if it were given otherwise, it would more than pay all the expenses of the Society, year by year, and leave everything now given by churches and individuals to go directly to young men and to the young colleges. With this basis of operations, it will be seen that the American College and Education Society is well fitted and prepared to do its appropriate work. It is a fixed principle with the Directors that they will not run the Society into debt—that they will vote away only what they have at their disposal. With this as an established principle in our operations, it sometimes happens that we have to cut short the hopes and expectations of those who are receiving the benefits of the Society, but nothing is done to impair its financial credit in the world at large. The check of our Treasurer is as good as gold (minus the premium on it) in any bank East or West.

Appointments in November, 1877.

Not in commission last year.

Rev. Walter H. Ashley, Stranger and Tiblow, Kan.
Rev. Samuel P. Dunlap, North Topeka, Kan.
Rev. George S. Pelton, Glyndon, Audubon, Detroit, Murkad, Pleasant Ridge, Ada, Crookston, Fisher's Landing, Richwood and Lake Park, Minn.
Rev. Charles A. Ruddock, Granite Falls, Minn.
Rev. Channing M. Woodbridge, Breckenridge, McCauleyville and Wild Rice, Minn.
Rev. Henry Hetzler, Muscatine and Pine Creek, Iowa.
Rev. Stephen D. Smith, Anita, Iowa.
Rev. F. J. Brobst, Beetown, Muskalongue and Northanoven, Wis.
Rev. George J. Webster, Wautoma, Wis.
Rev. William Adams, Brown and out-stations, Mich.
Rev. Reuben Everts, Roscommon and West Branch, Mich.
Rev. James H. Harwood, St. Louis, Mo.
Rev. Irvine T. Hull, Breckenridge, Mt. Carmel and Catawba, Mo.
Rev. Thomas Armstrong, Elmore, Ill.
Rev. John L. Richards, South Danville, Ill.

Re-commissioned.

Rev. William M. Stewart, Semiahmoo, Wash. Ter.
Rev. Granville M. Dexter, Pacheco, Cal.
Rev. Francis B. Perkins, Sonoma and out-stations, Cal.
Rev. Charles H. Emerson, Creighton, Bazile Mills, East Branch and Dry Creek, Neb.
Rev. Henry Griffiths, Clearwater, Neligh and West Cedar Valley, Neb.
Rev. James W. Kidder, Norfolk, Stanton and Pleasant Valley, Neb.
Rev. Henry P. Page, Harvard, French's school-house and out-station, Neb.
Rev. William Woolman, Aurora, West Hamilton, Prairie Home and Lincoln Valley, Neb.
Rev. Lauren Armsby, Council Grove and Hill Springs, Kan.
Rev. George Bent, Seneca, Axtell, Graham, Union Dale and Oneida, Kan.
Rev. David C. McNair, Blue Rapids and Pleasant Valley, Kan.
Rev. Albert M. Richardson, North Lawrence, Barker and Robinson school-house, Kan.
Rev. John Vetter, Sedgwick City and Lakin, Kan.
Rev. Francis L. Fuller, Hamilton, Minn.
Rev. Alpheus Graves, Medford, Minn.
Rev. James Alderson, Sabula and Sterling, Iowa.
Rev. Rufus Apthorp, Big Rock, Iowa.
Rev. Frederick E. Bangs, Farmington, Iowa.
Rev. John M. Bowers, Reinbeck, Caldville, and out-station, Iowa.
Rev. Charles F. Dikeman, Rock Falls, Nora Springs and Plymouth, Iowa.
Rev. Frederick W. Judiesch, Davenport, Iowa.
Rev. Henry Lees, Wauconma, Fort Atkinson and Little Turkey, Iowa.
Rev. Jacob Reuth, Sherrill's Mount, Iowa.
Rev. Eugene L. Sherman, Prairie City and Mound Prairie, Iowa.
Rev. Swan Sunberg, Keokuk, Iowa.
Rev. Howard S. Thompson, Kellogg, Iowa.

Rev. John A. Ball, Rio and Wyocena, Wis.
Rev. Morgan L. Eastman, Royalton, Baldwin's Mills and out-station, Wis.
Rev. William C. Hicks, Hammond, Wis.
Rev. James Barnett, Grand Haven, Mich.
Rev. Stephen O. Bryant, Mancelona, Westwood and Kearney, Mich.
Rev. Albert L. Gridley, Benzonia, Mich.
Rev. James Hall, Farwell and vicinity, Mich.
Rev. Frank B. Olds, Potterville, Mich.
Rev. Norman L. Otis, Crystal and out-stations, Mich.
Rev. William H. Skeutelbury, Waconsta and out-stations, Mich.
Rev. Austin N. McConoughey, Bowensburg and Denver, Ill.
Rev. John V. Hickmott, Angola and Pleasant Lake, Ind.
Rev. John H. Goodell, Austerlitz, N. Y.
Rev. Lemuel Jones, Monsey, N. Y.

Receipts in November, 1877.

MAINE.—$30.00.

Biddeford, Sabbath-school of the Second, for the Debt, by E. W. Staples,		$30 00

NEW HAMPSHIRE—$226.80.

Received by Hon. L. D. Stevens, Treas. N. H. M. Soc.:		
Concord, A Friend,	$60 00	
Manchester, First,	79 30	
		139 30
Concord, On account of Legacy of H. Gibson, by Rev. E. H. Greeley,		25 00
Henniker, Sabbath-school, for the Debt, by J. Gutterson,		32 50
Nashua, Sabbath-school of the First, for the Debt, by F. H. McIntire,		30 00

VERMONT—$262.43.

Bellows Falls, by J. C. Talman,	30 00
Berlin, J. E. Perrin,	1 00
Brandon, by Rev. S. P. Wilder,	23 20
Sabbath-school, for Debt, by J. Mecure,	30 00
Brattleboro, Sabbath-school of Center, for the Debt, by G. H. Clapp,	30 00
Brookfield, Second, by Rev. W. A. Bushee,	17 50
Chester Female Cent Soc., by Mrs. G. S. Robbins, to const. Mrs. M. M. Chapman a L.M.,	30 00
Manchester, Sabbath-School, for the Debt, by J. C. Emery, Treas. V. D. M. Soc.,	31 50
Pittsford, M. P. Humphrey,	10 00
Rutland, by J. H. Goulding,	57 98
Swanton, by Rev. J. H. Babbitt, freight,	1 25

MASSACHUSETTS—$5,907.98.

Mass. Home. Miss. Soc., by C. Demond, Treas.,	5,000 00
Andover, Sabbath-school of the South, for the Debt, by H. H. Hart,	4 00
Ashburnham, G. F. Stevens, for the Debt,	5 00
Boston, Highland Sabbath-school, for the Debt,	30 00
From the wife of a former Home Missionary,	1 00
Cummington, Ladies' Benev. Soc., by Mrs. C. C. Porter, in full to const. A. H. Kimball, M.D., a L.M.,	20 00
Fitchburg, On account of Legacy of D. Snow, by E. A. Hubbard, Ex.,	6 66
Hadley, Sabbath-school of the First, for the Debt, by C. Cook,	30 00
Lawrence, Lawrence St. Sabbath-school, for the Debt, by J. L. Partridge,	30 00
Millbury, Sabbath-school of the First, for the Debt, by O. H. Waters,	30 00
Newburyport, "From the Miss. Pear Tree of the late Rev. Dr. Cleaveland,"	5 00
Oxford, First, by E. S. Pease,	37 00
Springfield, "H. M.,"	500 00
Sutton, Ladies, by Mrs. W. A. Benedict, freight,	$5 00
West Brookfield, A Friend,	65
West Medway, Ladies' Char. Soc., by Rev. J. M. Bell, freight,	1 50
Worcester, "Anonymous,"	202 17

RHODE ISLAND.—$645 00.

Barrington, Sabbath-school, for the Debt, by D. A. Waldron,	60 00
Bristol, Sabbath-school of the First, for the Debt, by Rev. J. P. Lane,	30 00
Providence, Pilgrim, by W. A. Dudley,	130 00
Sabbath-school of the Pilgrim, for the Debt, by E. Knight,	90 00
Beneficent, by B. W. Gallup,	125 00
Sabbath-school of the Beneficent, by J. W. Rice, to const. Dea. W. H. Gale, W. R. Perce, J. B. Slade, W. Swarts, W. P. Chapin, Miss A. Field and J. W. Rice L. Ms.,	210 00

CONNECTICUT—$3,237.24.

Received by F. T. Jarman:		
Madison, Ladies' Cent Soc., to const. Mrs. E. Kelsey and Mrs. T. Bradley L. Ms.,	$60 11	
A. O. Wilcox,	10 00	
New Haven, Center, New Lebanon Mission, for the Debt,	30 00	
North, H. L. J.,	10 00	
Third,	8 00	
Northford, Sabbath-school, for the Debt,	30 00	
		148 11
Ansonia, John Jackson,		2 00
Berlin, Sabbath-school of the Second, for the Debt, by A. North,		31 66
Bridgeport, First, of wh. $1,000 Legacy of E. W. Day, late of Colchester, Conn., Rev. G. B. Day, Ex., by E. P. Hincks,		1,146 45
Central Village, by J. Avery,		34 38
Collinsville, by G. R. Shepherd,		24 74
Cromwell, by G. H. Butler,		65 00
Deep River, by J. B. Banning,		16 25
East Woodstock, Legacy of Mrs. Mary A. L. Paine, by H. M. Gifford, Ex.,		600 00
Goshen, Ladies' Sew. Soc., by Mrs. W. E. Gaylord, freight,		5 00
Guilford, Sabbath-school of the First, for the Debt, by H. Benton,		30 00
A Friend,		20 00
Hartford, Sabbath-school of the Asylum Hill Ch., for the Debt, by J. S. Tryon,		30 00
Mrs. E. H. Perkins, by Mrs. H. A. Perkins,		50 00
Kensington, Sabbath-school, for the Debt, by Rev. J. B. Cleaveland,		15 00
Lebanon, Goshen Soc., by J. M. Peckham,		55 25

Litchfield, On account of Legacy of O. F. Crane, by R. Pierpont, $21 00
Madison, Sabbath-school, for the Debt, by Rev. J. A. Gallup, 30 00
Middlefield, Sabbath-school, for the Debt, by Rev. A. C. Denison, to const. Edwin P. Augur a L. M., 30 00
Milford, Sabbath-school, for the Debt, by W. B. Bristoll, 30 00
New Haven, Mrs. —— of the Center Ch., 50 00
Sabbath-school of the Ch. of the Redeemer, for the Debt, by J. B. Baldwin, 30 00
Sabbath-school of the Third, for the Debt, by Amelia L. Foote, 30 00
Norfolk, F. E. Porter, to const. him a L. M., 30 00
Northford, United Workers, by Rev. G. DeF. Folsom, freight, 4 00
North Greenwich, Sabbath-school, for the Debt, by S. D. Husted, 30 00
Norwich, Broadway Sabbath-school, for the Debt, by W. R. Burnham, 100 00
Plainville, Sabbath-school, for the Debt, by L. C. Strickland, 15 00
Rockville, Sabbath-school of the Second, for the Debt, by S. T. Noble, 30 00
Salisbury, Mrs. M. M. Blake, by S. L. Blake, 4 00
Seymour, C. B. Sheard. 5 00
Sherman, by H. Gelston, to const. W. B. Hawley a L. M., 30 00
Simsbury, Ladies, by Mrs. H. M. Tomlinson, freight. 3 00
South Norwalk, Sabbath-school, for the Debt, by E. Beard, 30 00
Talcottville. $111.85; N. Hubbard, $54.54, by Talcott Bros., 166 39
Ladies' Miss. Soc., by Mrs. S. A. Talcott, freight, 3 00
Thompson, Ladies, by Miss Ella D. Larned, freight, 3 00
Unionville, by J. P. Chamberlin, 30 00
Waterbury, Sabbath-school of the Second, for the Debt, by A. M. Blakesley, 60 00
West Winsted, Sabbath-school, for the Debt, by G. M. Carrington, 30 00
Wethersfield, Sabbath-school, for the Debt, by M. S. Griswold, 38 50
A Friend, 50 00
Miss F. Wright, "a thank offering," 2 00
Wolcottville, $48.51; Sabbath-school, for the Debt, $30, by E. J. Steele, 78 51

NEW YORK.—$2,845.56.

Received by Rev. J. C. Holbrook, D.D.:
Binghampton, $69 48
Homer, Sabbath school, for the Debt, 30 00
Paris, 13 30
Seneca Falls, Sabbath-school, for the Debt, 1 95
South Hartford, 10 00
Syracuse, Goodwill Mission, for the Debt, 30 00
Sabbath school, Plymouth, for the Debt, 30 00
Triangle, 10 00
Whitney's Point, 5 00
——— 199 73
Amsterdam, Sabbath-school of the Second Presb. Ch., for the Debt, by D. Cady, 30 00
Auburn, On account of Legacy of J. S. Seymour, by H. Woodruff, Ex., 1,500 00
Baiting Hollow, by Rev. E. Hale, 6 82
Brooklyn, Clinton Avenue, A Friend, 100 00
South, by J. Crowell, to const. Mrs. H. N. Child a L. M., 154 22
Tompkins Avenue, $30.76; Sabbath-school, for the Debt, $30, by D. S. B. Bennet, 60 76
Buffalo, W. G. Bancroft, 50 00
Canandaigua, Sabbath-school of the First, for the Debt, by L. B. Gaylord, 30 00
First, by E. G. Tyler, 177 09
Dr. and Mrs. J. B. Hayes, by E. G. Tyler, 25 00
Crown Point, Sabbath-school, for the Debt, by Z. K. Townsend, 40 00
East Pharsalia, by Rev. J. Clements, $2 41
Eldred, First, by Rev. F. Kyte, 3 00
Fairport, Sabbath-school, for the Debt, by F. B. Gleason, 30 00
Flushing, First, by Rev. W. H. Lendrum, 40 13
Franklin, Sabbath-school of the First, for the Debt, by A. S. Barnes, 30 00
Gaines, $32.07; Sabbath-school, $9.23, by L. A. Sanford, to const. Mrs. George Anderson a L. M., 41 30
Gasport, Mrs. J. Silsby, $1; Miss Mary Spencer, $3, by Rev. E. Howard, 4 00
Kiantone, by Rev. E. C. Hall, 12 00
Little Valley, by Rev. J. D. Stewart, 5 50
Mt. Sinai, by S. H. Miller, 17 26
Napoli, add'l, by Rev. J. D. Stewart, 50
New York City, Mrs. Hannah Ireland, $50; Mrs. Mary Parker, $25. 75 00
Northville, by C. P. Howell, 23 15
Orient, Sabbath-school, for Debt, by W. H. Young, 30 00
Oxford, Asso. Presb. Ch., by W. A. Martin, 28 89
Poughkeepsie, Sabbath-school, for the Debt, by G. Dudley, to const. Rev. E. A. Lawrence, Jr., a L. M., 30 00
Prattsburgh, Lucius Waldo, 10 00
Rochester, Mrs. Chester Gregory, 15 00
Rodman, John S. Sill, 5 00
Sinclairville, by Rev. C. S. Vincent, 10 00
Smyrna, Sabbath-school, for the Debt, by Rev. C. C. Johnson, 30 00
Tallman's, Second, by Rev. S. H. Switzer, 23 80
West Farms, Mrs. A. Wood, 5 00

NEW JERSEY—$30.00.

Newark, Sabbath-school of the First, for the Debt, by Rev. W. B. Brown, D.D., to const. S. P. Parker a L. M., 30 00

PENNSYLVANIA—$10.00.

Pennsylvania, Friends, "saved for Jesus by plain dress," 10 00

MARYLAND—$142.43.

Baltimore, First, by E. D. Bigelow, 112 43
Sabbath-school of the First, for the Debt, by M. Hawley, 30 00

VIRGINIA—$4.04.

Falls Church, by W. W. Kinsley, 4 04

OHIO.—$397.26.

Columbia, by Mrs. D. F. Harris, 30 00
Elyria, Sabbath school First Presb. Ch., for the Debt, by H. Ely, 40 00
Mansfield, Sabbath-school, for the Debt, by S. A. Jennings, 30 00
Marietta, Sabbath-school, for the Debt, by J. W. Stanley, 30 00
Newark, Friends, 20 00
Paddy's Run, Sabbath-school, for the Debt, by A. Francis, 30 00
Pisgah, by Rev. M. W. Digga, 6 00
Tallmadge, Sabbath-school, for the Debt, by F. L. Sherry, 33 39
Walnut Hills, Prof. E. W. Hyde, 20 00
Windham, Legacy of S. Scott, by E. F. Jaggar, Ex., 152 87
T. Wales, 5 00

INDIANA—$2.00.

Liber, by Rev. M. W. Digga, 2 00
Michigan City, by Rev. E. Kent, 29 81

ILLINOIS—$590.47.

Bartlett, $14.23; Wayne, $12.17, by Rev. G. A. Coleman, 26 40
Batavia, First, by G. Best, 59 22
Bunker Hill, Mrs. S. V. M. Q., 7 00
Chicago, First, by J. Wiswell, 18 77
New England, of which, for the Debt, $30, by E. W. Blatchford, 58 50
Lincoln Park, by B. F. Leavitt, 50 00

Crete, Rev. S. Porter,	$1 00
Dallas City, Mr. Toof, by Rev. W. A. Cutler,	3 00
De Kalb, by Rev. J. Bradshaw,	25 00
Dundee, by Rev. W. B. Millard,	7 75
Farmington, First, by J. W. Newell,	85 20
Galesburgh, First, by F. D. Bellows,	109 29
First Ch. of Christ, of which, for the Debt, $35, by A. N. Bancroft,	114 40
Geneseo, First, by E. P. Van Valkenburgh,	149 09
Jacksonville, Mrs. George Carter,	2 00
La Moille, by J. R. Jones,	7 48
La Salle, by Rev. J. C. Myers,	36 50
Orange, by Rev. A. Hyde,	5 00
Plymouth, by Rev. H. M. Burr,	14 00
Princeton, A Friend,	1 00
Rosemond, by A. N. Warner,	1 40
Thawville, by Rev. J. J. Weage,	27 00
Waverly, Sabbath-school, for the Debt, by G. M. Kellogg,	30 00
Woodburn, by E. Hollister,	11 75
Wythe, by Rev. W. B. Bachtell,	10 00

MISSOURI—$129.01.

Received by Rev. R. West:		
St. Louis, First,	$100 00	
Webster Groves,	7 51	
		107 51
La Grange, German, by Rev. J. Schaerer,		8 50
Memphis, by Rev. A. M. Thome,		8 00
Stewartsville, Rev. J. P. Field,		5 00

MICHIGAN—$469.44.

Allegan, Mrs. E. Booth, by Mrs. L. E. Bingham, to const. Mrs. O. D. Goodrich a L. M.,	30 00
Calumet, by H. K. Cole,	223 07
Covert, Sabbath-school, for the Debt, by D. B. Allen,	30 22
Flat Rock, First, by Rev. R. Parsons,	7 00
Grand Haven, Sabbath-school, $3; Willie Barnett, $1, for the Debt, by Rev. J. Barnett,	4 00
Grand Rapids, Dea. M. W. Bates, to const. him a L. D., by Rev. L. Warren,	100 00
Grandville, $1.94; Hudsonville, $1.99; Lowings, $3.18; Rev. E. Booth, $4.94,	12 00
Millbrook, First, by Rev. H. M. Holiday,	1 50
Nunica, by Rev. N. Neerken,	4 65
Saugatuck, First, by C. B. Wright,	17 75
Stanton, by Rev. L. P. Spelman,	11 25
Wayne, $15; Sabbath-school, $3, by W. C. Steers,	18 00

WISCONSIN—$166.85.

Received by Rev. H. A. Miner:		
Blake's Prairie, A Friend,	$5 00	
Geneva, Presb. Ch.,	41 00	
Leeds,	4 00	
Windsor,	18 10	
		68 10
Appleton, Sabbath-school of the First, by G. F. Peabody,		20 00
Friendship and New Chester, by Rev. P. R. Staples,		4 00
Gay's Mills, Mt. Sterling and Seneca, by Rev. P. Valentine,		14 00
Genesee, First, by Rev. G. Smith,		23 00
Ripon, Sabbath-school, for the Debt, by Rev. P. B. Doe,		30 00
Stockbridge, by Rev. F. Herbrechter,		3 00
Watertown, Sabbath-school, for the Debt, by E. W. Easterday,		12 50
Windsor, Union Ch., for the Debt, by H. J. Spalding,		7 25

IOWA—$187.31.

Received by Rev. E. Adams:		
McGregor, Woman's Miss. Soc.,	$4 20	
Rock Falls, Woman's Miss. Soc.,	3 00	
Waterloo, Woman's Miss. Soc.,	7 75	
		15 05
Belmond, Rev. J. D. Sands and family,		[illegible]
Clear Creek, by Rev. R. R. Wood,		15 [illegible]
Des Moines, Sabbath-school of Plymouth, for the Debt, by Mrs. J. H. Merrill,		[illegible]
Gilman, by Rev. S. Buck,		[illegible]
Le Mars, by Rev. A. E. Arnold,		12 00
Maquoketa, Miss. Soc., by F. D. Lyman,		[illegible]
North Fork, Sally Wier,		5 00
Plymouth, by Rev. C. F. Dikeman,		1 [illegible]
Red Oak, First, by C. H. Lane,		10 [illegible]
Shelbyville, by Rev. J. Copeland,		5 50
Staceyville, Ladies' Miss. Soc., by Mrs. F. Olcott,		3 00

MINNESOTA—$179.53.

Received by Rev. L. H. Cobb:		
Minneapolis, A Friend, to const. J. B. Hanson a L.M.,	$30 00	
St. Charles,	7 [illegible]	
		37 [illegible]
Albert Lea, First, by Rev. J. D. Todd,		6 [illegible]
Alexandria, Sabbath-school, by Rev. P. S. Smith,		12 [illegible]
Bethel and Vicinity, by Rev. P. Peregrine,		15 [illegible]
County Line, $13; Winnebago Agency, $9.30, by Rev. R. S. Armstrong,		[illegible]
Minneapolis, G. A. Wheaton,		1 [illegible]
Northfield, by G. M. Phillips,		[illegible]
Rose Creek, by Rev. A. Morse,		9 [illegible]
Rushford, Sabbath-school, for the Debt, by Rev. W. W. Snell,		6 [illegible]

KANSAS—$224.93.

Atchison, by Rev. F. T. Ingalls,	[illegible]
Bloomington and Stockton, by Rev. J. C. Eckman,	[illegible]
Emporia, First, by Rev. O. J. Shannon,	[illegible]
Fredonia, First, by Rev. W. Radford,	11 [illegible]
Hiawatha, by Rev. J. D. Liggett,	[illegible]
McPherson, by Rev. G. P. Claflin,	[illegible]
Madura, by Rev. W. S. Crouch,	[illegible]
Muskotah, $15.25, New Malden, $17.65, by Rev. L. Pomeroy,	[illegible]
Sabetha, First, by Rev. H. W. Shaw,	[illegible]
Sedgwick, by Rev. J. Vetter,	7 [illegible]

NEBRASKA—$143.55.

Fairfield, $15; Spring Ranch Cloud, $10, by Rev. T. Pugh,	[illegible]
Lincoln, $4.55, Steven's Creek, $5.45, by Rev. H. H. Sallenbach,	10 [illegible]
Omaha, First, by R. E. Gaylord, of wh. $20 from Rev. E. B. Hurlbut in full, to const. him a L.M.,	73 [illegible]
Osceola and Pleasant Prairie, by Rev. S. Barrows,	[illegible]
Steele City, by Rev. S. C. Dean,	[illegible]
Syracuse, First, by Rev. G. M. F. Chessington,	[illegible]

DAKOTA—$56.00.

Fort Berthold, by Rev. C. L. Hall,	[illegible]

COLORADO—$13.18.

Denver, Rev. S. Sheldon,	[illegible]
Malta, Rev. J. Adams,	[illegible]

CALIFORNIA—$43.00.

San Bernardino, First, by Rev. J. T. Ford,	[illegible]
Soquel, by Rev. A. C. Duncan,	[illegible]
Tulare, Ch. of the Redeemer, by Rev. A. L. Rankin,	[illegible]

OREGON—$72.10.

Albany, First, $14; Rev. H. W. Stratton, $5,	[illegible]
Beaverton, $2.70; A. J. Hamilton, $5; Hillsboro, $7.70, New Tacoma, $7.70, by Rev. G. H. Atkinson, D.D.,	[illegible]
Portland, Sabbath-school of the First, for the Debt, by J. Steele,	[illegible]

SLANDS—$1,029.37.

ands, A Friend,	$1,029 37
)NARY,	16 78
	$17,332 06
-SCHOOL WORK,	118 68
particulars.]	$17,450.74

onations of Clothing, etc.

, Ladies' Benev. Soc., by Mrs. dwell, box,	$90 00
t., Ladies of College St. Ch., . Marsh, bbl.,	75 00
N. Y., two boxes and cash,	343 03
., Ladies of North Ch., by Mrs. d, bbl. Mrs. J. A. Kippen, bbl. and	125 00
t., Ladies, by Mrs. Sarah W. Y., bundle.	
adies' Sew. Soc., by Mrs. W. box,	47 20
adies of First Ch. of Christ, by Woodhull, bbl. and freight,	100 00
Ladies, by Mrs. J. H. Hicok, d freight,	170 46
ass., A. D. Whitmore, bundle	
Ladies' Sew. Soc., by Mary A. f bbl.,	50 00
, Ladies' Aid Soc., box,	120 00
t., Ladies' Home Miss. Soc. and rkers, by Mrs. M. T. Hill, box,	100 00
Ct., Ladies of First Ch., by Tracy, bbl.	
t., Ladies' Home Miss. Soc. of by Mrs. E. E. Atwater, two	382 76
t., Ladies, by A. W. Belden, ight,	60 00
t., United Workers, by Rev. Folsom, bbl.,	45 00
H., Ladies' Soc., by Mrs. C. bl. and cash,	98 31
., Ladies' Sew. Circle, by Mrs. r, bbl.,	46 65
Y., Mrs. Jane A. Hodges, bdl.	
ass., Mrs. E. B. Ripley, box,	110 00
, Ladies, by Mrs. H. M. Tomlin-	59 24
nd Grand Isle, Vt., Mrs. A. M. x and freight,	61 00
., Ladies, by Mrs. W. A. Bene-	
., Ladies of Cong. Ch. and v. James H. Babbitt, box,	53 50
t., Ladies' Miss. Soc., by Mrs. Talcott, bbl.,	60 00
t., Ladies, by Miss Ellen D. l.,	43 25
t., Ladies' Benev. Soc. of First s. H. M. Dutton, box, com. set,	165 00
Ct., Ladies, by Mrs. E. C. Kim-	
ry, Mass., Ladies' Charitable v. J. M. Bell, bbl.,	69 75

the Massachusetts Home Missionary November, CHARLES DEMOND, *Treas.*

rst,	$20 41
	33 65
d Salisbury, by E. A. Johnson,	20 00
rth, A Friend,	1 00
st, Sabbath-school, for Debt,	30 00
cond, Sabbath-school, for Debt,	53 51
	11 00
Auburndale, Sabbath-school, for Debt,	$30 00
Ayer, Mrs. J. Spaulding,	50 00
Beverly, Dane St.,	103 03
Boston, Charlestown, Winthrop, I. Littlefield,	50 00
E Street Sabbath-school, for Debt,	30 00
Immanuel, mon. con.,	20 00
Jamaica Plain, Sabbath-school, for Debt,	30 00
Phillips, Sabbath-school, to const. C. J. Lincoln a L. M., for Debt,	30 00
Shawmut, Sabbath-school, for Debt,	30 00
Branch Sabbath-school, for Debt,	30 00
Mrs. C. E. Ford,	50 00
J. W. Foster,	5 00
A Friend,	25 00
Braintree, South,	8 57
Brimfield, Sabbath-school, for Debt,	30 00
Brookline, Harvard, by H. B. Eager,	264 21
Chelmsford, North, Second,	10 00
Clinton, by C. L. Swan,	190 00
Sabbath-school, for Debt,	30 00
Dana,	10 00
Danvers, Maple St., to const. John A. Learoy and Elijah Bradstreet, Horace Ross, Mrs. Sarah E. Fisk and Mrs. Susan Putnam L. Ms.,	150 77
Maple Street, Sabbath-school, for Debt,	30 00
Dedham, First,	157 48
Sabbath-school, for Debt,	36 50
Westfield Branch Sabbath-school, for Debt,	30 00
Douglass, East, Sabbath-school, to const. Miss Josephine S. Kemp a L. M., for Debt,	30 00
East Bridgewater, Sabbath-school, for Debt,	30 00
Enfield, Estate of J. B. Woods, by W. B. Kimball, ex.,	100 00
Fairhaven, M. P. S.,	10 00
Fall River, Central, by R. B. Borden,	531 07
Falmouth,	223 00
East Sabbath-school, for Debt,	30 00
Fitchburg, Calvinist, by A. S. Dole,	393 00
Framingham, Plymouth "Buds of Promise," for Debt,	30 00
Women's Cent Soc.,	61 00
South, by A. Coolidge,	45 50
Sabbath-school, for Debt,	30 00
Francestown, N. H., Bible class in Y. M. C. A.,	30 00
Foxboro, Sabbath-school, for Debt,	30 00
Grafton, Evan., by G. K. Nichols,	61 56
Sabbath-school, for Debt,	30 00
Granby, Sabbath-school, for Debt,	36 25
Greenfield, First, Sabbath-school, for Debt,	30 00
Groton, Sabbath-school, for Debt,	30 00
Hampden Ben., Assoc., Charles Marsh, Tr.:	
Chicopee, Second, $20 78	
Palmer, Second, 20 00	
Sabbath-school, for Debt, 30 00	
Springfield, Olivet, to const. G. F. Kendall a L. M., 74 43	
First, 64 89	
Indian Orchard, Sabbath-school, for Debt, 30 00	
Hope, 82 75	
Sabbath-school, for Debt, 35 50	
West Springfield, Park Street, 44 00	
	352 35
Haverhill, West, Sabbath-school, for Debt,	30 00
Center, Sabbath-school,	20 00
Harvard,	47 50
Harwich Port, Sabbath-school, for Debt,	30 00
Haydenville, by C. D. Waite,	16 98
Hinsdale,	156 50
Holbrook, Winthrop,	28 24
Ipswich, First, Sabbath-school, for Debt,	30 00
Kingston, Sabbath-school, for Debt,	30 00
Leominster, by Mrs. E. McDonnell,	2 50
North, by Mrs. J. A. Fiske,	12 00
Longmeadow, First, Sabbath-school, for Debt,	30 00
Lowell, Kirk Street, to const. Oliver H. Moulton a L. D.,	100 00
Lynn, First, Sabbath-school, for Debt,	30 00
Central, Sabbath-school, for Debt,	33 00
Lynnfield, South,	4 21
Malone, N. Y., by Rev. C. S. Richardson,	91 61

Mass., Friends,	$48 60
Medway, East, First,	15 00
Village,	111 50
Sabbath-school, for Debt,	30 00
West, Sabbath-school, to const. Rev. V. Moses a L. M., for Debt,	30 00
Middlefield, A Friend,	2 00
Middleton,	13 00
Newburyport, North, by T. Foster,	88 53
Whitefield, Sabbath-school, for Debt,	30 00
Newton Center, First,	178 09
Eliot,	758 01
Orange, Sabbath-school, for Debt,	12 50
Peabody, South,	318 23
Plymouth, Ch. of Pilgrimage, Sabbath-school, for Debt,	30 00
Plympton, Sabbath-school, for Debt,	15 00
Quincy, Sabbath-school, for Debt,	30 00
Wollaston,	9 00
Randolph, Sabbath-school, for Debt,	30 00
Reading, Bethesda, Sabbath-school, to const. Miss Augusta Barrows a L. M., for Debt,	30 00
Revere,	9 13
Salem, Tabernacle, add'l,	6 00
Sandwich, Sabbath-school, for Debt,	40 00
Saugus, First,	12 43
Shirley Village, Sabbath-school, for Debt,	15 00
Shrewsbury,	36 00
Sabbath-school, for Debt,	50 00
Somerset, Sabbath-school, for Debt,	30 00
Southbridge, Sabbath-school, for Debt,	30 00
Springfield, C. M.,	500 00
Stockbridge, Mrs. Josiah Brewer,	5 00
Swampscott, Sabbath-school, for Debt,	30 00
Thorndike, Sabbath-school, for Debt,	20 00
Uxbridge, Sabbath school, for Debt,	36 00
Walpole, Sabbath-school, for Debt,	30 00
East,	4 85
Waverly,	47 13
Westboro, Sabbath-school, for Debt,	60 00
Westminster, Sabbath-school, for Debt,	30 00
West Stockbridge Village, by G. W. Kniffin,	16 21
Weymouth, First,	73 50
South, Second, to const. Mrs. James W. Vining and Mrs. Lewis Alden L. Ms.,	60 00
Williamstown, Sabbath-school, for Debt,	30 00
South, Second, Sabbath-school, for Debt,	36 10
White Oaks, Sabbath-school, for Debt,	15 00
Winchendon, Mrs. Mahala D. Butler, to const. Mrs. Cath. W. Booth a L. M.,	30 00
First,	21 03
Worcester, Plymouth Sabbath-school, for Debt,	30 85
Wrentham, Mrs. Cynthia Hawes,	50 00
Home Missionary,	4 20
	$7,561 40
For Sunday-School Work, [see particular acknowledgments in *Leaflet*],	40 91
	$7,602 31

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Ashby, by I. W. Wright, two barrels,	$59 00
Attleboro, by Mrs. A. H. Tucker, barrel,	154 00
Bernardston, barrel,	42 76
Brimfield, by Mrs. N. S. Hubbard, barrel,	97 50
Chicopee Falls, barrel,	147 00
Concord, by Miss Munroe, two barrels,	125 00
Conway, by Ada F. R. Pattrick,	80 00
Franklin, by Mrs. W. M. Thayer, barrel,	95 28
Georgetown, by Mrs. C. P. Palmer, barrel,	73 28
Haverhill, two barrels,	119 00
Hopkinton, barrel,	92 00
Lawrence, by Mrs. G. H. Ide, barrel,	78 00
Leominster, North, by Mrs. N. C. Boutelle, barrel,	48 67
Marshfield, by Miss M. L. Alden, barrel,	65 19
Mass., Friends, barrel,	50 00
Millbury, by Mrs. O. H. Waters, barrel,	73 06
New Bedford, by Mrs. E. B. Sisson, barrel,	95 00
Newton Center, by Miss H. S. Cousins, three barrels,	259 00
Newton, Eliot, by Mrs. E. P. Wright, two barrels,	323 15
Newton Highlands, Mrs. E. A. Eagles, barrel,	$93 39
Northampton, by Mrs. W. P. Strickland, barrel,	266 67
Northboro, by Mrs. H. Dutton, barrel,	80 00
North Brookfield, by Miss M. B. Nye, barrel,	130 00
North Woburn, by Mrs. F. Flint, barrel,	34 75
Phillipston, barrel,	63 00
Princeton, Mrs. S. R. Hastings, barrel,	80 00
Salem, Tabernacle, barrel,	200 00
Sandwich, barrel,	35 00
Somerville, Broadway, Winter Hill, barrel,	113 00
Southampton, by Mrs. D. B. Johnson, 2¼ barrels,	133 89
Southbridge, Mrs. S. C. Leonard, barrel,	114 82
Sudbury, by Mrs. A. H. Hunt, barrel,	66 59
Townsend, by Miss S. Tyler, barrel,	51 00
Ware, by Miss E. F. Hitchcock, two barrels,	96 34
Williamstown, by A. M. Mather, three barrels,	146 75
Winchendon, by Mrs. David Foster, barrel,	200 75
Woodstock, Vt., by Mrs. E. S. Sabin, barrel,	106 00
Worcester, Central, barrel,	145 00

Receipts of the Connecticut Home Missionary Society, in November, WARD W. JACOBS, *Treas.*

Black Rock, by Dea. Morris Gould, $30 of wh. to const. Almira A. Howes a L.M.,	$61 53
Barkhamsted, by Rev. A. B. Peffers,	15 25
East Hartland, by Rev. N. G. Bonney,	8 30
Hartford, Wethersfield Ave. Sunday-school, by Luther Burt,	3 60
Manchester, Second, by Dr. William Scott,	153 35
Meriden, First, by B. H. Catlin, $30 of wh. to const. Rev. Alfred H. Hall a L.M.,	50 00
Middle Haddam, First, Haddam Neck, by D. P. Smith,	8 30
Middletown, First, by H. E. Sawyer,	22 50
New Haven, Taylor, by Rev. H. L. Hutchings,	9 00
Riverton, by Arba Alford, to const. Mrs. Mary Ransom a L.M.,	30 00
South Killingly, by Rev. W. H. Beard	10 00
Thomaston, by P. Darrow (monthly),	71 80
Winsted, First, by C. B. Hallett,	44 09
Wapping, by H. P. Preston,	15 66
West Hartland, by Rev. R. G. Bugbee,	13 00
	$517 91

Receipts of the Ohio Home Missionary Society, in October and November, F. C. SESSIONS, *Treas.*

October:

Cleveland, Euclid Ave., add'l, by H. Ford,	$31 09
Cow Run, by Victor Turner,	11 28
Geneva, by C. Talcott,	12 35
Madison, Central, by I. S. Childs (of which S. S. for Debt of A. H. M. S., $32.32),	58 50
Painesville, add'l, by I. Everett,	43 41
Randolph, by L. Chatfield,	4 00
Springfield, add'l, by T. E. Leland,	10 42
Windham, by W. A. Perkins,	30 00
Received by S. Wolcott, Sec.:	
Mantua, W. M. Jones,	5 00
Ruggles, by W. C. Gault,	36 12
	$242 12

November:

Claridon, by J. H. Warriner,	39 79
Lyme, by W. Nims,	42 14
Ridgeville Corners,	85
Wauseon, by C. B. Lyon,	25 00
West Millgrove, by C. B. Lyon,	2 20
Received by S. Wolcott, Sec.:	
Akron, by D. A. Hibbard,	86 25
Cleveland, Madison Ave., by Rev. O. D. Fisher,	3 00
Grafton, by A. A. Bisbee,	3 30
Lock, by Rev. J. G. Aikman,	18 75
	$221 28

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. L. FEBRUARY, 1878. No. 10.

THE TRUE METHOD OF GIVING.

BY REV. GEORGE HARRIS, PROVIDENCE, R. I.

[EVER since this admirable paper was read before the American Missionary Association, at Syracuse, last October, we have been trying to make room for it in *The Home Missionary*. We know not where the subject has been so convincingly treated in anything like the same space, and heartily wish that it might be read in all our churches—especially the home missionary churches. The income of many of these, we believe, could easily be doubled at least, by putting the system in practice. The publication of the paper in the report of the annual meeting of the A. M. A., and in *The Congregationalist* for November 21st, with its issue by W. L. Greene & Co., of Boston, in a little tract of thirty-two pages, at the price of fifty cents for twelve copies, leaves less occasion for the reproduction of the entire essay here. Lest, however, many of our missionary brethren may fail to see it, we reprint enough of the paper to show *what the proposed system is, and how it is to be worked;* with a few considerations commending its adoption. A single copy of the essay, in tract form, will be mailed, gratis, to any missionary of this Society who sends his address for that purpose, by postal card, to the Treasurer, at the Bible House.]

IN the State of Rhode Island, and more especially in the city of Providence, a method of giving has been in operation for a few years which has more than met the expectations of its most sanguine friends, which has grown in favor from year to year, and which is now so firmly established in the esteem of the churches that it could not possibly be dislodged. It was first introduced four years ago in the Union Church of Providence, and, with some slight improvements which have since been made, has been adopted by all the Congregational churches of the city, and also by several churches in other parts of the State. I content myself, at this point, with stating that in every congregation the contributions have increased more than one hundred per cent., and the number of givers has doubled or even trebled. Conclusive testimony to the success of this system was given at the recent meeting of the National Council, by Secretary Alden, who stated that Rhode Island leads all the States of the Union in her donations to the American Board, giving at the rate of more than two dollars for every church-member to Foreign Missions alone. Four years ago such a statement could not have been made, and it is natural to ask how the increase has been secured. Let me then explain more in detail the method we have adopted. In my own church the system goes into effect in October, and on the second Sunday in September printed cards explaining the system are placed in the pews. On the card is a column of figures varying in amount from one cent to ten dollars, and by the side of them are a few explanatory lines as follows:

BENEVOLENT OFFERINGS

OF THE

CENTRAL

Congregational Church and Congregation,

PROVIDENCE.

$ .01
.02
.03
.04
.05
.10
.15
.20
.25
.30
.50
1.00
2.00
5.00
10.00

PLEASE mark with an + in the column on the left, the sum you are willing to pledge as a weekly offering to the Lord, for the year beginning October 1, 1876, (using a blank space if you select a sum not mentioned.)

Write your name and residence at the bottom of this card, and deposit it in the contribution box on the following Sabbath.

A package of small envelopes will then be furnished you (one for each week).

Each Lord's Day inclose the amount of your weekly offering in the envelope which bears that date, and place it sealed in one of the boxes at the doors of the church.

In case of absence for one or more Sundays, inclose the whole amount due with the next offering that is made, and destroy the envelopes that have not been used.

This pledge being purely voluntary, may be recalled at any time by giving notice to the COMMITTEE.

Name.....

Residence.....

$ **1. Foreign Missions.**
$ **2. Am. Home Miss'y Soc.**
$ **3. American Miss. Ass'n.** For Freedmen.
$ **4. Cause of Education.**
$ **5. Sabbath-School.**
$ **6. Woman's Board of Miss.**
$ **7.**
$ **8.**
$ **9. General Fund.**
$

Please indicate how you wish the sum total of your offerings for the year to be divided, by marking above against the names of such objects as you may select, the amount you wish to give to each. The sum total of your offerings for the year will be 52 times your weekly donation.

All gifts not otherwise designated will go into the General Fund, to be disposed of by vote of the Standing Committee of the church.

Gifts designed for any special object, and marked with the name of the object, can be placed in the boxes at the door (with or without donor's name), and will be forwarded to their destination.

This system of weekly offerings has been adopted by the church; and the hearty co-operation of all members of the congregation, both young and old, is cordially invited.

The basis on which the system rests is the pledge made at the beginning of the year of some amount to be given every week. The details of the plan are merely an expansion of the principle of weekly offerings pledged annually. The cards are taken home and each one who adopts the system decides during the week how much he will give every Lord's day through the year, and the following Sunday drops the card in one of the boxes at the door of the church. Before the first Sunday in October, he receives a box containing fifty-two small envelopes, dated October 1st, October 8th, October 15th, and so on to the end of the year. Every Sunday he incloses the amount he has pledged—five cents, ten cents, five dollars, as the case may be—and drops it into the box as he enters the church. If he has been absent the envelopes tell their own story; he sees that some have not been used, and incloses the whole amount due in the envelope for the day.

On the other side of the card directions are given for the distribution of the whole amount pledged. There is a list of objects, such as Foreign Missions, Home Missions, American Missionary Association, Education Society, and the giver is asked to indicate how he wishes the sum total of his offerings for the year to be divided, by marking against such objects as he may select the amount he wishes to give to each. The distribution of gifts is not an essential part of the system, but adds very much to its efficiency. If the weekly offering is ten cents, the sum total for the year is fifty-two times as much, namely, $5.20; so $2.00 is given to Foreign Missions, $1.00 to Home Missions, $1.00 to the Missionary Association, and the balance to other objects. If the weekly offering is fifty cents, the sum total is $26.00, and is distributed among the objects named or given to objects not named. When the gifts are not distributed by the giver, they go into a general fund, and are disposed of by a vote of the church or its committee.

The merit of the system resides in the annual pledge of a weekly offering. (It should be distinctly understood that the current expenses of the parish are not provided for by this system, and should never be considered part of the *benevolent* offerings of a congregation.) After the pledge is given, there is nothing more to do, except each Sunday to inclose your twenty-five cents, or fifty cents, or dollar, in the envelope, and drop it in the box as you enter the church. Let us notice, very briefly, some of the results. The youngest church in Providence, the Pilgrim Church, adopted the system, in 1875. In 1874 that church had contributed for all objects $479. In 1875, by the method of weekly offerings its contributions amounted to $1,686.97, about four times as much; and in 1876 to $2,397.97, five times as much. The Union Church adopted the system in 1873, and has the credit of introducing it. The amount given by that church the previous year was $3,540.88; in 1874 to the same objects, $5,064.69; and since that time the amount has increased still more. The Central Church, of which I am pastor, adopted the system in October, 1876. Our contributions during the preceding year were $3,600; last year the weekly offerings amounted to $7,674.11. The number of givers in the Union Church increased from 62, the largest number called on by collectors, to 187, and then to 210; in the Central Church, from 95 to 283. This large increase of givers and of gifts has been made during a period of business depression which is almost unprecedented; and when nearly every family has suffered pecuniary loss, directly or indirectly; yet all are ready to continue as they have begun, and even to make some addition to the amount given.

Mr. Harris goes on to claim for the system, that it is entirely independent of personal solicitation; it avoids the uncertainties arising from the weather, the acceptableness of the person who "presents the cause," or the temporary condition of the giver's pocket; it secures the small gifts; it makes the giving purely voluntary; it recognizes the principle that obligation is measured by ability; it makes giving an act of worship; it secures the moral discipline of giving. What he says under one of these heads—"The securing of the small gifts," we quote:

This system secures the small gifts of a congregation and swells them into a large volume. For nine persons in ten it is easier to give twenty-five cents a week, than to give thirteen dollars once a year—it is easier to give a dollar every week than to give fifty-two dollars at one time. How much do you think the contributions of five cents a week amounted to in my church last year? Fifty-eight persons gave five cents a week, and the sum total was $153.70. If one should go out to get $153 from gifts of only five cents, he would say I do not know people enough to give it. Fifty persons gave ten cents each every week, and the sum total of their offerings was $265 in ten-cent pieces. Thirty-three persons gave twenty-five cents each week, and together gave $437.25; and the entire amount given in sums ranging from one cent to twenty-five cents was $1,119.84. Thirty-two persons gave fifty cents each week, and their total was $848; and the whole amount of gifts from one cent to fifty cents was $2,036.79. Fourteen persons gave one dollar each week, and together contributed $742, while the whole amount in sums of from one cent to one dollar a week was $3,094.14, and was given by 262 of the 283 givers. (From October, 1876, to October, 1877, there were fifty-three Sundays.) Those who gave more than one dollar a week were our large givers before, although their gifts increased under the new system; but I have very little doubt that nine-tenths of the $3,000 was clear gain; that but very little of it would have been gathered into occasional collections.

The essay closes as follows:

If the pastor is an earnest advocate of it, and if those who already give adopt

it, the system can easily be introduced to supplant the careless and unequal giving which is now so common.

I look forward and prophesy that before those of us who are young become old, the wealth of the land will flow more freely and more regularly into the Lord's treasury, and that the American church will sustain missionary enterprises, at home and abroad, in comparison with which the efforts now put forth are as skirmishers going out in advance of the main army. The churches of the East are now the principal supporters of missionary work. More than three-fourths of the money received is from New England and New York; yet, if better systems were introduced, the gifts of these Eastern churches would speedily be doubled and quadrupled. What may we not expect, then, when the wealth of the Interior of the country and of the fertile West is brought under contribution for the Lord, when the populous States between the Alleghanies and the Rocky Mountains give according to their ability for the extension of Christ's kingdom? If Christian congregations would give only what they ought to give, millions instead of thousands would be available for the salvation of the world, and as the population becomes more crowded, the revenue which will belong to the Lord would be sufficient to sustain the largest plans of Christ's followers. It is, therefore, of the last importance that, without delay, the best methods of Christian giving be introduced. While the people and the churches are still young, habits of conscientious, self-denying giving may be formed, which, in the future, will carry the church of Christ gloriously forward, conquering and to conquer.

MORE EXPLORING WORK IN COLORADO.

BY REV. STEWART SHELDON.

Being the only passenger for the San Juan regions, my conveyance was a one-horse "buckboard," which took me very comfortably down the Arkansas valley. There I caught a ride with a party on a camping tour, fishing, hunting, sight-seeing, and seeking health. Our route was up through the Poncho Pass, somewhat like the Ute, but longer, and not quite so near the tumbling waters that dash along many feet below. After an eight-mile climb we passed into Homan's Park, capable of supporting sheep and cattle by the million. Reaching the valley of the Saguache, fortunately I was offered a free ride for one hundred miles, behind a span of Canadian ponies, that could easily make their seventy-five miles a day. This valley is already well settled by farmers, some of whom count their cattle by thousands. Next came the San Luis Park, a beautiful region, seventy-five miles long, and thirty wide, with a road as smooth and solid as a floor. Sparsely inhabited as yet, it is destined some day to be one of the gardens of the State. Here we found Loma, a town which two years ago, under an intense mining excitement, numbered about one thousand people with two hundred or three hundred houses. It now has but a single family left. Crossing the river we entered Del Norte. Its founders, three years ago, were sanguine that it would soon be a large and flourishing city. It now has about one thousand, and bids fair to have but half that, a year hence.

Changing our fleet ponies and light carriage for a heavy Concord coach and six horses, we soon reached Wagon Wheel Gap, a long narrow passage between the mountains just wide enough for a single vehicle. Then, into Antelope Park, abounding in beautiful gazelle, too fleet for the hounds, and too shy for the shot of the ordinary marksman. We passed Antelope Springs, more of Colorado's

healthful waters; a sort of Manitou for the rheumatics (not a few) of the extreme mountain towns. Passing Clear Creek Falls leaping two hundred and fifty feet into a very narrow gorge, we came to a piece of road, like the letter S, with a precipitous side looking down one hundred feet or more. Our driver, to show his mastery of the situation, gathered up the reins, snapped over his horses' heads his long whip-lash, and the animals, with rounded necks and dilated nostrils, dashed forward at a fearful rate. Before we had time to protest, much less to jump, the danger was over, and with a half shudder, mingled with a sort of vainglory, we exclaimed, "That's one of the Rocky Mountain drives that we read about!" We were ready with our praise, but just as enthusiastic in saying, "Pray don't repeat it." Soon we came to mountains of dead wood, large trees turned up by the roots, apparently years ago, by some terrific wind. There was enough to keep your mighty city in fuel for many a long cold winter. Just beyond, and near the top of the timber line, where the growth of trees is larger and better, were thousands of acres of very heavy pine, of little value here, but worth millions if near the great marts of trade. But oh, the road we encountered in the last twenty miles of the way! Now it was corduroy, with logs about a foot through, and nearly every other log gone; then a few rods of rocks, about the size of a half-bushel, and not very close together; then deep ruts, letting the wheels in nearly to the axles; then a ditch or quagmire, that hardly seemed to have any bottom; then up hill and down, at an angle of about forty-five degrees, pitching, sliding, curving, twisting and turning in semicircles and zig-zags, many times repeated, till we were brought to a point with the appropriate name of Slumgullion, a fearful gully of clay, sand, alkali, and the very drainage of the Augean stables for a hundred years! We passed as many as twenty large freight wagons, broken down, some turned entirely over, some on one side, some with a wheel smashed to pieces, some with a broken axle, others with the tongue twisted out. One man with five pairs of heavy mules said he had been eight days in getting eight miles. The coach that passed over, the day before us, plunging into a fearful rut, threw off the driver, and the horses ran, turning over the stage, and breaking sundry bones of the passengers. Congratulating ourselves on our superior luck, of a sudden we felt something give way, and we were minus a wheel. The strong iron axle had broken, and with lumber wagon, jolting and thundering along at an unmerciful rate, we had to make the next station, fifteen miles ahead.

But the picturesque view from the mountain top, twelve thousand feet above the ocean, paid for the trouble of getting it. At the left, was a beautiful Park, interspersed with oak and pine, and surrounded with an advance guard of foot hills, with peaks more than one thousand feet high. Just beyond were other sentinels, perhaps eight thousand feet higher, and the eternal snow-clads stretching up five or six thousand feet farther, formed the outer guard. Over an immense rocky range was Silverton, nestled among the mountains, full of silver, but half the year shut off from the rest of the world by snows, which do not wholly give way till another crop appears! Directly in front, and three or four thousand feet below, was Lake City, with its year's growth of one thousand five hundred to two thousand people; and just beyond, with its little rocky islets, appeared the lake, shimmering in the sun, and giving no bottom to one thousand feet of sounding line. Still farther in the distance loomed the mighty Uncompahgre, showing to the traveler, two hundred miles away, the highest point in the whole Rocky range. We twist around the base of another mountain monarch, by a smooth well graded road of one hundred miles, and Ouray appears, rich in the precious metals, and destined to be the Bethesda of those high mountain towns. Its altitude is about the same as that of Manitou. It abounds in medicinal springs, and its broad fer-

tile valley is the granary and larder of all that region. It promises in a few years to number its inhabitants by many thousands. At still another point of the compass, is Howardsville, boasting of the most elevated wagon road on the continent, and Burroughs Park, with the thriving camps of Telorium and Argentine, in close proximity to Capital and Animas cities, and Eureka and Animas Forks, with their immense cañons and rich mineral treasures. These are already being brought out by the miner, and refined by the smelting and reduction works, as yet only in their infancy.

At all these points initiatory steps were taken for future missionary work, whenever the way shall open for it. Strong young men, brave soldiers, are needed, to go in and hold these forts for the Master, thereby doing a grand work for the future of the nation and the world.

THAT BOSTON MINISTER'S COAT.

BY CINEREUS.

I DO not know whether the cloak that Paul left at Troas was left to comfort some missionary brother for the time being, afterwards to be recalled by the apostle; but I do know that when Elijah had received his new robes, he left his mantle with his successor, and as Elisha came to the Jordan he struck the river with that garment, as he had seen Elijah do, and the result was the stream divided before the cloak, and those who looked on, said: "The spirit of Elijah does rest on Elisha."

It is on record that when a certain dishonest lawyer gave his old wig to a perfectly honest man, the wig had imbibed so much of the trickery and rascality it had formerly covered that when the honest man wore it, it imparted such qualities to its new possessor that step by step he swerved from the line of rectitude, until he was hung for robbery and murder. If there was vice in Jerry Jarvis's wig, why not virtue in an honest man's coat?

The minister in that Eastern parish has become possessed of a fine new coat. He may have bought it, or some generous tailor, desirous of showing his appreciation of some close-fitting truths that have come from his pastor, sends him a good-fitting coat. His coats have thus multiplied. Some of them are worn out, but some have only the first gloss off. While thinking what he shall do with them, Mrs. Phipps calls upon him for his share in the Missionary Box they are going to send West, to comfort the heart of some missionary family. "What shall he give?" He inquires as to the size of that Western Rev., and concludes that one of those coats will be just the thing. So, wrapping it around a couple of volumes of New Thought he has just mastered, he sends them down, and with other good things they are packed and sent on their way.

Meanwhile, look at that missionary on the frontier. He used to preach at the East, and was counted one of the best preachers in his Association. He drifted West, and still continuing a good preacher, found himself out on the prairie. His church is formed of material gathered from the East, West, North, and South—many men of many minds—some of them having been listeners to the gospel as preached by some of the greatest men of our time. "I tell you, man, he cannot preach like Guthrie," etc., etc. Such comparisons do not, as he bears of them, reassure him, especially as in his drifting he has lost faith in his own ability, and has become diffident. His garments have begun to get shabby, and his self-respect *keeps him* away from the most public places, except when duty calls. His home

salary is in arrears. His missionary grant is several months overdue. Bills have accumulated, and he has offered excuses until he is ashamed to see his creditors. The man has become discouraged. He thinks he is less than the least of all the saints, and is not sure but he mistook his call to preach. To use a Western phrase, "He would sell himself out cheap, and on long time." Just at this moment the box comes, and out of its depths are taken that Boston minister's coat and other garments especially for the missionary, and those Volumes of Thought. The clothes fit "to a T." The deft fingers of his wife, who has been his support in time of darkness, arrange them and trim him up. He feels like another man. The thoughtful sympathy of those Eastern folks reassures him. His oldest boy coming in from the post-office at this moment with a draft for a part of that long-delayed missionary money, he walks with more elastic step to pay a little on each account; and, as he reads in those volumes, his thoughts are stirred, he forgets his poverty, and preaches like another man. His words tell, and the people are energized to a better Christian life. This is true. That coat of Dr. KIRK's seemed to carry his spirit with it, as it fell upon the broad shoulders of that missionary who followed in no man's track, but whose individuality and intense convictions of truth and duty made him earnestly contend for the faith once delivered to the saints. Few were so conservative in doctrine, and yet so liberal to men. Always ready to assist his brethren in revivals, with his biblical, simple, affectionate preaching and pleading; this man was so filled with the spirit of the Master that he rode eighty miles every third week, in the cold winter storms, to preach the gospel to a destitute congregation. "I preach better," he said, "when I put on this coat; and when I think of the many good discourses it has heard, I should be ashamed to preach a carelessly prepared sermon in it."

And when I think of the great versatility of talent, the love of learning, the vast executive force of that great, true, and good man who for five years preached every sermon in a coat that had once adorned President STEARNS, I feel that, if there be nothing in the coats, sometimes, at least, they are wisely directed, so that they cover men of similar spirit and characteristics with their first possessors.

NEBRASKA.

Missionary Intelligence.

WASHINGTON.

Rev. J. F. Ellis, Seattle.

THE PRESENT AND THE FUTURE.

Be well assured that our polity and faith are not an insignificant factor in the civilization and Christianization of this region. We do not figure so largely in statistical reports as do some; but *we are here*, planting churches, driving stakes, "holding the fort;" and these churches are growing. Every year they are getting into better working condition. We are speaking boldly and potently for the only sound Indian policy: *i. e.*, the making the Indian a man, a citizen, a Christian; giving him the rights and responsibilities of citizenship; defending him from the ignorance, prejudice, and cupidity of the baser whites. We are awake, also, to education—substantial scholarship—and all manner of real advancement. Our churches are known as wholesome and well-balanced in their influence on social and public affairs. We do our own thinking, and we do not think coldly. Our heads and hearts move abreast. Despising little stratagems and overreaching, we wage an open, manly, thoughtful, earnest warfare for our Lord and his kingdom.

Our growth is slow, but what you do here is as the laying of granite foundations for the future. This Puget Sound alone

will be an empire within fifty years. With 5,000 miles of coast on the Sound, with lumber beyond estimate, inexhaustible supplies of various qualities of coal, iron and limestone, fish for half the world, enormous yields of fruit, large agricultural districts unsurpassed for fertility and strength of soil, and with all parts of the Sound safe for shipping, and nearly all parts accessible to heaviest ocean vessels; and added to all these a mild and healthful climate—is not our future assured? We are distant now; but the day is coming when we shall stand here and lay our hand upon the beating artery of the travel and commerce around the Northern Hemisphere.

COLORADO

Rev. J. Adams, Malta.

MALTA, LEADVILLE, ORO CITY.

Lake County is in the central part of Colorado, and nearly the size of Massachusetts. It has a population of 1,500, most of them miners and voters. California Gulch, in the northern part of this county, has been the chief scene of my labors. In this gulch, on the 15th of last July, Rev. Mr. Sheldon organized the first Church of Christ for Malta, Leadville, and Oro City. It consisted of two male and three female members. Prior to this no church existed in the county, no minister had resided in it for any length of time, nor had there been regular preaching. The need, then, of home missionary labor may be easily inferred.

On my arrival, I visited every family in Malta, and invited them to service in the shanty school-house. Fourteen persons came, and we had a good meeting. There was no Sunday-school, because there was no one to carry it on. For two months I preached here to an average of ten persons, who were ridiculed for attending. I had to open the school-house, sweep it, and fix the seats. To arrest attention and call the people to public worship, I borrowed a large hotel bell, and rang it up and down the street.

My next appointment was at Leadville, three miles farther up the gulch. I found here a small Sabbath-school in operation, which soon died out for the want of a suitable place to meet in and persons to carry it on. Mrs. H., one of our members, expects to revive it in her own house this winter. The population of this place is larger than any other (about 300); it rapidly increased during the summer, and in all probability will have, next summer, 1,000 people. Our work here was much retarded for the want of a suitable meeting-place, there being no school-house nor other place to be obtained anywhere. Yet I held service every Sunday afternoon, sometimes in a log-cabin, frame house, store, and as frequently on the street. I generally visited the saloons (always full on Sunday) and families before the service. The last Sunday but one, I called my congregation together by standing in the middle of the street and singing all alone, "There is a fountain filled with blood." Twenty-five men came and sat down on the steps of the store and listened most attentively, while I spoke from the words, "How shall we escape if we neglect so great salvation?" I could have had the store to preach in, but I felt afraid to ask for it; for a week or two before I had got the store-keepers to enter into a written contract to close their stores half a day on Sunday, and I knew if one was opened for preaching some one would be sure to want to trade; so I preached outside. My average congregation here for the quarter has been twenty.

Three miles farther toward the head of the gulch is Oro City, where I preached every Sunday night in a good log school-house to an average congregation of forty-five persons, my method of work here being the same as at Leadville, visiting the saloons, etc. Thus the total average of persons to whom I have preached on the Sunday has been seventy-five. In all these places the closest attention has been paid to the preaching. Indeed, the miners, though rough in their exterior,

are as a rule, perfect gentlemen, some of them being graduates of our colleges, and not a few coming from good families in the East. During the twenty years of my ministry, I never preached to more intelligent and appreciative audiences than those in Lake County. Their behaviour during worship might be taken as a pattern by many an Eastern congregation. They will not suffer the least impropriety during divine service. To illustrate: while preaching in Oro City a few Sunday nights ago, two drunken men came in. One sat still, the other began to comment on what I said. He was quietly told to "shut up." For a minute or two he did, and then broke out again. Two men rose at once, took him by both arms, unceremoniously pitched him outdoors, and then took their seats as if nothing had happened.

ITINERATING.

In addition to this work I visited the southern part of the county every two weeks, most of the quarter. On Monday I would ride twenty miles to Granite, and preach in the bar-room of the hotel to an average of eighteen persons. For some time a Sunday-school was carried on here, but, owing to the removal of families farther south, it has been suspended for the winter. Tuesday I rode twenty-five miles to Helena, and preached in a log school-house to an average of twenty-five persons. Wednesday I rode fifteen miles up Chalk Creek to a mining camp called Alpine, away up in the grand range of the Rocky Mountains. My average audience at this place was twenty-five. Before I visited them, they had heard only two sermons in two years. Returning from this place, on one occasion, I came very near losing my life. I was moderately galloping across a park at the base of the mountains, when it seemed as though my horse's front legs had been suddenly cut away, (she having stepped, as I suppose, into a prairie-dog hole). I was pitched some distance over her head, striking upon my face and left shoulder. The horse followed me with a complete somersault, but, as Providence would have it, she rolled in the opposite direction from me. I was stunned for a minute or two, but on recovering I found no bones broken and no hurt beyond a scratch upon my nose. I proceeded on my journey with a truly grateful heart, reflecting most profitably upon the passage, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone." The fulfillment of this charge in my case was very apparent, for all about where I fell were large boulders, on which, if I had struck, my brains must have been dashed out. On Thursday I rode seventeen miles farther, to a settlement amongst the ranchmen called Brown's Creek. Here I preached in the evening to twenty-five persons. In all these places I was well received. On Friday I rode home forty-seven miles, and tired enough I used to be, but grateful for the strength and the disposition to work and speak for Jesus.

DAKOTA.

G. S. Codington, Dell Rapids.

FIVE YEARS OF PIONEERING.

Our five years of service at Medary were years of severe trial in many ways. The country was new when I went there. Log-cabins were the best houses. It was pioneer work, in the strictest sense, and in so far as any interest in my work was manifested, it was by the poor. Our own circumstances were such that we were obliged to endure, as other people did. No one could say we were above them in our manner of living, nor in the comforts of life. When we had a house built for ourselves, it was a rough log-cabin, and we moved into it and began housekeeping with the bare ground for a floor, with sods for a roof, without a door or window in place, and even without chinking between the logs. We had full experience during spring rains of the streams of muddy water running through the roof, and making mud under

our feet. And we thus lived and labored, to preach the gospel. I have always felt an interest in public improvements, in the general welfare and comfort; and have been accredited with some tact for management. So when the devastations of the grasshoppers impoverished our already poor people, there was a disposition to turn to me for advice and for devising ways of relief. After trying what resources we had among ourselves, and finding no relief there, I laid our condition before some friends, some churches, and some relief societies by correspondence. With no expense to the fund itself for receiving or disbursing, my wife and myself, with much care in investigation and distribution, and with very arduous labors through many days of that memorable winter, distributed what we received, and it was enough to prevent suffering either for food or clothing. My own personal exposure that winter laid the foundation of my present physical disability. I suppose I shall not be able to labor again as I have done, even if life may be granted me for a few more years. But our Father doeth all things well.

NEBRASKA.

Rev. H. Bross, Crete.

OUR LITTLE ANNA.

I write in the shadow of a sad bereavement. After a painful illness of two weeks, our dear Anna, aged ten years, has gone from our home; we trust to the mansions above. The community has been stricken with that fearful scourge, diphtheria, and in many of our homes are Rachels weeping for their children, and will not be comforted.

Our own dear one died on "Thanksgiving Day." Since the abundant harvest we had been looking forward to that day as a time of rejoicing. But its coming brought us a sad experience of sickness, bereavement, and death. We saw on Wednesday night that she could not recover, and on Thanksgiving morning, about one o'clock, holding her little hands in mine, I said, "If you should not get well, it would seem good to go home to be with Jesus, wouldn't it?" There was no alarm, no surprise at all, but simply a quiet, decided "Yes." I then gave her a message that I wished to send to her departed brother. "Tell Howdie," I said, "when you find him, that we love him in our home, and hope to meet him in heaven." "I will," she said, as calmly as if it had been some usual errand about the house. All that Thanksgiving Day she lay dying, until about four o'clock. She talked much of going home to be with Jesus. She distributed her little toys and books to the other children, and her young friends, not forgetting her Lord's claims, but wishing a silver half-dollar that she had to be "sent to the missionaries." At times she suffered greatly and would say, "Why don't Jesus come and take me home?"

At one time, she asked her mamma to pray that Jesus would come soon, and when mamma had prayed, she turned to me with, "Papa, pray." I knelt and prayed, and she said, "Now *I* want to pray;" but there was difficulty of utterance, and her mamma said, "You can pray in your heart, if you cannot speak out the words." So she clasped her little hands, and we all bowed our heads in prayer.

Anna was very fond of hearing the dear old hymns sung, and with her Sabbath-school teacher and other friends we stood around her bedside, for the last two hours of her life, and sang, as she called for them, the hymns most used in prayer-meetings:

"Jesus, Lover of my soul,"
"Rock of Ages, cleft for me,"
"Sweet hour of prayer," etc.

It was the most interesting and impressive scene that I ever witnessed. Her patience and courage in suffering, her touching expressions of faith, were remarkable. "She being dead yet speak-

eth." We mourn, but not as those without hope.

There is one sharp trial connected with it. Our burial-ground here is a lonely place out on the broad prairie, and she had a dread of being buried there. On her last day with us, she looked up earnestly into her mamma's face, and said, "When I am gone, don't bury me in that lonely place; send me home to sleep by the side of Howdie." I could see no way at the time to carry out the dear girl's wish, and so we had to lay her to rest there, temporarily at least. The body lies out there, this dreary winter night; but we comfort ourselves with the thought that *she* is in that blessed country where they have no night. We do hope to find some way to remove the body to Iowa.

"Brethren, pray for us." Amid our trials we sympathize with you, in these days of criticism and unrest. May the Lord bless you all, and give you faith, and hope, and courage as you need.

[We are grieved to learn that another child of Mr. and Mrs. Bross has followed their little Anna, a victim of the same terrible disease. Shall they not have the prayers of our readers—as they have our own—that the Great Comforter may be with them in their time of sorrow?]

MICHIGAN.

Rev. J. R. Savage, Kalkaska.

DESTITUTIONS.

In this new region many have long distances to go, and generally on foot, if they would enjoy the benefits of the sanctuary. The people are poor, and many of them have been long without employment. Many are about to leave their homes and go into the lumber-woods to spend the winter and obtain a living. Yet the outlook for the cause of Christ in this part of the field is brightening. New families are coming in, bringing more means than the early pioneers had. Some of these are religious families and will help the feeble missionary churches to bear the light of truth to the destitute beyond them.

In the three and a half years that I have been laboring here in the employ of the A. H. M. S., I have gathered three churches, and flourishing Sabbath-schools connected with each one. Souls have been converted, backsliders have been reclaimed. I could not have done it, brethren, without the help received from our noble Home Missionary Society. The Lord be praised for raising up this blessed instrumentality for carrying the gospel to the destitute in "regions beyond." Please accept my thanks for the promptness with which my drafts have ordinarily been sent. The last year has been one very trying to me, and also to you. I sympathize with you in your efforts to meet the demands that every quarter are made upon you. It is trying to look at my poorly clad children, with a long, cold winter upon us, and little or no preparation made to endure it. But the Lord will provide.

Rev. J. L. Maile, Jackson.

REVIVAL.

The Lord is wonderfully pouring out his Spirit here. About Oct. 1st, the way seemed utterly closed for further progress. After much prayer we decided to hold a series of meetings, and called upon Rev. O. H. Spoor, of Dowagiac, to help us. He preached for eight consecutive evenings, with the results of increasing the faith and hope of the church and a spirit of conviction among the unconverted. Rev. L. M. Hunt, former pastor of this church, aided for a week, and was followed by Rev. E. A. Spence, of the Y. M. C. A. of Grand Rapids.

We think that between seventy and eighty conversions have occurred. The most of them are young. The railroad people are becoming interested—several young and skillful mechanics, a conductor, an engineer, etc. A very precious work is going on among the young ladies; nearly thirty of these we hope are renewed. We are continuing the meet-

ings, and have organized a band of true "yoke-fellows"—young men from the First and Second churches.

We have also a "Young Ladies' Band" of workers, who are much interested. We propose to thoroughly organize cottage meetings and give our converts enough to do.

MISSOURI.

Rev. C. L. Mitchell, Sedalia.

TEMPERANCE REVIVAL.

Last spring our Temperance people, hearing of the great success of the "Murphy movement," wrote to Pittsburgh for some "Murphy" men. Two were sent. They were good workers, and large crowds attended their daily meeting for six weeks. Over 4,000 signed the pledge. This work, I think, saved this town (a railroad center) during the great railroad strikes. During the strike no liquor was sold h re, and if any was drunk elsewhere, he man was arrested by the rioters themselves. The men were all quiet and respectful; good order prevailed throughout the continuance of the strike. All this good I give this Temperance work the credit of. You had an account of a riot and mob in the town. That was a rising of the saloon-keepers against our Temperance work and workers, whom they threatened to hang. But they were at length put down by the law-abiding citizens and constables.

The result of this Temperance work has been: (1) The saving of the town during the railroad strikes. (2) A great arousing of the public conscience against liquor-selling. (3) A permanent (though thus far weak) Temperance organization in Sedalia. (4) Good Temperance organizations in other places.

Miscellaneous.

THE TREASURY.

THE receipts at this office, in December, exclusive of legacies, were larger than those for that month in either of the last ten years. For this we are sincerely grateful to God and to those whose hearts He moved to give back into his hand that which was already his. But the January reports, usually bringing the heaviest claims of any month in the year, are daily coming in, and on this tenth of January more than $25,000 are due—thousands of dollars are long overdue—for labor reported. True, it is $5,000 less than last month's dues and $10,000 less than those of the month before. We thank God for that. But here are $25,000 due—most of it to the missionaries. Some of them are in painful need of the money, to get food, clothing, fuel and other indispensable family supplies. Others are weakened in spirit and shaken in credit, by debts to those who are pinched for want of the money. Children are kept from school, painful sacrifices are made, and usefulness is hindered—because many pastors and churches that have called for the work hold back from paying for it when it is done.

The suffering so caused is needless. We do not believe the Savior requires it or approves of it. Hard as the times are, this debt could be wiped out in an hour—as was that of twice the amount in Providence—if the friends of Home Missions chose to have it so. If each reader of this statement would, on the instant, send us what he or she could spare without denying himself or herself even one really needful thing, our March number would report the Society free from debt. Shall that be? Will you, reader, do your part in a work which we cannot doubt your Master and ours would smile upon? May He move

you to respond—heartily, generously, quickly!

HOW WE SPENT NEW YEAR'S.

NEW YEAR'S morning found us *en route* for Mill Creek Valley, ten miles back from Arena. The roads were terribly rough, and the driving was very slow. The sun rose beautifully and we were happy. After a three hours' ride, we met brother Jones, a veteran who came into this valley many years ago and unfurled the gospel banner. At his invitation, we had come to assist in the re-opening of the Mill Creek church. For many years it had been deserted. The cemetery fence had been broken down, the front steps had rotted away, and the house was fast going to decay.

For three years a small Sunday-school had been sustained by a good brother fifteen miles away, who was very faithful—always on hand, no matter what the weather.

Three months ago, Mr. Jones, living at Arena, was invited to preach to them and regather the congregation. He said he would do it if they would repair the church and fix the cemetery grounds.

One man, for many years a profane, drinking man, but converted in connection with the Sunday-school work—a large and influential farmer—said he would be responsible for the doing of the work, and at once set himself about it. A new cemetery fence is built; the house is painted inside and out; a new carpet and organ are procured, and the house is insured. New Year's is fixed upon as the time for re-opening, and we are here for the purpose. The people are here also, in spite of the bad roads. At eleven o'clock we begin, preach a sermon, and then raise $150 "to pay last bills." This done, a New Year's dinner is spread in the church, and an hour of reunion is enjoyed by the people of that valley—a new event in their history. Then followed another sermon by Mr. Pinkerton. After this came the dedicatory prayer, during which all the people stood. It was a moment full of tenderness, as reference was made to the goodness of the Lord in thus, after so many years of separation, bringing the people together, and building again the walls of this Jerusalem.

The next day we met again. A season of conference and prayer was enjoyed, in which several spoke and prayed for the first time. After a sermon we sat down to the table of the Lord. Such a scene had not been witnessed in that church for many years.

We arranged for a weekly prayer-meeting to be held in the church. Then seven persons arose, expressing their desire for church-membership—others are yet to come. In a few weeks a new church will come into being, and so the fires will be kindled anew on the old altar. It is a rich valley, and if the Spirit of the Lord shall convert the people, a strong church may be built there.

This is the third rebuilding of old wastes that it has been our joy to participate in, within four years. So we are slowly yet surely retaking the ground lost in the past. We are planning to take possession of much new ground. Patient, persevering work in the name of the Lord will win. H. A. M.

MADISON, WIS.

HUNTING FOR A CEMETERY

YOU remember how a party of us got lost on the Pawnee Reservation, in trying to attend a meeting of the Association at Albion.

I have had another novel experience. A funeral procession had the *feeling* of being lost on the way to the place of burial. This, too, only about a mile and a half away, and in full view of this place. We were not exactly lost, but had considerable anxiety, for some time, lest we should not find the graveyard.

I was called to attend a funeral at a school-house, ten miles out. The deceased was a widow, with no relatives in this region, save an only son. She lived several miles beyond the school-

house, but the body was to be brought there, and there I was to meet the procession at ten o'clock. I reached the school-house at the hour, but it was locked. The key was found in course of time, the door opened, and a fire made. About eleven o'clock the procession arrived. During the services it rained hard, but the rain changed to a a very heavy, foggy mist, about the time we were ready to leave the house. The cemetery is about a mile and a half nearly north of Central City. To reach it from the school-house we had a drive of about ten miles. We left the school-house a little after twelve. There were several wagons in the procession, but not one of us knew the exact locality of the cemetery. We came down almost to the village, turned about, making a very acute angle, and took the road, as I, not very confidently believed, to the graveyard. So very slow had been our progress that it was now beginning to grow dark, and the mist seemed to settle down thicker than ever. We could see the village, but where was the cemetery? It is somewhere on the open prairie; no fence, not a tombstone, not any visible mark whatever, that could be distinguished at a distance of a quarter of a mile—at least none that could be seen through that mist. One and another began to ask me, "Are we on the right road?" "I *think* so," I would answer, but not very confidently. "Is there no one here who knows?" "No one knows." What if we should miss it? What if darkness should settle down upon us before we find it? We had the *sensation* of a whole funeral procession wandering on the prairie in search of a graveyard. That sensation was anything but pleasant. But at length, after a suspense that seemed *very* long, we suddenly found ourselves driving along beside the graves, of which one was open to receive our dead. I have no doubt that the sight of the graveyard gave to every one of that company a feeling of great relief. The cemetery is a *new one*, and probably in time will be inclosed with a white fence, and will be filled with monuments, and trees, so that it cannot be hid. At present you might pass very near it without suspecting its existence. A. F.

NEBRASKA.

HOME MISSIONARIES AND PRIVATIONS.

IF you have room Around Our Table for another chair, I would like to occupy it a moment to say that responses to my article in *The Advance* of Sept. 13, entitled, "How Shall Home Missionary Families be Cared For?" have come from Iowa, Nebraska, and Michigan, indicating that this question is no new or strange intruder into missionary households. One response is from the author of the report in *The Home Missionary*, which suggested the article. He writes, "The promise, 'Trust in the Lord and do good,' etc., has been very precious to me. The night before I read your article there came to my mind precious memories of what that promise had done not only for me, but for some of my friends, and then your words made it seem still more precious. I do have anxious thoughts about the future of my four boys at times, and yet I cannot but believe that God will help to put them in the way of getting an education, and so prepare them for some useful business or profession."

His oldest is fifteen and the youngest four, and he is teaching them to work as well as to study, that they may be self-reliant, which he thinks will be better than a fortune for them. I want simply to say that the brother has hit the point most admirably. Missionary parents can be sure of the fulfillment of God's promises when their trust in him is connected with the right use of their means and opportunities. "God will help to put those boys in the way of getting an education," when their parents use wisely every means to effect it, or in other words, when they obey the law of success. With a practical as well

as theoretical knowledge, and a heart purified by grace, the life of those boys can never be a failure.

So the temporal supplies of the missionary family will not fail when, with a daily sense of dependence upon God, they use wisely what they have. God bestows his blessings on the most natural principles. He helps those who help themselves. He saves no man's life who goes into water beyond his depth, or throws himself down a precipice. He keeps no missionary family from starving, or from privation and want, when they disregard the commonest rules of prudence and economy. All of the appropriations of the Home Missionary Society, and the careful forethought of the parish, fail to give an improvident family a comfortable support. To the shiftless and wasteful, therefore, even if they are very good people, there can come no fulfillment of the promise to "dwell in the land and be fed." If instead of downcast hearts and fearful looking for of future want, and new demands upon the A. H. M. S., there is a resolute effort to make the wisest and best use of what is already at hand, there will be no failure to those who "trust in the Lord." To such there is no uncertainty in the fulfillment of the divine pledges. It is no experiment unattested. Thousands of receipts are already passed in, and certified, and recorded in the history of those who have in the past thus labored and trusted, and there is a great company of living witnesses who can testify that "God is not slack concerning his promises," to those who do as well as believe.

E. B. T., *in The Advance.*

A LIFT ON THE DEBT.

EVER since this Sabbath-school movement for paying off the Home Missionary debt began, I have been much exercised about it, and wondered if anything could be done here. There are six schools, and I thought I might raise from them *all* $30 for one share. But the more I thought, the more I wanted one school—this in Glyndon—to do the whole. I spoke to a few, and asked the Lord's help. Christmas was coming. The school was to meet and have a "tree." The church was crowded on Christmas night, and the tree was loaded. All were anticipating "a good time." Just before the presents were to be cut down, I begged for ten minutes, in which I rapidly presented the matter, reading Supt. Cobb's circular, and then said: "I want $30 from this audience to-night, and *mean to have it.*" I started the subscription at two dollars for myself, and called for those who would do as much. Instantly there came a response from a young railroad man I had never seen in church before. Then his brother spoke; then another; then one man took three two-dollar shares; then a lady; and so on, until $24 were raised. Then I called for one-dollar bids. The first voice I heard was from a little nine-year-old boy, whose left leg was cut off last summer by a mower. Out of his little bank he gave a dollar for the cause. Then two little boys, who had worked at sawing wood to earn money for missions, gave their dollar each. Others followed. Then the boxes were passed for halves, quarters, dimes; and after all was counted, there were $45 for the Home Missionary Society. Didn't we do well? Where is the other frontier school that will go and do likewise, and feel as happy as we do?

GEO. S. PELTON.

GLYNDON, MINN.

WHAT THEY HAD FOR DINNER.

"M. K. W.," whose communication in your last issue calls out this, had a pastorate of twenty years in Ottawa, Ill. That is now a city of 8,000 people, with two railroads, a canal, and divers factories. More than forty years ago, when this town was on the frontier, the Rev. E. H. Hazard, under commission of the A. H. M. Society, was residing there in a log-cabin.

One day the Rev. Aratus Kent, from Galena, came along, on his way to a

meeting of his Presbytery at Springfield, a distance of 250 miles. He stopped at Ottawa to make the acquaintance of the new minister and to get his dinner. A son, who years afterwards told me the incident, said that after the traveler had put up, he saw his mother coming around to the back of the cabin, crying. He asked her what the matter was. She said, "Why, the minister has come for dinner, and we have nothing but *potatoes and salt.*" Mr. Kent, overhearing her, went out and said, "Oh, I have dined on potatoes and salt before." That eating of salt together made the two ministers good friends. Two or three years later, Mr. Hazard had pushed on from the Illinois river frontier to that of the Rock river. Desiring to hold some extra meetings in that new settlement, he got Mr. Kent to come and assist him. A precious revival was the result. Among the youth who at that time were brought out on the Lord's side were the writer of this paragraph and his sister.

Mr. Hazard, before entering the ministry, had been a merchant in New York, accustomed to the comforts of home. He became a successful minister of the Word. Previous to the meeting referred to, he had enjoyed with his people a revival, which brought into the church nearly all the settlers who had not before been Christians.

With his deacon, he went over to Gap Grove, and found that a revival could be set forward in corn-planting time. With the same helper he went to Sharon, and in a log school-house held a series of meetings, in which was converted a man who had been brought up under the ministry of Dr. Edward Payson, and who did most of the building of a church and parsonage there; then, removing to Chicago, he became, and is yet, a pillar in one of the Presbyterian churches. At another time, with his yoke-fellow, he labored in Geneseo, where all but four of the adults of the community were led to Christ. J. E. R.

ILLINOIS.

WASHINGTON TERRITORY.

NEW and encouraging developments mark the progress of our work in Washington Territory. A Congregational church was organized at White River, King Co., Oct. 23, of eleven members, —eight of whom were a colony from the church at Seattle, eighteen miles away. The other three were received on confession of faith. Seven of the eleven are heads of families. Rev. Samuel Greene, licensed last June, was at once chosen acting pastor. He preaches, conducts prayer-meetings and Sunday-schools, and at the same time supports himself—working all the harder in the midst of that farming community. This is the third church organized on the field of our General Missionary, Dr. Geo. H. Atkinson, since last June.

A VETERAN GONE.

HE fell in the harness, under commission of this Society, in his seventy-eighth year—the Rev. James Hodges, of Shirland, Illinois. He was brought up in Vergennes, Vermont. From 1835 to 1845 he labored in Oneida County, N. Y. He then went West and organized the church at Winnebago, Illinois, which he served ten years, bringing it up to be what it has remained, one of the substantial, influential churches of the State.

Since 1855 Mr. Hodges has labored at Durand and Shirland, in the same county. A man of positive opinions, he had marked influence in the communities where he lived. He kept himself so youthful in spirit, that hardly more than a year ago he was delivering a series of Sunday evening discourses to the *young people*, who had more than doubled his congregation. Yet writing at that time, he said that, from the difficulty of holding his pen, which comes with age, he had to *imprint his sermons on his brain.* Indited by his heart, and thus imprinted, his sermons had found no "dead-line" to pass. Being dead, he yet speaketh; and by his influence for good, yet liveth.

J. E. R.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., SEC., 69 Bible House, New York.
N. A. CALKINS, Treas., 69 Bible House, New York.

The four months from January to May are the months in which the greater number of the churches contributing to the Union have been accustomed to take their collections. It is specially important that these churches should now act promptly in the matter. It is earnestly hoped, also, that the churches which have not regularly contributed, will feel the force of the appeal which comes to them from their brethren who have been waiting, with anxious expectation, till the state of the treasury should enable the Board to grant them aid. It is an encouraging fact that through this year, during which the work of the Union has been so much embarrassed by criticism, and by changes amounting almost to revolution, a large number of churches have kept steadily on with their collections, as remembering their obligations to Christ and his cause. This has enabled the Trustees to go forward in the making of grants, though more slowly than they wished.

At the beginning of the present year, in May, the Board stood pledged, by grants voted to eighteen churches, to the amount of $6,000. Besides these pledges, there were on file applications from some thirty churches, asking aid to the amount of at least $12,000 more. From May 1st, 1877, to January 1st, 1878, grants have been paid to seventeen churches, to the amount of $9,513. During this time new applications have kept coming, and there are now on file twenty-eight that await their turn to come before the Board.

From these facts it is plain that the work is not to cease; it cannot be allowed to cease, or even to be hindered, without disaster to building enterprises already in progress, and without great detriment to our cause. It is for the Congregational churches, as a body, now to decide whether this indispensable part of the work of home evangelization shall be carried on successfully, or whether, from the neglect of this, very much home missionary labor and money shall be expended almost in vain. The Trustees of the Union have bestowed much time and anxious thought on the duties intrusted to them. They have had the counsel of committees made up of able men, representing the whole country, and have settled the future action of the Society in accordance with what has seemed to be the best judgment of all concerned. On the pastors and churches, therefore, falls now the responsibility for the progress of the church-building work. The joint committees concluded their report with the following emphatic expression of their judgment as to its urgent importance:

"In conclusion, we put on record our judgment, that the beneficence and urgency of the work of a church-building society were never more manifest than at present. Accordingly, under a grateful sense of the blessings which have come from such work in the past, we earnestly commend this cause to the Congregational churches throughout our land. We trust that a sound, efficient administration of the Society, and the abundant bestowal of the Divine favor, will unite us all in gifts and labors and prayers for this great department of the Master's kingdom."

Will not the pastors of the churches in the several States give such prompt and energetic attention to the matter, that the Board may speedily be able to take action on the long list of applications waiting in their hands? There is little doubt that, if the subject is fairly and faithfully presented to the churches, there will be a generous response.

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.

Money may be sent either to the Treasurer, in Boston; or to REV. CHARLES P. BUSH, D.D., 39 Bible House, New York.

In the kingdom of God, and in the kingdoms of men, the greatest achievements are those which are the products of quiet, continued agency. A thunderstorm moving across the land has its important uses, but is not the abiding method of God's operations.

So in the departments of human activity, the works which go on from year to year, in a quiet, half-unseen way, supply the great forces for human activity. The strength of a nation is nurtured in the solitudes. Some sudden exigency will often reveal treasuries of wisdom and might of which there was before no practical conception.

A work like that which goes on in connection with the American College and Education Society is so far withdrawn from the common notice and apprehension of men, that the multitudes are hardly aware of the existence of such an organization. It is engaged in foundation enterprises. It is building the Christian College far out on the borders of civilization. It is helping forward a young man for the ministry, who as yet has no name in the wide world. He has come from some obscure country home among the hills, and what he will be, or what he will do in the course of a lifetime, is as yet problematical. What some noisy politician is doing at Washington is known and read of all men; but the acts of this young man—yea, his very existence, are unknown except to a very limited circle. Our work is in laying foundations for the time to come, and all experience shows, that where the direction is right, where the plan is in harmony with the laws of God, no enterprise is more important.

It is 177 years since the foundations of Yale College were laid, in feebleness, in the infant colony of Connecticut. It was many years before the institution was under way and able to do any considerable work. But now it numbers more than 8,000 graduates, and has furnished, for the use of the country at large, men of eminent character and talent for every department of civil and public life. It has sent out into every part of the wide land more than 2,000 ministers of the gospel. It took a long time for Yale College to pass its period of infancy. The country was poor and the population sparse; but, in the rapid growths of these later years, it takes often but a short time for an institution planted on our Western borders to pass forward to a large working power.

It is matter for great regret, that our churches generally do not seem to see the necessity for this fundamental, organic work. We would do nothing whatever to turn them away from those great missionary enterprises, home and foreign, in which they are engaged. All this should go on, if possible, with increased vigor. But every great manufacturing establishment has its machine-shop, either connected with itself, or easily accessible. This department is quite as important as any other. The busy hum of the machinery could not be heard at all, if there were not some place where it could be prepared. We are quite as confident that the great enterprises of our missionary societies could not go on with any vigor, were it not for this fundamental educational work, which lies so far out of the popular sight. Again we earnestly appeal to our Congregational churches, far and wide, to give the American College and Education Society a place in their list of charities. If the churches will but do this, we shall not suffer, as we now do continually, for the means wherewith to do our appropriate work.

Appointments in December, 1877.

Not in commission last year.

Rev. John L. Collins, Nebraska City, Neb.
Rev. Daniel Kloss, Highland, and White Eagle Station, Kan.
Rev. Andrew W. Archibald, Stuart, Iowa.
Rev. Daniel W. Francis, Pleasant Hill and Bird's Creek, Wis.
Rev. Milton Rowley, Evansville, Wis.
Rev. Danforth L. Eaton, Ovid, Mich.
Rev. A. F. Loomis, Roodhouse and vicinity, Ill.

Re-commissioned.

Rev. Jacob F. Ellis, Seattle, Wash. Ter.
Rev. Albert K. Packard, Greeley, Col.
Rev. Thomas Bayne, Columbus and vicinity, Neb.
Rev. Wallace Bruce, Cedar Creek, Oakdale and Orford, Neb.
Rev. Chester C. Humphrey, Albion, Boone and Dayton, Neb.
Rev. Emanuel Jose, Scott Precinct, Hastings, Pleasant Valley, School Creek and Hamilton, Neb.
Rev. J. Mills Ashley, Ridgeway, Valley Brook, Carbondale and Wakarusa, Kan.
Rev. Benjamin S. Crosby, Arvonia, Riverside, Key West and Webster school-house, Kan.
Rev. John Haywood, Scatter Creek, Center Ridge and Buffalo City, Kan.
Rev. Eben L. Hill, Wyandotte Forest, Rosedale and Quindaro, Kan.
Rev. Franklin G. Sherrill, White City and Walker's school-house, Kan.
Rev. Robert S. Armstrong, McPherson, County Line, Danville and vicinity, Minn.
Rev. Andrew J. Drake, Dodge Center, Claremont and out-station, Minn.
Rev. Jesse L. Fonda, Morris and Hancock, Minn.
Rev. Henry C. Simmons, Marshall, Swan Lake and Nordland, Minn.
Rev. Edward C. Downs, Farmersburg, Garnavillo and National, Iowa.
Rev. Taral T. Frickstad, Sargent's Bluff, Iowa.
Rev. Daniel D. Frost, Fairfax, Iowa.
Rev. Chauncey J. Richardson, to go to Iowa.
Rev. William J. Smith, Sioux Rapids and vicinity, Iowa.
Rev. John R. Upton, Spirit Lake and Lakeville, Iowa.
Rev. David R. Anderson, Oak Creek and Burdick, Wis.
Rev. Luther Clapp, Pleasant Prairie, Hale's Corners and vicinity, Wis.
Rev. John W. Donaldson, Hancock, Coloma, Deerfield and Plainfield, Wis.
Rev. Nicholas Mayne, Jamestown and Ellenboro, Wis.
Rev. Edward N. Ruddock, Pine River, Poysippi and Auroraville, Wis.
Rev. Robert Quaife, Elroy, Glendale and Union Center, Wis.
Rev. Abishai Scofield, Hartford, Wis.
Rev. Leman N. Barber, South Boston, Odessa and out-station, Mich.
Rev. Page F. McClelland, Northport and Bright school-house, Mich.
Rev. William H. Osborn, Hartland and Tyrone Mich.
Rev. John Bradshaw, DeKalb, Ill.
Rev. Charles Willey, Newfield, N. J.

Receipts in December, 1877.

MAINE—$40.96.

Gorham, First, by J. C. Card,	$6 80
Kennebunk, Union, by J. Titcomb,	31 16
Standish, by Rev. J. P. Trowbridge,	3 00

NEW HAMPSHIRE—$176.00.

Candia, J. L. Fitts, by E. Hill,	5 00
Derry, On account of Legacy of Mrs. M. C. Pillsbury, by W. Anderson, Ex.,	150 00
Fitzwilliam, Mrs. F. Hancock, by Rev. C. Hancock,	3 00
Hanover, Ladies' Benev. Soc., by Mrs. C. O. Blaisdell,	10 00
Keene, Mrs. Y. K. Burnham, by G. Kingsbury,	3 00
Roxbury, E. Kingsbury, by G. Kingsbury,	5 00

VERMONT—$158.80.

Barton Landing and Brownington, Sabbath schools, for Debt, by O. H. Austin,	8 20
Benson, K.,	2 00
Burlington, Sabbath-school of Third, for Debt, by G. H. Perkins,	30 00
Clarendon, Rev. G. H. Morss,	10 00
Essex, C. Farrand,	2 00
Hartland, Sabbath-school, for Debt, by Rev. R. D. Miller,	2 00
Orwell, by S. H. Bascom, to const. Mrs. W. O. Ray a L. M.,	42 00
Pittsford, E. H. Drury, M.D., by M. P. Humphrey,	5 00
T. D. Hall,	$5 00
St. Johnsbury, S. Balch,	50 00
Springfield, "Harvest Sheaves,"	2 00
West Addison, Mrs. Kate S. Merrill,	60

MASSACHUSETTS—$9,858.60.

Mass. Home Miss. Soc., by C. Demond, Treas.,	7,500 00
Amherst, C.,	30 00
East Hampton, Payson, by G. H. Leonard,	465 80
Granby, by A. Ferry,	128 80
Lenox, G. W. Ford,	26 00
Newburyport, Sabbath-school of First, for Debt, by Rev. O. W. Folsom,	31 80
A Friend,	30 00
A Friend, for Debt,	5 25
Northampton, C. H.,	100 00
North Andover, Sabbath-school, for Debt, by F. W. Frisbee,	30 00
Oxford, Sabbath-school of First, for Debt, by O. F. Joslin,	30 00
Papperell, Evan. Sabbath-school, for Debt, by L. C. Blood,	30 00
Pittsfield, Sabbath-school of First, for Debt, by E. H. Kennedy,	30 00
Salem, South, by S. H. Nichols, of which $100 is to const. Rev. E. S. Atwood a L. D.,	658 55
Sheffield, First, by T. C. Wickwire,	2 50
Sherborn, Fem. R. and B. Soc. of Pilgrim ch., by Mrs. L. Coolidge, freight,	2 00

Southbridge, On account of Legacy of Mrs. L. B. Hyde, by S. M. Lane, $50 00
South Deerfield. On account of Legacy of Mrs. Mary Pease, by L. E. Pease, Ex., 430 52
South Hadley, Teachers and Pupils of Mt. Holyoke Fem. Sem., by Miss Julia E. Ward, 267 38
Whitinsville, A Friend, 10 00

RHODE ISLAND.—$708.27.

Central Falls, Ladies, by Rev. J. H. Lyon, freight, 5 00
Providence, Union, by J. McAuslan, 698 27
Tiverton Four Corners, Mrs. F. Potter, freight, 5 00

CONNECTICUT—$5,079.58.

Cheshire, Sabbath-school, for Debt, by F. S. Burnett, 12 00
Colebrook, by J. M. Grant, 25 00
Collinsville, add'l., by E. L. Shepherd, 2 25
Columbia, by S. F. West, 33 03
Conn., A Friend, 50 00
Danbury, Sabbath-school of First, for Debt, by Rev. J. J. Hough, 30 00
Durham, Mrs. O. Merwin, $3; A Friend, $2, by Rev. A. S. Chesebrough, 5 00
East Haddam, First, by E. W. Chaffee, 111 20
East Hampton, First, by Rev. J. S. Ives, to const. Mrs. E. S. Ives a L. M., $72; Sabbath-school, for Debt, $30, 102 00
Enfield, First, by J. W. Johnson, 27 95
Fair Haven, Second, by Rev. H. C. Hovey, to const, Dea. A. Rowe a L. M., 45 00
Greenville, mon. con., $17.24; Sabbath-school, for Debt, $30, by C. W. Carey, 47 24
Guilford, First, Mrs. Alvan Talcott, for Debt, 30 00
Hanover, by Rev. L. Barber, to const. Mrs. Ruth Allen a L. M., 34 00
Hartford, J. E. Cushman, to const. Mrs. Nancy Bingham a L. M., 130 00
Lebanon, First, by O. E. Pettis, 67 83
Ledyard, Sabbath-school, for Debt, by N. S. Gallup, 30 00
Litchfield, A Friend, 5 00
A Friend, 5 00
Meriden, Center, by N. B. Wood, 25 00
Middletown, W. M. Dean, 5 00
Mystic Bridge, by H. C. Holmes, 18 00
New Britain, A. Sheldon, in full to const. G. B. Clary a L. M., 20 00
Sabbath-school of South, for Debt, by J. Wiard, 30 00
New Canaan, Sabbath-school, for Debt, by H. B. Rogers, 41 00
New Haven, Ch. in Yale College, by H. C. Kingsley, 414 66
North, by F. T. Jarman, 235 62
New Milford, Ladies' Mite Soc., by Anna E. Bostwick, 27 50
North Stonington, by E. H. Wheeler, 132 50
Norwalk, Sabbath-school of First, for Debt, by Mrs. E. L. Ely, 30 00
Norwich, Park, by E. T. Clapp, 554 26
Old Lyme, by Mrs. J. A. Rowland, 84 73
Putnam, Second, by C. N. Fenn, 142 36
By Mrs. S. K. Spalding, freight, 3 00
Rockville, Second, by T. M. Durfee, to const. W. B. Thrall a L. M., 66 00
Salisbury, a Friend, 4 40
Simsbury, by D. B. McLean, 50 00
Stamford, Sabbath-school, of wh. for Debt, $30, by H. Lockwood, 64 93
G. Fox, 5 00
Stonington, Mrs. J. Pomeroy, by R. W. P. Bulkley, 20 00
Stratford, Sabbath-school, for Debt, by F. Sedgwick, 30 00
Terryville, by J. H. Stoughton, 191 20
West Brook, mon. con., by J. N. Spencer, 11 80
Westfield, Sabbath-school, for Debt, by R. P. Chase, 30 00
Woodbridge, Sabbath-school for Debt, by J. M. Marvin, to const. R. C. Newton a L. M., 30 00
Woodbury, Legacy of Judah Baldwin, $1-689.05; Mrs. Eunica Baldwin, $278.07, by A. W. Mitchell, Ex., $1,967 12
Sabbath-school, North, for Debt, by G. F. Morris, 30 00
Woodstock, First Ch. and Sabbath-school, for Debt, by H. T. Child, to const. H. W. Hibbard a L. M., 33 00

NEW YORK.—$980.67.

Received by Rev. J. C. Holbrook, D.D.:
Lisle, $15 15
Sinclairville, Mrs. S. M. Phillips, 1 00
Syracuse, Mrs. M. Norton, 10 00
——— 26 15
Albany, M. D., 10 00
Brooklyn, Ch. of the Covenant, by Rev. E. P. Thwing, 5 00
Ch. of the Pilgrims, mon. con., by S. F. Phelps, 17 44
A friend, of wh. for Debt, $50, 100 00
Catskill, Mrs. H. E. Prentice, 5 00
Champion, First, by Rev. W. T. Osmun, 6 25
Copenhagen, by Rev. E. Perkins, 1 00
East Bloomfield, Ladies, by Mrs. A. E. Porter, 46 76
Gainesville, by Rev. D. Henderson, 8 00
Geneva, on account of Legacy of Henry Dwight, in full, by E. Dwight, Ex., 149 60
Maine, First, by W. O. Baldwin, 10 00
Malone, N. P. Sabin, 4 40
Monsey, by Rev. L. Jones, 29 35
Napoli, by Rev. J. D. Stewart, 10 00
New York City, Mrs. E. P. Woolsey, $200; Henry T. Morgan, $100, 300 00
Potsdam, Mrs. A Clark, 12 10
Rensselaer Falls, by G. A. Rockwood, 20 00
Sherburne, First, by H. T. Dunham, 166 62
South Canton, by Rev. C. W. Fifield, 3 50
Summer Hill, by W. Brown, 5 00
Troy, Mary F. and Margaret Cushman, 50
Wellsville, H. G. White, 5 00
Yonkers, First Presb., by W. C. Foote, 30 00

NEW JERSEY—$70.40.

Bound Brook, Ladies' Aid Soc., by Miss M. H. Roundey, freight, 2 00
Chester, First, by Rev. F. A. Johnson, 16 00
Newark, Belleville Avenue, by W. T. Rae, 52 00
Cash, 40

PENNSYLVANIA—$60.40.

Allegheny, S. M. Y., 2 00
Farmington and Sugar Grove, by Rev. O. A. Thomas, 9 00
Gibson, "Sisters," 15 00
Indian Run, Rev. S. Manning, 5 00
Landsford, Welsh, by Rev. D. A. Evans, 6 40
Pittsburgh, Welsh Western Assoc., by Rev. H. E. Thomas, 10 00
Providence, Welsh, by Rev. R. S. Jones, 3 00
York, L. S., 10 00

MARYLAND—$100.00.

Frederick City, E. H. Rockwell, to const. Mrs. M. C. Adler a L. M., 100 00

DISTRICT OF COLUMBIA—$142.00.

Washington, First, An. Coll., $118.90; mon. con., $23.10, by S. H. Galpin, 142 00

OHIO.—$70.00.

Avon, Mrs. L. Beers, 5 00
Cincinnati, W. J. Breed, 10 00
Cleveland, Sabbath-school of First, for Debt, by T. G. Newton, 30 00
Granville, H. L. Bancroft, by E. Abbott, 25 00

INDIANA—$27.55.

Fort Wayne, Plymouth, by Rev. J. M. Seymour, 16 00
Hart Township, and Montgomery, by Rev. L. Wilson, 9 15
Terre Haute, Mrs. Mary H. Ross, 2 40

ILLINOIS—$1,005.76

Received by F. W. Tracy, Treas. Ill. H. M. Soc.,		
Dwight,	$23 50	
Joy Prairie,	70 80	
		$94 30
Albin, Mrs. M. Skeavington, by O. T. Macomber,		5 00
Alton, Ch. of the Redeemer, by Rev. G. C. Adams,		115 00
Altona, Union, Sabbath-school, for Debt, by J. Florentine,		10 00
Batavia, Sabbath-school, for Debt, by C. N. Cooper,		30 00
Beardstown, Cong. and Sabbath-school of First, for Debt, by Rev. J. D. Wycoff, to const. P. Kuhl a L. M.,		30 00
Broughton, by Rev. J. L. Corey,		5 00
Chicago, Leavitt Street, by L. D. Hammond,		24 65
Plymouth, by Dr. C. T. Fenn,		32 85
Dundee, add'l, by W. B. Millard,		1 00
Earlville, by R. O. Dupee,		32 25
Elgin, Sabbath-school, for Debt, by A. Withers,		30 00
Evanston, First, $31.01; Sabbath-school, for Debt, $30,		61 01
Greenville, by Rev. J. Goodell,		12 00
Griggsville, by T. Shoemaker,		79 10
Kewanee, a Friend,		40
Lincoln, First, by Rev. S. M. Wilcox,		9 00
Manteno, Mrs. E. W. Hume,		2 00
Marseilles, $10.89; Sabbath-school, $13.38; Joint District Sabbath-school, $2.75, by J. Q. Adams,		27 02
Marshall, Woman's Miss. Soc., by Mrs. S. W. Whitlock,		4 00
New Milford, by Rev. H. J. Ferris,		5 50
Payson, by D. E. Robbins,		10 00
Peru, $14.02; Sabbath-school, $2.25, by Rev. J. Abraham,		16 27
Pittsfield, Mrs. E. Carter,		15 00
Princeton, by F. W. Waller,		47 98
Providence, by G. Cushing,		22 75
Roseville, First, by J. A. Gordon,		17 00
Sandwich, by S. B. Stimson, to const. Hon. M. B. Castle and H. S. Hills L. Ms.,		100 00
Sycamore, First, by A. C. Colton,		166 78

MISSOURI—$234.80.

Almartha, Turkey Creek Ch., by Rev. S. B. Feemster,		9 00
Brookfield, St. Catherine's, for Debt, by Rev. J. L. Eaton,		2 70
New Cambria, $4.50; Valley, $5, by Rev. G. M. Jones,		9 50
St. Louis, Pilgrim, by Rev. R. West,		213 60

MICHIGAN—$388.45.

Received by Rev. L. Warren:		
Alpine and Walker,	2 00	
Greenville,	70 00	
Manistee, Rev. J. F. Gaylord,	10 00	
		82 00
Received by Rev. W. B. Williams:		
Charlotte, Rev. W. B. Williams,	$40 00	
Chelsea,	17 55	
Cooper,	15 40	
Webster,	15 00	
		87 95
Big Rapids, by Rev. E. W. Miller,		5 00
Galesburgh, P. H. Whitford,		30 00
Grand Haven, First, by Rev. J. Barnett,		4 00
Kalamazoo, Sabbath-school, for Debt, by C. L. Dean,		30 00
Port Huron, First, by A. Fisk,		74 30
Rockford, by Rev. R. Redeoff,		5 60
Romeo, Miss T. S. Clarke, to const. C. W. Loud and Mrs. J. Hevener L. Ms.,		60 00
Salem, Sabbath-school of First, by W. R. Hamilton,		8 60
Whitehall, First, by Rev. C. H. Seaver,		1 00

WISCONSIN—$623.81.

Received by Rev. F. B. Doe:		
Eau Claire,	$30 00	
Menomonee,	22 37	
New London,	14 60	
Ripon, Rev. F. B. Doe, "A New Year's Gift,"	100 00	
		$166 97
Received by Rev. H. A. Miner:		
Hartland, Sabbath-school,	$8 00	
Platteville,	21 70	
Wauwatosa, Sabbath-school, for Debt,	30 00	
Whitewater,	86 07	
		140 77
Beloit, First, by A. W. Hanaford,		34 41
Sabbath-school of First, for Debt, by A. W. Hanaford,		30 00
Big Spring, $13.25; Jackson, $3; Westfield, $1.25, by Rev. D. A. Campbell,		17 50
Fox Lake, by Rev. A. C. Wright, to const. Mrs. Julia B. Morgan a L. M., for Debt,		30 00
Janesville, First, by J. Wright,		40 37
Kewanee, by Rev. A. A. Safford,		13 54
Milwaukee, Spring Street, by L. A. Warren,		21 25
Spring Street, Sabbath-school, for Debt, by J. A. Morris,		30 00
Mondovi, First, by Rev. W. B. Williams,		23 75
New Lisbon, Presb. Ch., by Rev. A. A. Young,		1 25
Peshtigo, Rev. L. W. Winslow,		10 00
Reedsburg, Sabbath-schools, for Debt, by Rev. J. G. Sabin,		5 00
Shullsburg, by Rev. G. S. Biscoe,		7 00
Sun Prairie, by Rev. J. Beardsley,		8 00
West Salem, by Rev. A. Clark,		44 00

IOWA—$537.92.

Received by Rev. J. W. Pickett:		
Bentonsport, for Debt,	$12 00	
Corning, Mrs. F. Davis,	15 00	
Farmington, Sabbath-school, for Debt,	1 00	
Grandview,	3 77	
G. Widenecht,	3 00	
Murray,	2 00	
Muscatine,	15 10	
Old Man's Creek, Woman's Miss. Soc.,	7 80	
Wilton, Woman's Miss. Soc.,	10 00	
		69 67
Atlantic, Ch. and Sabbath-school, by Rev. E. S. Hill,		31 50
Boonsboro, Rev. O. C. Dickerson,		50 00
Burlington, $70; Sabbath-school, for Debt, $30, by T. R. Rankin,		100 00
Carroll, $5; Cedar Rapids, Mrs. E. O. Price, $1, by Rev. G. W. Palmer,		6 00
Center Point, $6.50; Troy Mills, $3, by Rev. J. C. Lockridge,		9 50
Davenport, Edwards, by J. Goldsbury,		100 00
German Sabbath-school, for Debt, by Rev. F. W. Judiesch,		11 00
Farragut, First, by Rev. C. H. Eaton,		10 00
Grand River, First, by Rev. D. Knowles,		3 00
Magnolia, by Rev. G. T. Tompkins,		25 00
Osage, by T. O. Douglass (W. H. A.),		25 00
Rome, by Rev. A. J. Belknap,		3 50
Strawberry Point, $11.45; Packer's Schoolhouse, $3.30, by Rev. C. Hancock,		14 75
Stuart, First, by Rev. A. W. Archibald,		14 00
Waterloo, Sabbath-school, for Debt, by Rev. H. S. De Forest,		30 00
Winthrop, First, by Rev. T. Merrill,		25 00

MINNESOTA—$659.44.

Received by Rev. L. H. Cobb:		
Woman's Cent Soc.,	$184 65	
Cannon Falls, Sabbath-school, by Rev. C. A. Ruddock,	4 68	
Faribault, Sabbath-school, for Debt, by R. J. Mott, to const. Mrs. Mary E. Keyes a L. M.,	30 00	

Lake City, by P. B. Fish, for Debt, to const. N. C. Pike a L. M.,	$37 12	
Minneapolis, Rev. L. H. Cobb, to const. Mrs. A. D. Tracy and Mrs. L. W. Bigelow L. Ms.,	70 00	
Plymouth, in full to const. Judge A. H. Young a L. M.,	17 47	
Sabbath-school, for Debt, to const. Dea. C. M. Cushman a L. M.,	38 42	
Judge E. Jones, in full to const. Mrs. Susan C. Jones and E. S. Jones, Jr., L. Ms.,	50 00	
Waseca, Sabbath-school, for Debt, by A. G. Bush, to const. A. G. Bush a L. M.,	30 00	
Winona, Sabbath-school, for Debt, by E. H. Hoard, to const. Rev. J. H. Morley a L. M.,	30 00	
Zumbrota, add'l., by J. C. Stearns, in full to const. P. M. Green and J. L. Scofield L. Ms.,	40 00	
Dea. J. C. Stearns,	25 00	
		$552 34
Audubon, by Rev. G. S. Pelton,		9 00
Belgrade, $3; Providence, $3.18; Mankato, Rev. D. B. Eells, $20.82; J. W. Eells, $1; Emery Eells, $2, to const. D. Steele a L. M., for Debt, by Rev. D. B. Eells,		30 00
Brownsdale, First, $10; "From the missionary," $15, for Debt, by Rev. I. F. Tobey,		25 00
Fergus Falls, First, by Rev. D. Goodsell,		2 10
Glencoe, by Rev. J. Chandler,		23 00
Mantorville, Zebedee and Clarissa B. Cook,		5 00
St. Paul, Rev. A. Hemenway,		10 00
Worthington, Union, by Rev. H. B. Tuttle,		3 00
KANSAS—$174.50.		
Altoona, Neodesha, and Sycamore, by Rev. H. A. Brundidge,		6 50
Diamond Valley, by Rev. H. Jones,		25 00
Garfield and Kinsley, by Rev. H. Hoddle,		7 50
Iowa Union and Phillipsburg, by Rev. G. O. Blake,		2 50
Leavenworth, Sabbath-school, First, for Debt, by Rev. C. S. Irwin,		30 00
Manhattan, Sabbath-school, for Debt, by Rev. R. D Parker,		30 00
Seneca, by Rev. E. E. Webber,		10 00
Spring Creek, Springside and Westmoreland, by Rev. M. D. Tenney,		11 50
Tonganoxie, First, by Rev. H. E. Woodcock,		6 25
Topeka, Sabbath-school of First, for Debt, by Rev. C. S. Irwin, to const. Miss L. Bartholomew a L. M.,		30 00
Wabaunsee, First Ch. of Christ, by J. F. Willard,		13 75
Waushara, by Rev. L. Newcomb,		1 50
NEBRASKA—$175.70.		
Crete, by Rev. H. Bross,		35 00
Exeter and Friendville, by Rev. B. G. Page,		102 00
Fontenelle, by Rev. R. Gaylord,		28 70
Wahoo, A Friend,		10 00
DAKOTA—$19 45.		
Grove Hill and Richland, by Rev. L. Bridgman,		14 00
Yankton, Rev. S. Sheldon,		5 45
COLORADO—$40.00.		
Denver, Rev. S. Sheldon,		10 00
Greeley, Sabbath-school of First, for Debt, by Rev. A. K. Packard,		30 00
CALIFORNIA—$110.70.		
Oakland, Sabbath-school of First, for Debt, by E. P. Flint,		30 00
Pacheco, First, by Rev. G. M. Dexter,		$15 70
San Francisco, Rev. J. Rowell, for Debt,		30 00
Sonoma, by Rev. F. B. Perkins,		35 00
OREGON—$8.85.		
Astoria, by Dea. C. Stevens (G. H. A.),		3 85
Forest Grove, by J. W. Marsh,		5 00
HOME MISSIONARY,		20 55
		$21,473 16
FOR SUNDAY-SCHOOL WORK,		271 46
[See *Leaflet* for particulars.]		$21,744 62

Donations of Clothing, etc.

Amherst, Mass., Ladies' Benev. Soc. of First Ch., by Miss Mary I. Cooper, box and freight,	$170 00
Mission Circle of Coll. Ch., by Mrs. M. W. Crowell, box,	122 91
Auburndale, Mass., Ladies' Benev. Soc., by Elizabeth M. Strong, two bbls.,	150 00
Bound Brook, N. J., Ladies' Aid Soc., by Miss M. H. Roundey, bbl.,	65 00
Bridgeport, Ct., Ladies' Miss. Assoc. of North Ch., by Mary L. H. Hincks, box,	310 00
Brookfield Center, Ct., Ladies' Benev. Soc., by Mrs. Julia W. Skidmore, bbl.,	25 00
Brooklyn, N. Y., Ladies of South Ch., by Mrs. L. D. Stone, box and freight,	182 00
Charlotte, Vt., A. L. Torrey, box.	11 31
Cheshire, Ct., Ladies, by Mrs. E. P. Atwater, bbl.	
Cleveland, O., Ladies of Euclid Ave. Ch., bbl.,	45 71
Columbus, O., Ladies of First Ch., by Rev. R. G. Hutchins, D.D., two bbls.	
Dover, N. H., Ladies' Home Miss. Soc., by Miss Hannah E. Wyatt, bbl.,	149 67
Evanston, Ill., Ladies' Soc. of First Ch., by Miss Susie W. Hess, box.	
Farmington, Ct., Ladies' Sew. Soc., by Mrs. Sarah W. Cowles, bbl.,	100 00
Ferrisburgh, Vt., L. A. Carpenter, bundle.	
Framingham, Mass., Ladies of Plymouth Ch., box and freight,	300 90
Greenwich, Ct., Miss Georgianna Webb, deceased, by Julia E. Brush, sewing-machine.	
Hamilton, N. Y., Ladies' Sew. Circle, bbl. and cash,	53 13
Hanover, N. H., Ladies' Benev. Soc., by Mrs. C. O. Blaisdell, box.	
Middletown, Ct., Ladies' Home Miss. Soc. of First Ch., by Miss C. M. Bacon, bbl.,	96 00
Montague, Mass., Ladies Benev. Soc. of First Ch., box,	29 30
Montclair, N. J., Ladies' Aid Soc., by Mrs. C. H. Noyes, two bbls.,	188 00
Newark, N. J., Ladies of Belleville Ave. Ch., by Mrs. Dr. Ray Palmer, box and cash,	100 00
New Britain, Ct., Ladies' Benev. Soc. of South Ch., by Miss E. S. Corbin, box and cash,	78 00
New Haven, Ct., Ladies' Benev. Soc. of North Ch., by Miss Julia E. Ufford, box and bundle,	154 93
New Milford, Ct., Ladies, by Mrs. E. L. Bonar, box and cash,	150 00
New York City, N. Y., A Friend, bundle.	
North Coventry, Ct., Ladies' Fragment Soc., by Rev. W. J. Jennings, bbl.,	40 00
Norwich, Ct., Ladies' Home Miss. Soc. of Park Ch., by Mrs. L. B. Young, box,	200 95
Ladies' Home Miss. Soc. of Broadway Ch., by Miss E. P. Ripley, box.	
Ottawa, Ill., Ladies of First Ch., by E. Nattinger, box,	125 00
Pawtucket, R. I., Ladies, by Mrs. L. B. Goff, trunk.	100 00
Providence, R. I., Ladies of Beneficent Ch., by Mrs. J. W. Taft, box.	115 00
Ladies' Sew. Soc. of Central Ch., by Mrs. W. J. Cross, box.	

Putnam, Ct., Cong. Ch. and Soc., by Mrs. S. K. Spalding, bbl., $37 20
Rockville, Ct., Mrs. T. M. Durfee, box and bundle, 100 03
St. Johnsbury, Vt., Ladies' Benev. Soc. of North Ch., by Mrs. C. M. Stone, box, 90 00
St. Louis, Mo., Ladies' Benev. Soc. of Pilgrim Ch., by Mrs. C. L. Goodell, two bbls., 114 78
Saybrook, Ct., Ladies' Home Miss. Soc., by Mrs. G. A. Bushnell, bbl. and freight, 80 17
Sherborn, Mass., Female R. & B. Soc. of Pilgrim Ch., by Mrs. Lowell Coolidge, bbl., 50 00
Southport, Ct., Ladies, by Mrs. E. B. Monroe, two bbls., 100 00
Springfield, O., Ladies' Home Miss. Soc., by Mrs. Wm. Conklin, box and cash, 168 50
Stonington, Ct., Ladies, by Rev. H. B. Elliot, two bbls., 178 00
Torringford, Ct., Ladies' Aid Soc., by Mrs. Mary J. Bronson, bbl.
Westmoreland, N. Y., A few Ladies of First Ch., box.
Wilton, Ct., Ladies' Benev. Soc., by Mrs. A. E. Merwin, bbl. and cash, 104 31
Winchester, N. H., Ladies' Home Miss. Soc., by Mrs. W. Atherton, bbl. and freight, 38 18
Woodbridge, Ct., Mrs. Albert Sperry, bbl., 50 00
Worcester, Mass., Ladies' Soc. of Salem St. Ch., by Mrs. E. J. Houghton, box and cash, 157 95
Ladies of Old South Ch., by Miss J. M. Stowe, bbl., 38 00

Receipts of the New Hampshire Missionary Society, from Nov. 1, 1877, to Jan. 1, 1878, L. D. STEVENS, *Treas.*

Bennington, $30 00
Bristol, 7 60
Campton, Dea. Brown, 5 00
Claremont, 77 65
Concord, South, Sabbath-school, 20 00
Dalton, 10 00
Exeter, Second, 85 00
Gilmanton Iron Works, Peter Dudley, 10 00
Hopkinton, 23 00
Keene, First, 58 17
Manchester, Franklin Street, C. B. Southworth, to const. Rev. Wm. V. W. Davis a L.M., 20 00
Nashua, First, 213 34
N. H. Cent Institution, 149 03
Rindge, 19 56
$708 35

Receipts of the Massachusetts Home Missionary Society, in December, CHARLES DEMOND, *Treas.*

Albany, A Friend, $5 00
Amherst, First, 20 50
Second, 34 10
North, 8 50
Andover, Chapel, by W. F. Draper, 316 00
South, mon. con., 27 04
Sabbath-school, for Debt, 30 00
Attleboro Falls, 11 30
Barre, by H. Woods, 54 25
Bedford, Trin., for three months, 30 82
Boston, Eliot, by L. H. Briggs, 146 83
Immanuel, 160 00
Mon. con., 10 00
Maverick, 58 19
Mt. Vernon, 202 26
Old South, by L. M. Child, 310 00
Union, by A. Gay, 222 28
Village, Ladies' H. M. Soc., to const. Mrs. F. W. K. Nye and Miss J. A. Marshall L. Ms., 60 00
Walnut Avenue, by C. T. Barry, 199 08
Mrs. E. C. Perkins, 25 00
Boxford, 33 52
West, Sabbath-school, for Debt, 30 00
Braintree, First, $12 25
Sabbath-school, for Debt, 30 00
South, 5 58
Brockton, Porter, 32 00
Cambridgeport, Pilgrim, to const. E. D. Leavitt, Jr., James Smith and H. R. Gibbs L. Ds., 379 54
Campello, 79 20
Charlton, 10 00
Chelmsford, Busy Workers, a Sabbath-school Class of 8 little girls, 20 00
Chelsea, First, Sabbath-school, for Debt, 30 00
Cohasset, 27 53
Dalton, by A. Kittredge, 59 68
Falmouth, Waquoit, 6 67
Framingham, Plymouth Sabbath-school, for Debt, 30 00
Freetown, 14 01
Sabbath-school, for Debt, 5 00
Grantville, Sabbath-school, for Debt, 30 00
Greenfield, Second, by D. L. Sammis, 5 00
Hampden Ben. Asso., Chas. Marsh, Tr.:
Agawam, $54 32
Chicopee, Third, 10 00
Longmeadow, Ladies' Ben. Asso., 47 70
East, for Debt, 30 00
Monson, 67 23
Ladies' Ben. Soc., 45 46
Palmer, Second, 14 65
Springfield, First, 61 51
Hope, 5 00
Miss Helen Spring, for Debt, 55 00
West Springfield, Park Street, 15 00
Wilbraham, 15 50
421 37
Haverhill, Central, by E. Kelly, 11 86
West, 18 50
Hinsdale, add'l, 17 50
Holden, 15 07
Lakeville, Precinct Sabbath-school, for Debt, 30 00
Lanesboro, 22 00
Lawrence, Lawrence Street, 15 19
Lee, by W. J. Bartlett, 700 00
Lunenburg, 9 57
Lynn, First, 3 17
North, 27 37
Manchester, 76 70
Mansfield, 13 35
Marshfield, First, to const. Miss Marcia A. Cushman and Capt. Ed. Baker L. Ms., 69 16
A Friend, 40
Medfield, Sabbath-school, for Debt, 30 00
Medway, West, 67 00
Merrimac, Francis Sargent, 10 00
Methuen, Legacy of Chas. Pelham, by Jacob Emerson, Ex., (A. H. M. S.), 2,642 22
Middleboro, First, 14 50
A Friend, 5 12
Milton, First, 21 50
Nantucket, Sabbath-school, for Debt, 13 00
New Bedford, A Friend, 5 00
Newburyport, Whitefield, by W. Thurston, 35 63
Newton, Eliot, 83 36
Highlands, 10 28
Sabbath-school, for Debt, 10 00
Northboro, Sabbath-school, for Debt, 30 00
North Brookfield, First, by J. E. Porter, 86 40
Northfield, 23 33
Orleans, 30 00
Rev. E. C. Harwood, 10 00
Palmer, Three Rivers Union, 10 00
Peabody, Sabbath-school, for Debt, 90 00
A Sabbath-school Teacher, for Debt, 30 00
Pittsfield, South, 38 98
Plymouth, Ch. of Pilgrimage, 25 32
Ladies' H. M. Soc., 43 00
Plympton, 3 28
Pomfret, Ct., Mrs. P. V. Markham, for Debt, 2 00
Quincy, Evangelical, 60 00
Raynham, Sabbath-school, for Debt, 30 00
Revere, add'l, 1 00
Royalston, First, by J. Walker, 190 75
Saugus Center, mon. con., 3 10
Saxonville, add'l, 5 84
Seekonk and East Providence, 19 70
Shelburne, First, by D. L. Sammis, 26 50

Southampton, by T. P. Bates,	$34 88
Springfield, South, Sabbath-school, for Debt,	37 10
Stockbridge, by D. R. Williams,	28 83
Stoneham, Sabbath-school, for Debt,	30 00
Taunton, Trin.,	7 00
East,	18 66
Union,	30 47
Topsfield, Home Miss Soc.,	5 00
Upton, by D. C. Buck,	12 47
Walpole, by J. N. Sherman,	43 00
Wellfleet, Ladies of First,	5 50
Sabbath-school of First, for Debt,	30 00
Weymouth, North, Pilgrim,	32 00
South, Second, Fem. Praying Circle,	15 00
Winchester,	227 44
Winchendon, North,	112 35
Windsor, Rev G. L. Edwards,	4 00
Worcester, Old South,	42 00
Plymouth,	97 86
C. H. Morgan,	100 00
Union, by P. L. Moen,	79 88
A Foreign Missionary's Daughter,	2 00
Mrs. Samuel Peirce,	2 50
David Whitcomb,	500 00
Yarmouth, mon con.,	23 37
Sabbath-school, for Debt,	30 10
	$9,495 31
For Sunday-school Work, [see *Leaflet* for particulars].	28 16
	$9,523 47

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Amherst, North, by Mrs. E. C. Nash, bbl.,	$48 00
Andover, by Mrs. H. B. Richards, bbl.,	125 00
Arlington, by Mrs. Geo. Swan, bbl. and box,	106 00
Boston, Central, by Mrs. B. E. Bates, bbl.,	200 00
Old South, by Miss L. Hallett, bbl.,	105 00
Immanuel, bbl.,	108 50
Mrs. A. C. Thompson, box,	50 00
L. Abbott, books,	10 00
Brookline, by Mrs. W. H. Wilder, bbl.,	110 82
Mrs. E. Peirce, shawl,	5 00
Cambridge, S. H. Scudder, bundle,	5 00
Charlestown, Winthrop, bbl.,	124 00
Chicopee, Third, by Belle S. Gaylord, bbl.,	36 25
Framingham, South, by Mrs. D. M. Bean, bbl.	110 00
Grantville, bbl.,	108 50
Greenfield, Second, by Mrs. H. M. Fuller, bbl.,	65 00
Hinsdale, by Mrs. C. J. Kittredge, bbl.,	160 00
Hopkinton, by Mrs. W. Jenks, bbl.,	95 00
Lancaster, by Mrs. Sophronia Bailey, bbl.,	68 00
Lawrence, Eliot, by Mrs. C. D. Moore, bbl.,	195 00
Longmeadow, by Mrs. W. H. Burt, bbl.,	118 00
Lowell, by Mrs. D. W. Cushing, box,	222 66
Medfield, by Mrs. E. A. Baker, bbl.,	63 00
Middleboro, North, by Miss E. F. Hayward, bbl.,	82 85
Monson, bbl.,	72 00
Newburyport, Belleville, two bbls.,	236 00
Prospect Street, bbl.,	69 17
Newton, Eliot, two boxes,	190 00
Peabody, by Mrs. H. S. Robbins, bbl.,	91 00
Pelham, N. H., bbl.,	54 00
Pittsfield, Freewill Soc., two bbls.,	105 00
Randolph, by Miss A. W. Turner, bbl.,	68 00
Rutland, by Mrs. C. E. Weston, bbl.,	17 88
Sharon, C. Turner, bundle,	10 00
Springfield, First, by Mrs. L. A. Holfield, bbl.,	231 86
Ladies' H. M. Soc. of South, by Mrs. R. R. B. McClean, bbl.,	142 70
Taunton, Trin., by Mrs. E. Morse, bbl.,	89 20
Union, bbl.,	108 30
Templeton, Misses L. R. & E. C. D. Shattuck, bundle,	11 00
Topsfield, bbl.,	78 00
Watertown, by Mrs. L. A. Turner, bbl.,	157 91
Wellesley, by Mrs. L. B. Horton, bbl.,	32 00
Westboro, by Mrs. H. P. De Forest, two bbls.,	156 10
Whitinsville, Mrs. Dudley, bundle,	10 00
Winchester, by Mrs. C. W. Abbott, bbl.,	68 85

Receipts of the Rhode Island Home Missionary Society, in December, S. H. TABOR, *Treas.*

Central Falls,	$36 00
Pawtucket,	150 00
Providence, Dea. Josiah Chapin,	25 00
Tiverton,	7 00
Newport, United Ch.,	110 00
Chepachet,	7 00
	$335 00

Receipts of the Connecticut Home Missionary Society, in December, WARD W. JACOBS, *Treas.*

Brookfield, by Rev. A. C. Pierce,	$13 41
Black Rock, by M. Gould,	11 27
Central Village, by Rev. Jno. Avery and family,	5 00
East Hartford, Friends, by E. A. Williams,	15 60
East Granby, James R. Viets,	6 50
Fair Haven, Second, by Rev. C. H. Hovey, to const. Mrs. Hannah C. Hart a L.M.,	30 00
Falls Village, by C. B. Maltby,	5 00
Huntington, by Rev. L. G. Higgins,	31 50
Hartford, Talcott Street, by Rev. Isaac White,	4 15
Wethersfield Ave. Ch. and S. S., by L. W. Burt, to const. Rev. Edward C. Starr a L.M.,	26 40
Kent, by John Hopson,	5 00
Middletown, First, by H. E. Sawyer,	20 00
Millington, by Rev. J. B. Griswold,	4 75
North Haven, by Whitney Elliott,	50 05
New Britain, South, Special, from Members, by W. H. Hart,	20 00
Naugatuck, Ellen Spencer,	50 00
North Stamford, by Rev. Jesse Brush,	11 00
North Branford, by Rev. J. W. Beach,	41 30
Rocky Hill, by T. D. Williams,	34 53
Staffordville, Sidney Smith,	10 00
South Glastonbury, H. D. Hale and N. Hubbard, to const. H. M. Riesing, M.D., and M. Rosella Wyllys L.Ms.,	60 00
Saybrook, Second (Centerbrook), by W. Denison,	13 65
Stafford Springs, Rev. Charles C. Painter,	10 00
Stony Creek, Dea. C. W. Bailey,	5 00
South Windsor, First, by B. Clapp,	35 73
Suffield, First, by J. W. Spellman,	17 50
Thomaston, by P. Darrow (monthly),	24 50
Voluntown and Sterling, by Rev. S. B. Carter,	17 50
West Avon, by Rev. William Howard,	12 30
West Hartford, by Alex. F. Emmons,	166 50
Special, from Chas. Boswell, to const. Misses Amanda Strong, Florence E. Flagg, Emma Seymour, Nellie Gridley, Mrs. Carrie E. Flagg and Wm. P. Bannford L.Ms.,	200 00
Weston, by D. L. Coley,	14 00
	$965 66

Receipts of the Ohio Home Missionary Society, in December, F. C. SESSIONS, *Treas.*

Bellevue, by Rev. J. W. White,	$89 15
Cincinnati, Lawrence St., by Rev. G. Griffiths,	15 00
Cleveland, Euclid Av., add'l, by H. Ford,	19 70
Madison, North, S. S., by M. Fink,	2 64
Newbury, South, by H. P. Green,	9 35
Oberlin, Second, add'l, by E. Regal,	37 76
Parkman, by A. D. Wilmot,	6 30
Vandowa, by H. F. Jones,	8 24
Received by Rev. Dr. Wolcott, Sec.:	
Akron, add'l, by Rev. T. E. Monroe,	20 00
Berlin Heights, add'l, by Rev. A. D. Hall,	5 00
Dover, by J. Wilson,	12 00
Farmington, by Rev. G. C. Lyon,	5 00
West, by Rev. G. C. Lyon,	10 00
Little Musk, by Rev. E. B. Read,	8 60
Marietta, Second, by Rev. E. B. Read,	9 45
Paddy's Run, by J. Scott,	18 10
	$227 44

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. L. MARCH, 1878. No. 11.

HOME MISSIONARY WORK IN CALIFORNIA.

BY REV. A. L. RANKIN, OF TULARE, CAL.

WHEN I arrived at Tulare, January 24th, 1873, I found but one building besides the railroad depot completed, and four others going up; only one family in the place, and they only two weeks in advance of us. We went into an adobe house, 10 x 14 feet, with a six-foot story, a mile and a half from the depot, at a rental of $10 per month. January 25th, I preached my first sermon in California, to ten hearers, and organized a Sabbath-school of six besides my own family. The country was new and very sparsely settled, mostly by transient sheep and cattle, men who were positive the land was worthless for cultivation. I had just $20 left when I arrived, and a bill of $52 for freight to pay out of that. The railroad company seated the ladies' room in the passenger depot for my Sabbath services, and let me have my freight on ninety days' credit.

The first Sabbath showed me that I would come very far short of the promised $1,200 a year. But I was too poor to go away. After scouring the whole county, I gathered up, by the middle of May, 1873, fourteen persons willing to unite in the organization of a Congregational church in Tulare. They were from four denominations. We were to organize on the last Sabbath of June; but before that day came, *not one of those fourteen were in Tulare County*, all had moved away. For five long months we had not a professing Christian, besides my own family, in a radius of ten miles. For nine months, I received $125. I attended the general Association at Santa Cruz, in October. My Sabbath-school by that time had increased to thirty, some of the children coming nine miles, often on foot. At the Association, I told the story of my school. The ladies of Santa Cruz gave me $50, and friends in San Francisco the same amount in groceries. I said I could not abandon the school, and would try one year more, believing God would supply my wants.

By March, 1874, I had gathered up, as before, from new comers, ten who were to unite in the organization of a church, the last Sabbath of May. Before that time had come *all of those ten had moved away except one.* From January, 1873, to June, 1874, there was an entire change of the persons attending my Sabbath service, *four times*, by removal.

After a goodly number of defeats I finally persuaded our citizens to erect a fine

school-house 30 × 70 feet, with ante-rooms on either side, all costing $3,500, besides the lots the railroad company gave. I gave five solid months' work to that enterprise, collecting $2,000 of the money against much opposition. I was accused, when a tax was levied to complete and furnish the house, of taking underhanded means to get a place for preaching built for me. I told them not to be alarmed; I had a better place in the depot, and should hold my meetings in the street, rather than use the school-house. We have now the best arranged and best furnished house, and the best school in the county; none better we think in the State. We completed it, September 1, 1874. Every one is proud of it. Our town had now grown from 25 to 150 souls; my Sabbath-school to 45, and my audience to an average of 35. About this time I received three invitations to settle over churches in this State, at a salary of $1,200. I went to the Association, in October, 1874, fully determined to visit these churches and settle with some one of them. (Tulare is 237 miles south of San Francisco by railroad. The nearest Congregational church north of it at that time was 190 miles distant; the nearest south at Los Angeles, 235 miles by railroad and stage. None nearer than Colorado Territory, on the east; Santa Barbara is the nearest on the west, 150 miles over a pack trail. No minister of my denomination thought Tulare to be a place worthy of notice, so I saw none.)

At the Association I found the members unwilling that I should leave Tulare, as they would probably be unable to send another man there. With their promises of more efficient support, I came back to stay another year. By December, 1874, I gathered enough to organize a church of nine members. I had received for my year's work $500, and a horse, presented by friends in San Francisco. Result: a school-house, costing $3,500, besides the lots, all paid for; a public school in session eight months, with 65 pupils; a church of nine members, with an average Sabbath audience of forty; and a Sabbath-school of forty-five, without a library.

July 1st, 1875, I accepted the permanent pastorate of the church at its request. The nine members represented these four denominations: Congregational, Presbyterian, Northern Methodist and Baptist. The name selected was the "Church of the Redeemer, of Tulare," (Congregational in polity). In March, 1875, one was added by letter, giving us ten members. In the last week of that month I went to San Francisco, without saying a word to my people as to the object of my visit, which was to get help in building a house of worship at Tulare. In two weeks after I really began to solicit funds, I left for home; and on the Sabbath following surprised my people by stating that I had in bank in San Francisco $1,200 in gold, and a pledge of $500 more from the Congregational Union—$1,700 in all, to help us build. By the first of May, it was evident that we were to suffer from a drouth. Every male member of the church went to find work for the summer, and I was left alone. (The irrigating canals were not completed at that time.)

May 10th, 1875, I commenced work on our church building, 30 × 50 feet, or 58 feet including the tower. I put in six days of hard work each week, until the house was finished—fourteen long months. I sat up till the small hours of night, preparing for the two Sabbath services, superintended my Sabbath-school, and taught a Bible-class of young people. I was the architect, master builder, journeyman, workman, and the financier besides. The first thing I did was to purchase all the material needed, and get it all on the ground. I knew that if I ran short of funds I could then finish the house myself. While I had funds, I employed two carpenters. I asked the people here for nothing. I hoped to get the building up, so that all could see it would be an honor to the town, and then appeal for

ıelp. I therefore pushed the house up, completing the sides, roof, and spire, be :oming personally responsible to my two carpenters for $300.

On the afternoon of the 6th of July, while I was painting the upper part of the pire, seventy feet high, I discovered the large hotel of the railroad company to be ›n fire, and gave the alarm. In one hour and a half the entire business part of our own was in ashes. Sixteen business houses were burned, and so rapid was the ire that but little was saved. All hope of getting help from the people here was t an end, and my carpenters all at once wanted their pay. The merchants wanted he room I occupied in the depot, for storing the few goods saved. The Railroad Company told me that they would not put me out, but if I chose to give up the room, could take the seats and use them. I gave up the room, put down the floor in the hurch building, placed temporary steps, moved the seats, and thus without doors r windows, held my service, and we have continued ever since to occupy the ıouse.

The following week I visited Sacramento, Oakland, and San Francisco, raised noney enough to pay off my workmen, and then pushed on the house alone. Help came unasked, in sums from $10 to $100, from churches and people I never knew. Two libraries of first class books, 250 volumes in all, were sent by a Boston ınd a Vermont church. A church in San Francisco sent us a $200 organ. My people were so prostrated by the drouth and fire that they could do nothing for ne or the house, except that the ladies carpeted the rostrum and bought the handelier. My third year in Tulare closed with the church building not finished, hurch-members ten; Sabbath-school, seventy-five; average audience fifty; a nine nonths' public school of 110 scholars; railroad shops located here; a population f 400; the burnt district built up.

January, 1876, I entered upon my fourth year here. Between that date and ıne 1st, seven were added to the church, making the number seventeen. June ›th we finished the church building, and dedicated it, Sabbath, June 11, entirely ee from debt. It cost $4,000, or with the lots, $4,500. I put into it, in work d money, $1,050. I propose to build a study, adjoining the church, with Sab-h-school room, parlor, library, and reading room. The parlors and reading m I mean to have kept open, day and evening, for the benefit of the many ng people the railroad employs here, thus bringing them under good influences, keeping them out of the saloons.

DENOMINATIONAL COMITY.

BY REV. L. W. CHANEY, OF MINNESOTA.

ıas long seemed to me that too much is being made of the *evils* of competi- missionary fields. I fear that a false and very injurious impression is often n this way upon the patrons of Home Missions. It is very easy to draw pictures of the struggles of contending sects to gain a foothold in these d often small Western communities. The poor missionary of each warring wasting his abilities and his energies upon his handful of parishioners, ıg discouraged sermons to empty benches, and almost starving upon his ılary—these always constitute a prominent figure in the pictures. The s of denominational strife is portrayed in such vivid colors as to shock rout soul, and to confirm the skeptic in his opinion that religion is a nd then "the wicked waste of consecrated money!" How glaringly it t out to view. And how effectually does it conduce to that "withhold- than is meet," to which the human heart is so prone!

Now I do not say that there is no ground for these representations. I admit that there is friction, and even bitterness, between different denominations, and that this is greatly to be deplored; that churches are multiplied in some places beyond the present, or even the prospective wants of the population; thus occasioning a waste of funds, and necessitating the ultimate extinction of some of those churches. This blessed work of planting and rearing new religious institutions is undoubtedly marred by many imperfections and evils. In this respect it is like *all* the undertakings in which human instrumentality is employed. There is room for improvement in both the spirit and method of the work; but I do not think it will be reached through exaggerated statements of the evil. After nearly five years' experience in western home missionary work, after having visited and studied the condition of nearly every home missionary church of our order in Southwestern Minnesota, I have come to the conclusion that much of the current literature bearing upon this evil is very highly colored.

As a matter of fact, I do not find that these men *are* wasting their energies upon infinitesimal fields. I think that, on an average, they reach more souls than do their brethren, who encounter less denominational competition in the East. They are not discouraged by the narrowness, but rather by the breadth of their operations. And, as yet, I hear no more complaint of starvation salaries than I used to hear in Eastern towns, where one or two churches had the whole field to themselves. Nor do I find that the denominational spirit is peculiarly rancorous in the West. Some sharp things are said; some bitter feelings are awakened. But I used to hear of these things before I came upon missionary ground. And I must say, that I have never known more general, or more cordial coöperation, than I have witnessed here. I suppose that some money is wasted. But when I look upon the grand work that has been, and is being, accomplished by Home Missions in this immense Western country, and then turn to the financial statistics of the work, I am amazed at the smallness of the expenditure. It cannot be that the waste has been *large*.

While the evils of denominational competition have been so freely set forth, I have looked in vain for any recognition of *benefit* from that source. Some, no doubt, are ready to ask, "Can any good thing come out of it?" If I had the opportunity, I would say to them, "Come and see." In secular matters we have an adage to the effect, that "competition is the life of trade." And this is a truth which business men well understand. Trade, where there is no competition, at once becomes narrow, selfish, unenterprising, unhelpful to the public, and, in the end, unprofitable to those who engage in it. It ceases to attract, it even repels the patronage that naturally belongs to it. And so long as human nature in our churches is but partially sanctified, we ought not to be surprised at finding that its energy and efficiency in religious work suffers loss, where there is the want of a similar stimulus.

That such is the case I am convinced. I could tell of more than one missionary church, that for a time had its field altogether to itself, and that accomplished very little till another church was planted by its side. I think I can easily point out one or two that would probably do more for the cause of Christ, if they were "provoked unto love, and good works" by another church in the same field. I recall churches with which I have long been acquainted in the East, that stand alone in the midst of ample parishes, and that have gone on in an unvarying routine for a generation, without growth, actually declining year by year, while not a few of the families around them are wholly untouched by the power of religion.

On the other hand, I have noticed, that, where there is a vigorous competition,

there is more activity, more enterprise, more versatility in measures, more courtesy to strangers, more reaching out among the neglecters of worship, and even more warmth of brotherly love within the church itself; and so a greater work is accomplished for the Master, and for the welfare of men.

Entertaining such views of this subject, I cannot but deprecate the unmixed censure with which some writers speak of denominational competition in home missionary fields; and I do not think it would be desirable to put an end altogether to that competition, if we had the power to do it. Undoubtedly, in some localities, the number of competing churches might be, and ought to be diminished; and everywhere strenuous effort should be made to free the competition from all bitterness. While I think that great care ought to be taken not to intrude a church where it is not needed, upon ground already *suffi*ciently and *effi*ciently occupied, I also regard the practice of "preëmpting," so to speak, or of "entering a claim to" a certain locality, and then of warning off all other churches, as most mischievous.

The theory is, that the first one to enter a field thereby gains a valid title to it. The missionary agent, naturally ambitious to plant as many churches as possible, rushes in, calls together the people, who are glad to hear a sermon from any one, preaches to them, and leaves an appointment for another meeting. He now claims an exclusive right to that field for his own church. If another agent or missionary puts in an appointment there, he is accused of "violating the principles of denominational comity." It may be, that Agent No. 1 finds no members of his own church on the ground, or, at most, but a handful of them, while a majority of the people would prefer the church polity represented by Agent No. 2 (a fact which No. 1 has been very careful not to ascertain); still No. 1 was on the ground first, and now no other church may be planted there. At length the "preëmptor" organizes his church, but it languishes. It has only a name to live. It does not win the people. It is not a power in the community. And yet if another church presumes to take up the work, and to carry it forward efficiently, it is denounced as an intruder; the denomination to which it belongs is regarded as recreant to the principles of "comity," and is made to feel almost that the accusation is just.

Now it seems to me, that, when comity stands in the way of the salvation of souls, and of the upbuilding of the Redeemer's kingdom, it is of Satan, and not of God; and that when a church becomes timid, and wanting in fidelity to its own principles, through excessive devotion to denominational comity, it deserves to fail.

HOME MISSIONARY EXPERIENCES.

BY REV. STEWART SHELDON.

It was my lot to preach the introductory sermon at the meeting of the Association, in one missionary field; and when I was just getting well under way, an insane man got up to speak. "I understand," he said, "that this is a Democratic, Republican, Christian Convention, and if it is, I have a right to speak." His neighbors tried to quiet him, but he was bound to speak. "I have come prepared, gentlemen," he said, as he pulled out a revolver and a dirk, and threatened violence to any who interfered with him. It was a strange interruption. The meeting was broken up; but after a little time, we gathered in the school-house, and went on with our services, while our crazy friend and a little cluster of men remained in the church, and he spoke to his heart's content.

The whole number in our society in this field when we began, counting all of every household, was just forty-three, and a pretty good sprinkling of these were babies; but, remembering that oaks come from acorns, we concluded to go ahead. We had our meetings at first, for want of a better place, over a wholesale liquor store. Though the sanctuary was not very desirable, it was this or nothing. So we organized our church, and held our Sabbath-school and prayer-meetings here, till the beginning of the second year. Then the young men, about six in all, just starting in business, said, "We must have a house of worship. If necessary, we will give all we can make for a year, above our living; but a house for the Lord we must have."

It is hardly necessary to say that, with such a disposition, the church was built and paid for. The pews were nearly all taken at once, and the congregation was very much increased. In a little while we were able to say to the Home Missionary Society, "We are now strong enough to go alone; thank you; good-bye."

At the close of a Sabbath evening service, I ventured to ask any who desired the prayers of Christians to signify it. To my surprise, a young lady among the last that I should have thought of, arose. A revival followed, resulting in the conversion of about sixty persons. A goodly number united with the church. Among other interesting cases was that of a young lawyer, who had squandered quite a fortune by his reckless life, and who was so indifferent to every thing good that he was generally regarded as hopeless.

As I took the cars one day to go to a neighboring town, he also got in and seated himself by me. Almost immediately he introduced the subject of religion, by saying that he had been thinking very seriously of late about trying to lead a different life, and requesting me to call at his house and see him. He soon united with the church, and remained a consistent member till he left the place. Another young man who had been trying to be a Universalist became interested, and said one day, "It isn't right to bring up children as we are doing, without any family religion; and now I'm going to talk with my wife about it this evening." So when the children had retired for the night, he mentioned the subject with much fear and trembling. To his surprise and joy, he found that she had been feeling very much as he had. The next morning the family altar was set up. "And now," he asked, "shall I unite with the church? No, I can lead a Christian life without." But the next time he opened the Bible his eyes fell on the passage, "Whosoever shall be ashamed of me and of my words, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." "Ah," said he, "I've got to show my colors. I must come out and profess Christ before the world!" He did so; his wife came also, and they brought their four children, and gave them to God in baptism, on the first Sabbath that we met in the new church.

Another interesting case was that of a man eighty years of age, who felt that before joining the church in heaven he would like to join on earth. He had expected to be at the meeting for the examination of candidates, but was hindered by feeble health on that day. So, just as the Sabbath afternoon services were commencing, he came to the church with staff in hand, called me into the vestibule, and with tears in his eyes said, "I want to unite with the rest of them; can I do so at this late hour?" "Oh yes, happy to have you." He gave his "experience" before the congregation, and was received. It was an affecting sight; an old man with his locks as white as snow, yet a little child in Christian faith and hope. He stood up with children and young men, and maidens, whose hearts had alike been touched with the finger of God's love, and publicly professed Christ, who said, "I also will confess you."

In behalf of the young men who took hold of this church building with such devotion, I am glad to say that they have all succeeded in business, and are well-to-do in the world, though at the time of their endeavors to build the Lord's house the finances of the country were in a state of great embarrassment, and many of their neighbors had to go into bankruptcy. "Them that honor me I will honor," said God. If blessing in basket and store is one way of bestowing such honor, they surely were not forgotten.

The first small church which they built has given way to a beautiful brick structure, and corresponding prosperity abounds there. The little band of forty-three has grown to more than ten times that number, and who can estimate the good that shall come from the planting of that little home missionary seed?

Missionary Intelligence.

WASHINGTON.

Rev. P. Harrison, Sehome.

HIS FIELD NARROWING.

Our church is steadily moving on in the work of the Lord. I have been to Fidalgo and the Guemes Islands but once during the quarter. The Rev. E. O. Tade, a Congregational minister, having come to the island to plant a seminary, that is hoped to grow soon into a Congregational college, has preached there for me. He has concluded to take Fidalgo, the portage, a small town lately started which will, it is expected, become an important shipping point, and also the Guemes as a missionary field; so relieving me of that labor.

The leader of another denomination, who has been waiting two or three years for me to die, or be starved out, tired of waiting, has at last held a camp meeting at Ferndale, organized a class, sent on a preacher to preach once in three weeks in Semiahmoo, Ferndale, and Whatcom —one mile away. So the little flock is subdivided again.

CALIFORNIA.

A Missionary.

THE WINE CURSE.

I feel that no explanation of the apparent fruitlessness of preaching can be complete, which does not take into account the influence of that wine-making which is the great business interest and the great curse of this valley. There is, I suppose, no other community in California, more thoroughly identified with it than this. Even in this year of small production, there has been made hereabouts not far from 1,000,000 gallons of wine; and I fear that a visitor might add, "there has been consumed an equal amount." Whatever the connection, the fact is sadly patent that drunkenness is alarmingly common. I cannot doubt that the occupation and the vice walk hand in hand. This conclusion has been forced upon me by careful observation during the summer; and bitterly do I deprecate the grasp which alcohol seems thus to have upon our people's throats. Its fatal effects are seen everywhere, and not least among those who listen unmoved to the gospel. Week by week I seem to come up against that invisible but terribly inpregnable barrier, which the liquor interest in the system or in the pocket offers to the Spirit of all grace.

COLORADO.

Rev. A. K. Packard, Greeley.

A HEALTH TRIP.

The season, by contrast, vividly reminds me of my last quarter's health trip with our brother Salter and his family.

I took three of my family, with my own ponies and wagon, and with scarcely more expense than we should have had at home. We were gone twenty-four days, camping out every night after the first at Denver. My daughter and myself rode 600 miles, including side trips. We were in ten counties, and looked from the mountains into I don't know how many more. The first and last Sundays we were in the neighborhood of churches. On the second we rode nine miles to hold a service in a mining town, Alpine, where we were told they had not had one for two years. We were received with thanks, and had a very attentive congregation in a large unfurnished parlor, seated with boxes and boards for the occasion. The trip was not undertaken for missionary labors, but in search of health and vigor by rest from ordinary labor, the enjoyment of new scenes among the mountains, refreshment from the purer atmosphere, springs and streams of water, and the exhilaration the high hills inspire. You would not smile at the reference to the mountain streams if you had drank of them. I needed the trip and gained by it, even more than I expected. We went to and along the Arkansas, and saw the Grand Cañon, besides others. We ascended three mountains higher than Pike's or Long's Peak, and most of the time we were in the mountains. After my return I found unexpected profit from the trip, in its suggestions and illustrations of sermons on "the knowledge of God through a knowledge of the mountains," on "dwelling in tabernacles," and on "getting home," from the text, "for we know that if our earthly house be dissolved," etc. They were not fancy sermons, and seemed to produce a useful impression.

DAKOTA.

Rev. D. Thomas, Canton.

BRIGHTER PROSPECTS.

After suffering from the ravages of grasshoppers for three successive years, it pleased God to give us an abundant harvest, last autumn, which has greatly revived the despondent spirits of our people, and imparted new life and energy to our business circles. Two of the six members of our church who went away discouraged have returned, and we look for more to follow.

The services on Sunday during the last three months have been well attended, and the Sabbath-school is in a good condition. Much fervent gratitude to God is expressed in our prayer-meetings for averting the grasshopper plague, and so abundantly blessing us. I have succeeded in gathering again the church at Lincoln Center, which had mostly disbanded, owing to the late Mr. Morrison's illness and death. I preach for them on alternate Sunday afternoons. They have a flourishing Sabbath-school. I have opened another preaching point, three miles from Canton. Some of our members living in that vicinity have organized a Sabbath-school there, with very encouraging prospects.

KANSAS.

Rev. H. Jones, Diamond Springs.

AN EXTENSIVE PARISH.

You will recollect that my parish extends up and down a narrow but rich valley, over twenty miles long and averaging say one mile in width, and for the most part entirely isolated from other settlements. The uplands adjacent are unsettled, and only used for pasturage.

My little church, of about thirty members, is located six miles from the head of the valley. It is composed mostly of a colony which came out from Illinois eight years ago. Unfortunately these families have hitherto kept mostly by themselves; so that it has been rare for any of the adjacent settlers to be found in their meetings. I have been sorry to find too little sympathy between them and their neighbors.

I try to "occupy" the whole valley, and to interest the brethren in it as their

field of missionary labor. There are seven school districts with excellent school-houses, in three of which I preach regularly; in two others occasionally. There is no other religious organization in the valley except a Southern Methodist society of less than a dozen members, that has preaching once a month. There are no other religious services nearer than six or eight miles. Of course most of the people are utterly indifferent to religion. Outside of twelve or fifteen families, there is no Sabbath. When work is pressing, it is devoted to that—at other times it is a day of visiting and recreation.

Here is a census I have recently taken of these seven school districts: Whole number of families, 87; of people, 476; members of Congregational Church, 31; formerly members of Presbyterian Church, 13; of M. E. Church, 14; of Campbellite, 10; of regular Baptist, 4; of Ironside Ditto, 2; of Seventh Day Ditto, 2; of United Ditto, 3; of Adventists, 6; of Quakers, 3; of Lutherans, 12; of M. E. South, 8; Catholics, 28.

The number who *have been* church-members you will see is quite large. But it must be borne in mind that a large proportion of these have no present church connection, and very many make no profession of present Christian character and life. If these people were all living around a common center, the case would be different; but they are scattered up and down the creek and tributaries. Not one-fourth of these former professors of religion attend preaching once a month—many not once a year.

In many respects the field is discouraging. But *somebody* ought to care for these souls, and it naturally falls to us. If we do not, there is little hope for it for a generation to come.

MINNESOTA.

Rev. W. Gill, Mantorville.

UNDER THE ROD.

During the last quarter we have been passing under the rod. The last of July our daughter was stung on the head by a bee, which brought on convulsions for two days, followed by nausea, causing such a shock to the nervous system that she did not recover for eight weeks. We feared mental aberration, and sent her to Illinois for treatment. She is now apparently well. Before she left, one of our boys was taken with typhoid fever, and was nine or ten weeks helpless. For five weeks he could not speak. As he began to gain, the other two boys were seized, and two weeks ago our youngest was taken from us—a very dear and promising boy of seven years. So that from the first of August to the first of December, I think we were all in bed and blew out our lights but one whole night; so I have been able to do little beyond the bare supply of my pulpit. I have paid in all $122 in doctors' bills, and our expenses have been very great.

A HOPEFUL WORK.

Things now look more hopeful. My audiences are large. To meet a phase of skepticism, I have begun a series of Sabbath evening lectures on "The Account of Creation in Genesis in the Light of Modern Science." All classes attend. Last Sabbath evening, extra seats had to be brought in. I hope to do them good; to help some out of skepticism, and then reach them with the gospel. This necessitates hard work, but I know of no better way to forestall the assaults of spiritist and infidel lecturers, to which we are continually subjected.

WISCONSIN.

Rev. J. Fassett, Hartland.

THE CLOUDS LIFTING.

Thus far, this has been a year of toil and anxiety, mostly in darkness; but the clouds seem to be lifting a little. Early in the autumn I resolved on a final and determined effort for the whole winter; more direct and pointed preaching, more faithful pastoral work, and then call in all the aids within reach. For

four Sabbaths we had laymen's meetings, assisted by help from abroad; then we had a fellowship meeting, which was a success. Brother Lewis, the lay evangelist of the Y. M. C. A. of this State, has just closed an earnest and faithful service of about one week with us. Results: three clear conversions; several hopeful; in all about twenty-five professedly seeking Christ; several members of the church quickened, and the general outlook a little more hopeful.

MISSOURI.

Rev. J. G. Bailey, Windsor.

REVIVAL.

Since my last report, we have been blessed by the outpouring of the Holy Spirit. Sup't West came and assisted me for one week. Our brethren and sisters took hold of the work with a will, and fruits were soon gathered. God greatly blessed us all. Old and apparently dead stocks, under the power of the Spirit, gave us a few live branches, and we hope for more and better still.

At Green Ridge, my church has been weakened by the removal of one family, six of whom were members of the church. The father was our financial leader; but for all that we are building a house of worship. The site is given, and the foundation stones are on it, ready to lay up. We expect to build 26 x 40 feet. The people mean to do most of the work, and to pay for the house, with $100 pledged by me from the Windsor church, and $50 from Dr. Goodell's Pilgrim Church, Saint Louis. We hope to get into our house by the first of May.

ILLINOIS.

Rev. P. F. Warner, Mattoon.

TEMPERANCE REVIVAL.

The whole town is just now in the midst of a temperance revival of great power. The list of signers to the pledge is swelled by an average of about 100 every night, including numbers of drinking and intemperate men.

We have been assisted in this work, for eight evenings, by Mr. Page from Cleveland, Ohio, a Congregational minister, who has developed great power as a temperance lecturer. Daily prayer-meetings are held in connection with the lectures, and the movement seems to be leading on to a yet deeper work of grace.

We are looking confidently for it. The meetings will be continued at least another week after this. The work has developed the fact that there has been considerable drinking among a class of people not supposed to be addicted to it.

NEW YORK.

A Missionary in the Woods.

OUR HOME FRONTIER.

We have just received a box of clothing from ladies who have shown interest in us for years, and sent this, as they said, for us to remember them by. It was not a full supply, but it relieved some of our needs, and we are very grateful to them for their kindness. We have served for nearly twenty years on missionary fields, but the last two years have been the hardest of all. We have a large family, and it has been impossible to feed and clothe them sufficiently, on our small salary. One of our sons, thirteen years old, could not go to Sunday-school the last summer and fall, for want of clothing. Another, fifteen years old, has been only part of the time, for the same reason. They now have no Sunday clothing, and we have no money to buy it. Our eldest daughter at home, nineteen years old, is kept from church, for want of clothing like that of other young people who go.

We have lately been making an effort to get a barn for the parsonage, and I think we shall succeed. They are working on the frame to-day.

Here are a few extracts from my diary:

Sunday, Nov. 25. Traveled 28 miles, preached twice, and led a prayer-meeting. Monday, traveled twenty miles to get family supplies. Tuesday, started out, with one of the brethren, to beg lumber

for the barn. Got 2,130 feet promised, and traveled eighteen miles; about half the distance on foot. Wednesday, begged 1,168 feet of lumber; walked eighteen miles; led a prayer-meeting in the evening. Thursday, Thanksgiving Day, spent at home with my family. Friday, chopped wood and prepared a funeral sermon. Saturday, traveled six miles on foot, preached a funeral sermon and chopped wood for Sunday. Sunday, preached twice, and led a prayer-meeting in the evening.

Rev. D. B. Bradford, Bangor.

REVIVAL.

We are rejoicing in one of the most pleasing works of grace seen for many a long year, and never before in this society. About forty, mostly adults, have openly committed themselves to the cause of Christ. New family altars have been erected, and in some cases by converted women, whose husbands have not yet learned how to pray. Twenty-eight of the converts are now members of the church, and others will avail themselves of the next opportunity. It is wonderful how strong they seem, and how rapidly they mature. From the time Mr. Foote, the evangelist, left us, they have kept up a weekly meeting of their own, which is of surprising interest and power.

Miscellaneous.

THE TREASURY.

For the third time in succession we are permitted, in this brief monthly statement, to speak of advance in the payment of the debt. Early in December the arrears were close upon $35,000. To-day they are not quite $20,000. But that sum is held back from almost three hundred missionaries. Some of them have been waiting nearly three months for a part, if not the whole of the money still due, at the cost of much discomfort, anxiety, and in some cases suffering.

Shall not this material decrease of the debt quicken the friends of Home Missions to rally for the speedy wiping out of the rest of it?

An excellent lady in Boston, whose heart has been burdened on account of the debt, has generously offered to be one of forty to pay $500 each, to cancel it. Or, if, with her $500, the arrears shall be paid by the close of the Society's financial year, March 31st, her offer shall hold.

There is no reason why ever-ready Massachusetts, or even all New England, should be called on for the entire sum needed. Those generous States will do their share, no doubt. *But we are devising* a plan for enlisting the Interior and Western States, as well. And, before this reaches our readers, those States will be called on to make up each its quota of a special offering for this purpose, not to interfere with their regular annual contributions. Will the Society's superintendents, the missionary committees, and other Western friends see to it that those States be not behind the East in taking up their just share of the burden? With a strong, hearty movement, all along the line, this hindrance can be removed; the hearts of the missionaries may be cheered as they have not been for many a day; the new year may open on a replenished treasury; and the work may receive an impulse that shall make its fifty-third year long memorable for grand successes.

A WORD WITH OUR FRIENDS.

Before the meeting of the late National Council, criticism on this Society was chiefly directed toward its administration. Since the decisive verdict which that body pronounced, after as thorough and impartial examination as could be given to the matter, the cur-

rent has turned to more fundamental questions. Some are now discussing the expediency of abandoning the present system, and making an entire reconstruction of the Society and its auxiliaries. In some quarters these questions are raised: whether the Society shall remain in New York, under its charter, or remove to some city or village in New England or the West? whether the auxiliaries shall continue their separate existence, or be consolidated with the National Society? whether the whole system, that has served so well for more than half a century, shall not now be reduced to a "nucleus" (protoplastic?) out of which some new institution may be evolved?

Whether the present is a favorable time to agitate such questions, and to effect either of these forms of revolution, the real friends of Home Missions should decide.

The executive officers of the Society have taken no part, nor as at present advised do they propose to take any part, in this discussion. They were appointed to administer the Society's work on the basis of its constitution; not to revolutionize it. Now, as always, they gladly welcome suggestions in reference to such changes of policy as they are competent to make, and as circumstances require. They will seek, as they have ever sought, to ascertain the wishes of the churches and intelligent patrons of the Home Missionary work, and to comply with them when warranted by experience, or fair prospect of gain, in doing so. They have made important changes, year by year, as the growth and altered conditions of the work seemed to demand. They have recently made changes and are effecting others, for the saving of expense in the office and in the field.

But the *reconstruction* of the Society does not belong to them. They are limited by the principles of its constitution, and can only prosecute the work, according to their best judgment, *in the* methods it prescribes. They will loyally carry out whatever decision as to these proposed changes the actual constituency (the pecuniary supporters) of the Society may reach.

Pending all these discussions, the work itself—the Society's one "reason for being"—is necessarily hindered. The great body of our patrons and churches, we know, see in what the Society has accomplished, under its present constitution, good reason to hope that it is equal to still greater future success, under the Divine blessing, if it shall have hearty and steady support. Will not the tried staunch friends of the Society, who know, and in the main approve its policy and methods, send in their money all the more freely in this troublous time? We look confidently to them for a new, strong, emphatic impulse to the cause they love—the cause which has received such tokens of favor from their and our Redeemer.

FURTHER RETRENCHMENT.

THE SUPERINTENDENTS.

THE laborers employed by this Society in missionary service are of three classes—local missionaries, general missionaries, and superintendents. The superintendents are not "officers" of the Society, as has recently been stated in the papers, and are not to be reckoned among those engaged in administration, but are correctly classed as *missionaries*; for their work is truly missionary, though partly of a general and supervisory character. The Presbyterian Board of Home Missions designates those whom it employs in the same work, as "synodical missionaries." The services of superintendents are indispensable to the efficiency and even to the economy of the Society's operations. *They cannot be dispensed with.*

But the support of these laborers involves a large expenditure; though it is by no means so large as has been recently stated in a religious journal, where the salaries of the general missionaries were reckoned in with the expense of support-

ing the superintendents. Men who are fitted for such a responsible and largely discretionary service, and who are in request for other important positions, affording ample remuneration for less arduous labors, cannot be obtained and retained for the minimum of ministerial support, however much we may wish it otherwise. Their maintenance, therefore, does and must involve a large outlay from the treasury of the Society.

It has been the policy of the committee to employ but one superintendent in a State. They have departed from this rule in a few instances only, and never except at the urgent solicitation of those friends of the cause at the West, whose wisdom and experience entitled their opinions to great weight. Indeed, the number of superintendents has always been less than, in the judgment of such men, the exigencies of the work required. The number now employed is thirteen. Their fields embrace the following States: Indiana, Illinois, Missouri, Michigan, Wisconsin, Iowa, Minnesota, Kansas, Nebraska, California; and their occasional labors are extended into other States and Territories. From five of the States named, urgent requests have been received to appoint at least one additional superintendent in each; and these requests have been enforced by weighty considerations. But the committee, instead of making new appointments, have been compelled, by the condition and prospects of the treasury, to consider whether they ought not to dispense with the valuable services of several of those now engaged in this work. After delaying action for several months, in the hope that enlarged contributions from the churches would render it unnecessary, they adopted, in December last, the following minute:

Resolved, That, in the judgment of this Committee, the time has come when, in States east of the Mississippi, only one Superintendent each should be employed; and that the Secretaries be requested to make arrangements for the carrying out of this resolution, at the earliest practicable date.

It is proper to say that some of the best friends of the Society at the West earnestly deprecate this change; and the Committee fully appreciate the strong reasons urged against it. But necessity is laid upon them to adhere to the action which they have taken. They do it, however, with profound sorrow, and with the hope and prayer that such speedy relief will come to the treasury as will save them from the necessity of reducing still further the force employed to take possession of this land for Christ.

THE MISSIONARY WHO GOT UP THE DINNER.

BY REV. JOSEPH E. ROY, D.D., CHICAGO.

His home was a little lone house upon the prairie, over which were scattered the few sheep of his spiritual flock, which, on the Lord's Day, he folded in a small school-house. A son of Massachusetts, he had received only her common school education. He had been a stone-mason by trade. His family, a wife and three or four little children, depended upon his daily wages. But he had tact and piety and gift of speech, such that after he had pursued some private study, the Association thought that he might make a good builder on the walls of Zion. I remember how well pleased we were with his examination. That prairie parish was his first, with a salary of $350, four-sevenths of which came from the Society.

One day, the missionary of the Sunday-school Union came along, exploring, and found that the American Home Missionary Society was ahead of him with the Sunday-school and the church. He had along with him a young man from Newark, N. J., whose parents belonged to a church whose Sunday-school supported the S. S. missionary, and who was making an excursion through the West. The time for the noontide meal was at hand. The minister's wife was sick, and so he turned in and "got up a dinner" of the best the house afforded. The young man, from

a home of wealth, was much taken with this culinary process, and reported it to his mother. Taking the post-office address of the missionary, which was seven miles away, he ordered for the family an Eastern religious newspaper. Soon the mother wrote to the missionary wife, asking for a descriptive list that she might fill a box of family supplies. When it came, laden with good things, maternal instinct descried a package which she quietly put away and which, in a little time, was discovered to the household as a complete wardrobe for the newly-arrived baby. For this the kind friend was asked to give a name. She gave her own, Sarah Anna, and, when the child was a year old, wrote her a letter, the beginning of a correspondence that went on for years, accompanying Christmas gifts, and frequently others. Then comes for the family a postal order for thirty dollars; then another "box," full of good things, with books to the value of $100.

During this time the missionary, using his handicraft, puts in a large cellar, at so much per day, to buy a missionary horse. Changing to another prairie field, while the ladies build a meeting-house, he does all the mason work on the parsonage, from foundation to chimney top. The seed sown in that pastorate ripened, under the next, into a revival that swept the prairie and brought the church to self-support.

While in his next field, which had three appointments, he received from the kind family a draft for $50, with an invitation to come and make them a visit. So he spends a happy vacation, seeing meantime the city of New York. Returning, he is laden with a thirty-dollar set of commentaries. The kind lady, seeking health at Clifton Springs, in the ladies' meeting, asked prayers for her Sarah, hoping that she might become a Christian, and a foreign missionary. In one year, on Sarah's eleventh birthday, upon the pleading of her mother, she gave herself to the Savior, and received the "birthday present" of a new heart. And so "the covenant was made good," and the prayer of the kind friend, who was already in heaven, was answered. And now her husband takes up the loving correspondence, sends the Sunday Magazine, and best of all, notifies Sarah's father that his wife had left in bank the money for Sarah's education, requests him to select Mount Holyoke, or some such institution, and reminds him of the desire of the sainted one, that the daughter should become a missionary. To this proposition the family gladly accede, and Sarah recognizes her providential call. She is now twelve years old and, while she waits for the time to go to the Seminary and to her field abroad, will not yet other praying ones join in the petition that the Home Missionary's daughter may be fitted to become, if God will, the Savior's messenger to her sisters in foreign lands? When she and her helping friend meet in heaven, it will be for the first time. If she may bring along with her some of the women of a heathen land, when they all sit down at the marriage supper of the Lamb, then will they be glad of the repast provided for a loved one by the hand of the prairie missionary.

REV. ENOCH CONGER.

BY REV. T. L. SHIPMAN, OF JEWETT CITY, CONN.

It was my happiness to be associated for a short season with this man of blessed memory, in the early stage of his ministry in Huron County, Ohio. We entered the county almost simultaneously, in the summer of 1824. I soon made his acquaintance, loved him at sight, and loved him the more the better I knew him. Plain in person, homely in manners, he won the heart by the charm of his goodness. In preaching, he was simple, straight-forward, earnest, and effective. His sermons were always rich in ideas, logically arranged, clearly expressed (the thought never buried and lost in verbiage), and they did not fail to make a strong impression upon the audience. I

remember particularly his discourse at a monthly meeting in Sandusky, then a flourishing village, now a large city. I preached in the afternoon as the Lord gave ability. He followed in the evening, and I feel now, as I certainly felt then, that the governor of the feast kept the good wine to the close.

The Rev. A. Newton, D.D., of Norwalk, Huron County, gave some time since, at the annual meeting of the Presbytery, an historical sketch of three deceased brethren, Alfred H. Betts, Enoch Conger, and Everton Judson, men having "diversities of gifts but the same spirit." All of them were marked men in their own way, and all distinguished in their day for the plainness with which they told the "old, old story." The record of Mr. Conger is just such as I should have expected from its early foreshadowing.

"He was born at New Scotland, Albany County, N. Y. He was for a few months in the war of 1812, and had a part in the battle of Queenstown Heights, in which he was taken prisoner. In the spring of 1813 he embraced the Christian hope, at a time when there was no revival, and no minister in the place. He at once turned his attention to the ministry, and after many struggles, hindered from pursuing a regular course by the failing of sight, and embarrassed all along with poverty, he was at length licensed by the Union Congregational Association, in the spring of 1819. The first five and a half years he spent in Chenango County, New York, and in Susquehanna County, Pa., where he had much encouragement in the success of his labors. But his active, enterprising spirit looked to "the regions beyond," and in the summer of 1824 he started for the West, settling down with his family in Huron County, Ohio, for his life work. Here he labored most diligently—his wife being a true helpmeet—until 1862, when failing health compelled him to give up preaching. He died suddenly, the natural conclusion of exhausting toil, April 17, 1872."

After speaking of him as an impressive preacher, and a judicious counselor, the memorialist adds: "A marked feature of his character was his self-denying, self-sacrificing devotion to his work. The spirit which urged him to such efforts as he made to preach, continued to move him through all his subsequent career. He was called to labor with new and feeble churches. A growing family needed increasing means of living. He was under the necessity of practising a rigid economy. He might have turned aside and practised some mechanical trade, for which he showed a special genius; or he might have bought up cheap land for cultivation, and thus laid a foundation for future competence at least, if not for wealth. But he chose rather to deny himself and keep on in the path of ministerial duty. He did not entangle himself in the things of this world, while he could preach the gospel. His whole heart and mind were given to this divine work, though its pecuniary rewards to him were so small and so inadequate to his wants. This was so clearly a trait in his character, that it impressed every one who knew him. It was one of the secrets of his power in preaching. His hearers felt that the man who denied himself so much for the gospel, must believe that it is a reality. On the questions of slavery, temperance, and other reforms, Mr. Conger took that middle ground between a destructive radicalism and dead conservatism, which most healthy minds naturally take. He believed in the sinfulness of slavery. He believed in the importance of temperance to the moral and physical well-being of man. But he did not think it necessary to move heaven and earth to secure a particular mode of action. When the great struggle between slavery and freedom culminated in the war of the rebellion, two of his sons went forth to that contest. One of them fell a victim to his patriotism, by the hand of the enemy. Heavy as this blow was to the father's heart, no murmur was ever heard from

his lips. Doubtless he acquiesced in it as the ordering of an all-wise Providence." One of his surviving sons, Hon. Omar D. Conger, represents at the present time, his adopted State, Michigan, in Congress. If the present generation of Home Missionaries are as faithful—and I have no doubt they are—as were Betts, and Conger, and Judson, and others like minded—I name these brethren particularly because personally acquainted with them—I shall have little fear for my country's future.

THE NATION'S CURSE.

I HAVE been reading yet another brief chapter in the great scroll of our national and world-wide curse. A few weeks since, in my pastoral calls, I found two members of my flock, a wife and daughter, heart-broken and discouraged, because the husband and father was at the village on a drunken spree. Just before he left, in a fit of despondency and remorse, he had threatened to take his life. The wife was afraid to leave him lest he should execute his threats. She was afraid to remain, not knowing what would befall her and hers. For years he was a wanderer from his home and family, doing nothing for their support.

Last winter the little girl, at the close of a Sabbath meeting, came to me with her heart all aglow and her countenance radiant with joy: "Oh, Mr. D., papa has reformed and is coming home next April!" Many hearts sympathized with the dear one and shared her joy. April seemed a long time in coming, and it did not come till May—but at last the father came and was welcomed. Clothing was bought and a team and farming implements furnished by the wife, with money earned by great self-denial and toil. For a while there was a happy family, full of hope for the future. But by and by the father was intrusted with money to buy seed and grain for the team. False to his trust, he made his way directly to a village about ten miles distant, where he spent all for whisky, and the team was held at the public-house in payment for board.

During the summer promises were made and broken again and again, till the poor woman seemed completely discouraged, and with an emphasis I shall never forget asked: "What *shall* I do? Can you tell me what to do?" It seemed to afford some relief to pour her sorrows into a sympathizing heart, and none but a pastor can tell the throbbings of that heart, as I listened to the story of her grief. Feeling the need of aid and counsel more than human, we bowed the knee and pleaded the fulfillment of the timely promise: "If any of you lack wisdom, let him ask of God, that giveth to all liberally and upbraideth not; and it shall be given him."

As the man is an excellent mechanic, and I needed a little work done, I arranged to have him come and do it on his return from the village. After several days' delay, he came and I cheerfully, though with trembling, set him at work. At the close of the second day I invited him into *my* workshop, and showing him my tools for the "manufacturing of thoughts," gave him my Hebrew Bible to read. He seemed not a little amused when I told him he "had it wrong side up and hind side before," but that he was no more awkward in using my tools than I should be in using his.

After thus interesting him as best I could, I carefully began to open my full heart to him. At first he rather repelled me, but I at length succeeded in winning his confidence, and learned that he had begun arrangements for leaving his home, going he knew not where, and doing he knew not what; giving as his reason that he had no seed, no means of working his farm, and no friends. I assured him of *my* friendship, and of the deepest sympathy of the Friend of sinners. I offered to furnish him seed, etc., and pleaded for his wife and child.

At our evening devotions I read from God's Word his rich assurance of love for, and sympathy with the fallen, showing that his compassion is measured by our necessities and our *un*worthiness. Early the next morning he seized my hand, threw his arm around my neck,

accepted my offer, and asked me to pray for him. On the same day he cordially signed the following pledge:

"Relying upon the grace of God, from this day henceforth and forever, I promise to abstain from the use of intoxicating drinks of any kind."

On learning that a friend was designing to build a large barn early in the spring, I visited him and prevailed upon him to build *now* and give the job to my protégé, and thus give him steady work for weeks to come.

He spent over a week at my house, and on the Sabbath, after much importunity and the loan of my overcoat to cover his rags and patched clothing, he went with me to meeting, and at the close of the day said that he had not spent a Sabbath so pleasantly for many a long day. When he left he seemed very grateful, and appeared like a new man. While I have great hope for him, I have also my fears lest he is too self-reliant and not leaning enough on the grace of God. Will you not pray for him? A. D.

NEBRASKA.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., SEC., 69 Bible House, New York.

N. A. CALKINS, Treas., 69 Bible House, New York.

We have ourselves often made the most urgent appeals in our power to the friends of Christ connected with our Congregational churches, on behalf of our dear and honored brethren who are endeavoring to plant permanent Christian institutions amid the discouragements and difficulties of frontier life. To-day we will let one of these brethren plead for himself. His letter is but a sample of many. It would seem that such letters must touch any Christian heart.

"In the midst of great poverty we are trying to build a church. I listened to you at our State Conference in the spring, and know therefore something of the conditions on which a church may receive help from the Union. It is now two years since we began to build. We have our foundation laid ready for the erection of the building. Two weeks ago we raised $500—enough to make a payment on the lumber. In some way, we are going to try to put up and inclose the building this year. Our town numbers 1,000 inhabitants. It is a Lake port. The people are very poor, many of them sailors. Four years ago, the railroad made the town one of promise, *Our church has gained* a strong hold of sailors and railroad men; but we have outgrown the poor little building we have used, which was built originally for a barn. To think of using it another winter means simply death to our church; for people are leaving because they cannot be comfortable. We cannot build a church ourselves in time to save us from going down. We cannot do faster than $200 or $300 a year. There will come to us in a few weeks forty families, all of them poor laborers in a foundry just starting. We have no place for them, for our little church is full. Our hearts are saddened beyond expression, as we look about and see all that we might do, and our hands tied because we have nothing to do with. There is only one small Methodist church among the English people, besides our Congregational church.

"Dear Brother, I cannot begin to tell you of our needs. The practice of the Union is, I know, to pay final debts; but could you not do something for us *now?* I would prefer that any help we may receive should be considered *lent*, rather than given. Could you let us have $1,000 to be paid back again entirely in five years? If not, can you do *anything* for us? If I could see you and tell you, I am sure you would feel that it is a case in which something should be done.

"If you cannot do in the way of giving, can you not help me to secure something? Ours is a case in which a little

help given now will save a church from extinction, that is situated—as our Conference said last fall—in a field that betokens greater promise than any other in the Conference. Dear Brother, I have laid this burden on your already overburdened heart. O do *something* for us. I know you will do all in your power."

It causes a perpetual heart-ache to receive such appeals from faithful brethren and to be obliged to tell them in reply that many pastors fail to ask their churches to contribute to church-building—that from twenty to thirty applications now wait on file upon an exhausted treasury—and that the "hope deferred that maketh the heart sick" must be borne yet longer. Meantime the favorable opportunity may be lost beyond recovery, a church become extinct that might have lived and flourished, and a missionary, half broken-hearted, may be obliged to seek some more hopeful place of labor. Reader, have you no responsibility for the sufferings of such brethren, of whom there are many all the while, and for the loss which results to the cause of our blessed Lord in cases such as these?

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.

Money may be sent either to the Treasurer, in Boston; or to REV. CHARLES P. BUSH, D.D., 39 Bible House, New York.

The following is from the pamphlet prepared and sent forth by Rev. E. P. Tenney, President of Colorado College, entitled the "New West as Related to the Christian College and Home Missionary Work."

Colorado College has had the fortune not uncommonly incident to the beginning of important enterprises. The school was opened in 1874, under a very enthusiastic, hard-working financial agent, and first one excellent teacher, then another. It was then suspended; and it lived only in the prayers and hopes of a handful of Christian people. This was the first endowment, the prayers of God's people. By the timely gifts of a few men in Massachusetts, who were also praying for the coming of the divine kingdom, new life was put into the work.

The Colorado Springs Company has made a royal gift of more than fifty acres of their best land to the college, and they reserve forty acres more to be given when a certain endowment is secured. The land is in part for the campus, but enough may be sold for the endowment to net from $20,000 to $25,000. What has been already done by the Colorado Springs people, in the land and in a building subscription, falls little short of $50,000. The townspeople—with one generous friend in Chicago—are erecting a stone structure, which when completed will be one of the most comely and convenient college buildings in the country. It will be of a pink volcanic limestone, with white trimmings. The central portion was begun upon the 4th of July, 1877, and it will be completed before the Fall Term of 1878. The remainder of the building will be erected as soon as the wants of the pupils require it. The most careful and enterprising business men in the State are active members of the board of trustees. The grade of studies is equal to that in the best Eastern colleges. The professors engaged in teaching, or preparing to give instruction in some specialty, are eminent for scholarship, as well as men of earnest Christian life. Young men and women from all the region are entering the classes, and the needs are pressing for additional facilities for giving instruction.

There are 25,000 children of school age in Colorado, and they need a Christian college. In that part of the State south of the Divide—an upland ridge that makes out eastward from the mountains a little south of Denver,—a population, probably numbering 70,000, has no

public school of high school grade, according to the Eastern standard. They need the advantages offered by the Preparatory Department of Colorado College. The public schools are, however, rapidly improving, and several schools that now rise little above the grammar grade, will soon be in condition to fit pupils for college. The Episcopalians have a boarding-school of high school grade for boys at Golden, and for girls at Denver. The State University has recently opened with a Normal Department, at Boulder, 100 miles north of Colorado College. The Christian people of the State will coöperate with this work in every way possible. They are, however, very clear in the conviction and expression that there must be a college under distinctively Christian influence. There is a strong feeling in favor of uniting upon one college. The policy of the American College and Education Society is recognized as broad and liberal, and its colleges as unsectarian as any in the country. Colorado College, in its management, commends itself to leading Christian men of different denominations in the State, and it will receive their hearty support. Its aim is to meet the wants of all Christian families, and to merit the patronage of the more than six score Christian churches, for the higher education of their children.

Appointments in January, 1878.

Not in commission last year.

Rev. David F. Watkins, Dutch Flat and Plymouth, Cal.
Rev. Benj. F. Diffenbacher, Mainland, Sunlight and Louisville, Neb.
Rev. William S. Hampton, Arborville and Randolph, Neb.
Rev. Daniel E. Hathaway, Russell and Wilson, Kan.
Rev. Isaac N. Locke, Peru, Kan.
Rev. Henry M. Goodell, Newaygo, Mich.
Rev. James A. McKay, Otsego Lake and Gaylord, Mich.
Rev. J. C. Duncan, South Chicago, Ill.
Rev. Reuben B. Wright, Poplar Grove, Ill.
Rev. Samuel Rowland, Gouldtown and Fentonville, Pa.
Rev. Newton H. Bell, Arcade, N. Y.
Rev. Alanson T. Clarke, Crown Point, Hammondville and Crown District, N. Y.
Rev. Gordon E. Henshaw, Frewsburg, N. Y.
Rev. Robert F. Wheeler, Brooklyn, N. Y.

Re-commissioned.

Rev. Luther H. Meade, Clayton, Cal.
Rev. William C. Merritt, Pescadero, Cal.
Rev. August Drahms, Reno, Nev.
Rev. Martin K. Holbrook, Longmont, Col.
Rev. Allison D. Adams, Sioux Falls, Dak.
Rev. George S. Codington, Dell Rapids, Dak.
Rev. Frederic Alley, Wilber, Dorchester, White Cloud and Fairview, Neb.
Rev. G. M. F. Chessington, Syracuse, Ranner, Stone and Cornell school-house, Neb.
Rev. Lebbeus B. Fifield, Kearney, Neb.
Rev. H. Henry Sallenbach, Lincoln and Stevens Creek, Neb.
Rev. Judson G. Spencer, Irvington, Florence, and out-stations, Neb.
Rev. Charles C. Starbuck, Monroe and out-stations, Neb.
Rev. Albert Burr, Empire City and Galena, Kan.
Rev. George P. Claflin, McPherson, Monitor, Lindsburg, King City and Clark District, Kan.
Rev. William S. Crouch, Madura, Alida and Clark's school-house, Kan.
Rev. James K. Eckman, Cedarville, Bloomington and Gaylord, Kan.
Rev. Richard B. Foster, Osborne, Bethany and Rose Vale, Kan.
Rev. David Gochenauer, Ellis, Kan.
Rev. Harvey Jones, Diamond Valley and vicinity, Kan.
Rev. Luther Newcomb, Waushara, and out-stations, Kan.
Rev. Roswell D. Parker, Manhattan, Ashland, Deep Creek, Wildcat and out-stations, Kan.
Rev. Samuel H. Thompson, Cora, Smith Center, Harlan and Judson, Kan.
Rev. Samuel R. Warrender, Harlan and Corinth, Kan.
Rev. Levi B. Wilson, Valley Falls, Kan.
Rev. Henry E. Woodcock, Tonganoxie, Mound school-house and out-stations, Kan.
Rev. Lucian W. Chaney, Mankato and South Bend, Minn.
Rev. T. C. Kinne, Two Rivers, Hay Creek, Bellevue and Langola, Minn.
Rev. Francis McCraken, Dodge Center and East Claremont, Minn.
Rev. Alfred Morse, Rose Creek, Minn.
Rev. Cyrus Stone, Dexter and Grand Meadow, Minn.
Rev. John M. Cummings, Exira, Iowa.
Rev. Oliver Emerson, Elk River, Preston and Bryant, Iowa.
Rev. James D. Mason, Forest City, Ellington and Lake Edwards, Iowa.
Rev. Charles O. Parmenter, Cromwell, Iowa.
Rev. George Ritchie, Williamsburg, Iowa.
Rev. Jackson Tibbitts, Kaukauna, Freedom, and out-stations, Wis.
Rev. Peter Valentine, Gay's Mills, Seneca, Lynxville, and out-stations, Wis.
Rev. Jas. Campbell, Pinckney and out-stations, Mich.
Rev. Clarence Finster, Robinson, Olive, and several out-stations, Mich.
Rev. Luman P. Rose, East Gilead and Bethel, Mich., and Jamestown, Ind.
Rev. Elisha F Fales, Carthage, Mo.
Rev. Hugh X. Hughes, Dawn, Mo.
Rev. Alfred H. Missildine, Lebanon and Knob school house, Mo.
Rev. William B. Bachtell, Viola and Cable Station Ill.
Rev. Samuel Manning, Mercer and Indian Run, Pa.,

Rev. Charles H. Oliphant, West Orange, N. J.
Rev. Walter J. Ballard, Black Creek, Oramel and Belfast, N. Y.
Rev. Joseph Clements, East Pharsalia, N. Y.
Rev. Albro L. Greene, Stockholm, N. Y.
Rev. David Jones, Richville, N. Y.
Rev. Frederick Long, East Ashford, N. Y.
Rev. Lewis T. Mason, Centre Lisle, N. Y.

Receipts in January, 1878.

MAINE—$32.78.

Brunswick, Mrs. R. G. Stanwood,	$1 00
Gardiner, by Rev. A. L. Park,	21 00
Limington, by Rev. R. D. Osgood,	10 78

NEW HAMPSHIRE—$145.00.

Marlboro, Legacy of Z. N. Farrar, by C. S. Moors, Ex.,	50 00
Mt. Vernon, J. A. Starrett,	5 00
Plymouth, Sabbath-school, for Debt, by Rev. G. H. Scott,	30 00
Portsmouth, C. E. Myers,	60 00

VERMONT—$1,233.23.

Brattleboro, Mrs. L., by C. F. Thompson,	25 00
Chester, Sabbath-school, for Debt, by J. N. Moore, to const. Mrs. Sarah Atwood, a L. M.,	30 00
East Cambridge, Thomas Morse,	4 20
Enosburgh, Legacy of Mrs. R. S. Nichols, by B. S. Nichols, Ex.,	100 00
Ferrisburgh, L. A. Carpenter,	3 00
New Haven, Mrs. Eliza Meacham, $50; S. Knowlton, to const. Kent Knowlton a L.M., $30, by F. W. Nash,	80 00
Newport, Sabbath-school, by J. R. Hall,	15 50
North Danville, by C. L. Merrill,	8 00
Peacham, Legacy of Hon. E. C. Chamberlain, by W. R. Shedd, Ex., to const. Miss Abbie W. Chamberlin and Miss Jennie C. Watts L.Ms.,	1,000 00
Pittsford, "A Thank offering,"	11 50
Quechee, by Rev. A. S. Chase,	16 03

MASSACHUSETTS—$11,287.89.

Mass. Home Miss. Soc., by C. Demond, Treas.,	9 000 00
Ashland, Mrs. M. F. Cutler,	10 00
Boston, Berkeley Street, by S. B. Pratt,	183 05
South Evan. Sabbath school of West Roxbury District, for Debt, by S. D. Smith,	30 00
Dalton, A Friend,	100 00
J. B. Crane,	100 00
East Hampton, Harret A. Rice,	5 00
Florence, $107.19; Sabbath school "Pilgrim Band," for Debt, $30, by A. L. Williston,	137 19
A. L. Williston,	500 00
Hadley, First, by J. L. Warriner, Treas.,	54 01
M. M.,	2 00
Hanover, Second,	8 35
Holyoke, Infant Class in Sabbath-school of Second, for Debt, by Rev J. L. R. Trask,	5 00
Huntington, Second, by J. J. Cook,	22 86
Lawrence, Lawrence Street, by Rev. Joshua Coit,	100 00
Manchester, Sabbath-school, by G. A. Foss,	42 00
Newburyport, First, mon. con., by Rev. O. W. Folsom,	8 50
Northampton, First, by J. L. Warriner, Treas.,	87 98
A Friend,	170 00
Oxford, First, by E. S. Pease,	26 00
Pittsfield, A. L. D.,	2 00
Rehoboth, Sabbath-school, for Debt, by F. A. Bliss,	30 000
Rockland, E. Shaw,	10 00
Salem, Sabbath-school of South, for Debt, by J. P. Tilton,	39 45
Springfield, A Worshiper at Indian Orchard,	500 00
Warren, R. F. Gleason,	10 00
West Chesterfield, Mrs. Richard Clarke, by Rev. E. Clarke,	$1 00
Westfield, Mrs. M. A. Dickinson, add'l,	100 00
Mrs. M. E. Richardson,	10 00
Worcester, "a New Year's offering,"	2 50

RHODE ISLAND—$672.71.

Providence, Beneficent, by B. W. Gallup,	69 90
Central, by S. H. Tabor,	602 81

CONNECTICUT—$10,627.26.

Received by F. T. Jarman:		
Fair Haven, Sabbath-school, for Debt,	$30 00	
Guilford, First,	26 00	
Madison, Ladies' Miss. Soc., to const. Miss E. Kelsey a L.M.,	44 57	
New Haven, Sabbath-school of North, for Debt,	30 00	
Mrs. Julia A. Dickerman,	100 00	
Lyman Osborn,	10 00	
		240 57
Berlin, Second, by A. North,		16 39
Rev. J Whittlesey,		20 00
Bethel, Sabbath-school, for Debt, by Rev. G. F. Waters, to const. John H. Reid a L. M.,		30 00
Bethlehem, A Friend,		10 00
Branford, by H. G. Harrison,		17 00
Bridgeport, Sabbath-school of Second, by E. Sterling,		75 00
Dr. D. F. Atwater,		20 00
Bristol, A Friend,		5 00
Danbury, Legacy of Mrs. A. Wood, by D. P. Nichols,		500 00
Farmington, Sabbath-school, for Debt, by H. W. Barbour,		34 50
Goshen, Mrs. H. Gladding, by W. E. Gaylord,		10 00
Greeneville, S. C. Minor, to const. Miss Mary R. Minor a L. M.,		30 00
Guilford, Third, by H. E. Norton,		52 75
Mrs. Lucy E. Tuttle,		100 00
Hadlyme, by Rev. M. J. Callan,		4 25
Hartford, Legacy of Caleb Pratt, by E. B. Watkinson, Trustee,		5,000 00
On account of Legacy of L. C. Ives, by N. Shipman, Ex.,		2,500 00
Mrs. Mary C. Bemis,		100 00
Mrs. J. Olmsted, for Debt,		25 00
Killingworth, by J. Buell,		33 77
Milford, Avails of Legacy of Miss C. Beard, by Hon. H. B. Harrison, Atty.,		653 99
Montville, First, by H. A. Baker,		5 00
Mt. Carmel, Sabbath-school, for Debt, by L. H. Bassett, to const. R. S. Clark a L. M.,		30 00
New Haven, College Street, by A. Townsend,		20 00
Amos Townsend,		10 00
Pastor's Bible Class, in Sabbath-school of College Street Ch., for Debt, by R. P. Cowles,		30 00
Sabbath-school of First, for Debt, of wh. $30 from Dr. Bacon's Bible Class, by F. S. Bradley,		60 00
S. E. Baldwin, Esq., by Hon. H. B. Harrison,		100 00
New Milford, Sabbath-school, for Debt, by C. Hine,		30 00
North Coventry, Ladies' Fragment Soc., by Rev. W. J. Jennings, freight,		4 00
North Stonington, "A Thank offering,"		25 00

Norwalk, Legacy of Mrs. E. W. R. Curtis, by L. J. Curtis, Ex., $250 00
Ladies' Benev. Assoc. of First Ch., by Mrs. E. L. Ely, 45 00
Old Saybrook, Sabbath-school, for Debt, by G. A. Bushnell, 30 00
Pomfret, Sabbath-school, for Debt, by C. W. Grosvenor, 30 00
Sharon, Ann M. E. Cowles, (with S. S. for Debt) and to const. Miss Emma S. Knight a L. M., 10 00
South Manchester, Mrs. A. Hale, 1 40
Stonington, Sabbath-school of First, for Debt, by Miss M. Stanton, 30 00
Stratford, Legacy of Mrs. D. Wells, by C. C. Wells, Ex., 100 00
Ladies' Sewing Soc., by Mrs. R. W. Bunnell, freight, 3 00
Unionville, E. Lyman, 5 00
Waterbury, Box 61, 200 00
West Haven, by W. H. Tallmadge, 19 12
Huldah Coe, 18 00
Wilton, mon. con., $14,12; Sabbath-school, for Debt, $30, by Rev. S. J. M. Merwin, 44 12
Winsted, A Friend, 4 40
Woodbury, Sabbath-school of First, for Debt, by J. H. Linsley, 30 00
A Friend, 5 00
Mrs. C. P. Churchill, 5 00
A. W. Mitchell, 5 00

NEW YORK—$765.80.

Received by Rev. J. C. Holbrook:
Florence, add'l., $ 50
Groton, 15 46
Lockport, Sabbath-school, 50 00
Parishville, 11 00
Wellsville, 42 92
——— 119 88
Aquebogue, by Rev. T. N. Benedict, to const. N. A. Downs a L. M., 30 00
Arkport, J. P. Case, 2 00
Brentwood, E. F. Richardson, 10 00
Candor, Ch. and Sabbath school, for Debt, by E. J. Woodford, to const. Mrs. L. A. Woodford a L. M., 30 00
Gloversville, Mrs. M. M. Place, in full, to const. her a L. D., 75 00
Greenport, by Rev. O. Holmes, 5 00
La Fayette, Parthenia Baker, 2 00
Lenox, Mrs. A. D. H. Johnson, 3 95
Lockport, Sabbath-school, for Debt, by W. W. Trevor, $30; Ch., by J. A. Ward, $32 56, 62 56
Morrisville, A. B. De Forest, 50 00
Mt. Morris, Presb. Ch., 3 00
New Haven, Legacy of L. Cummins, by T. W. Skinner, 100 00
New York City, Sabbath-school of the Broadway Tabernacle, for Debt, by T. Angus, 30 00
Welsh, by Rev. D. D. Davies, 10 00
Mrs. Parker, $50; Mrs. J. W. Smith, $10; a Friend, $1.40, 61 40
Orient, by C. B. King, 20 00
Perry Center, by Rev. E. Perkins, 16 66
Poughkeepsie, by A. Wiltsie, 18 43
Rodman, Sabbath-school, for Debt, by J. S. Sill, to const. Mary A. Wright a L. M., 30 00
Seneca Castle, Rev. A. H. Parmelee, 5 00
Sherburne, J. Pratt, 8 80
Smyrna, Sabbath-school Miss. Soc. of First, by M. C. Dixon, 40 00
Warsaw, by H. A. Metcalf, 32 11

NEW JERSEY—$209.50.

Bloomfield, M. L. C., 5 00
Miss F. E. Ufford, 2 00
Chester, J. H. Cramer, 30 00
Montclair, First, by F. W. Dorman, 160 00
Vineland, Pilgrim Ch., by Rev. F. B. Pullan, 12 50

PENNSYLVANIA—$15.00.

Drifton, Welsh, by Rev. G. Hill, 5 00
Scranton, W. R. Storrs, 10 00

VIRGINIA—$15.00.

Herndon, by Rev. L. T. Burbank, $15 00

WEST VIRGINIA—$7.00.

Ceredo, by Rev. J. McKean, 7 00

OHIO—$518.16.

Burton, On account of Legacy of Mrs. Lucinda Beach, by P. Hitchcock, Ex., 200 00
Circleville, E. A. Lyman, 5 00
Cleveland, On account of Legacy of E. Taylor, by J. W. Taylor, Ex., 71 16
Hudson, A Member of the Ch. of Christ, 1 00
M. Messer, 25 00
Marietta, H., 1 00
Perrysburg, S. P. Tolman, 5 00
Tallmadge, D. & S. Hine, 10 00

INDIANA—$144.00.

Michigan City, by Rev. E. Kent, 144 00
[Erroneously acknowledged in December.]

ILLINOIS—$1,355.80.

Received by Rev. M. K. Whittlesey:
Galva, $24 71
Sabbath-school, for Debt, by W. H. Parkin, 30 00
Henry, Mrs. H. Hoyt, 3 00
Jacksonville, add'l, 45 10
Sabbath-school, for Debt, to const. D. H. Harris a L.M., 30 00
South Chicago, 2 13
——— 134 94
Aurora, First, by Rev. N. A. Prentiss, 18 55
Chicago, Bethany, by Rev. C. A. Towle, 5 42
New England, mon. con., 11 72
Sabbath-school of First, for Debt, by H. Dean, 30 00
S. B. French, 50 00
Miss H. A. Farrand, 15 00
Hon. C. G. Hammond, 500 00
M. F. Sargent, $1; Mary P. Sargent $1, 2 00
Clifton, by Rev. G. F. Chipperfield, 7 00
Elgin, by C. E. Dickinson, 49 82
Elmwood, by H. C. Smith, 21 67
Forest, First, by Rev. D. Sherrill, 21 50
Geneseo, Mrs. L. B. Perry, $15; Charles Perry and wife, $20, 35 00
Godfrey, Sabbath-school, for the Debt, by J. L. Pearson, 8 22
Granville, by J. W. Hopkins, 45 00
Gridley, by Rev. H. G. Pendleton, 15 07
Jefferson, to const. Dea. D. C. Dunning, a L. M., 30 00
Ludlow and Rantoul, by Rev. B. F. Worrell, 15 00
Malden, by E. N. Page, 25 00
Malta, by C. H. Wheeler, 5 00
Mattoon, First, add'l, by Rev. P. F. Warner, 3 50
Mendon, Sabbath-school, for Debt, by D. L. Dickerman, 30 00
A Friend, 1 00
Moline, by Rev. E. C. Barnard, 55 00
Morris, $10.75; Sabbath-school, $12, by Rev. J. A. Montgomery, 22 75
Morrison, to const. J. W. Baird a L. M., 30 55
New Windsor, by T. B. Mayo, 30 00
Oak Park, by W. F. Furbeck, 17 90
Ontario, by E. Shedd, 21 65
Payson, by D. E. Robbins, 40 00
Sandwich, Sabbath-school, for Debt, by S. B. Stinson, 30 00
St. Charles, W. B. Lloyd and wife, 10 00
Summer Hill, by Rev. C. E. Marsh, 4 00
Waukegan, by C. Bloss, 1 74
Wyanet, by E. F. Houghton, 12 00

MISSOURI—$84.25.

Aurora, by Rev. S. G. Elliott, 8 00
Bevier, Welsh and English Chs., by Rev. R. J. Mathews, 1 25

Kansas City, First, by M. B. Wright, $35 00
Sabbath-school of First, by A. Marty, 10 00
St. Louis, Pilgrim Sabbath-school, for Debt, by A. P. Forbes, 30 00

MICHIGAN—$811.43.

Received by Rev. W. B. Williams:
Charlotte, $100 00
East Saginaw, Farwell Street Mission-school, 5 00
Fredonia and Newton, 6 54
Laingsburg, 17 00
Olivet, Sabbath-school, for Debt, 30 00
Vermontville, 34 16
——— 192 70

Allendale and Eastmanville, by Rev. J. J. Bunnell, 12 50
Armada, by G. A. True, 23 32
Benzonia, First, by Rev. A. L. Gridley, 20 40
Covert, by E. A. Rood, 2 00
Crystal, by Rev. N. L. Otis, 2 00
Detroit, First, by G. M. Lane, 417 60
East Irving and Freeport, by Rev. J. B. Jones, 12 11
Essex, $1.75; Fulton, 25c; Maple Rapids, add'l, $9, in full to const. Mrs. U. Peck a L. M., by Rev. W. Platt, 11 00
Fremont Center, First, by Rev. G. Dangremond, 10 95
Hudson, mon. con., by Rev. T. G. Colton, 2 50
Imlay City, First, by Rev. J. B. Dawson. 4 00
Jalappa and Mapleville, by Rev. L. E. Benton, 32 40
Lansing, Plymouth, Mrs. N. Andrews, 35 00
Sherman, Rev. W. P. Esler and wife, 10 00
Three Oaks, add'l, by Rev. P. B. Parrey, 1 00
Vermontville, C. M. Sprague, 1 00
Vernon, First, by A. Garrison, 10 00
Vicksburg, by Rev. E. Andrus, 10 75

WISCONSIN—$286.02.

Received by Rev. H. A. Miner:
S. D. Hastings, Treas., Wis. H. M. Soc., $9 68
Clinton, 32 93
Sabbath-school, for Debt, to const. Solon Cowper and Mrs. James Benedict L. Ms., 30 00
Koshkonong, add'l, for Debt, 6 00
Union Grove, 20 00
Sabbath-school, for Debt, to const. Frank B. Adams a L. M., 30 00
——— 128 61

Arena, $5.80; for the Debt, $5.70, by Rev. A. Pinkerton, 11 50
Beaver Dam, Mrs. H. Avery, by Rev. W. F. Brown, 5 00
De Pere, First, $15; Sabbath-school, $3.31, by E. F. Parker, 18 31
Menasha, A Friend, 15 00
Princeton, by Rev. W. M. Richards, 2 00
Racine, Sabbath-school, for Debt, by Rev. L. Clapp, 30 00
Rio and Wyocena, by Rev. J. A. Ball, 6 60
Spring Green, by Rev. O. S. Smith, 8 00
Tomah, First, by Rev. J. B. Bidwell, 15 00
Waukesha, by M. S. Griswold, 20 00
Wauwatosa, by Rev. L. Clapp, 25 00

IOWA—$418.56.

Received by Rev. E. Adams:
Elkader, Mrs. Mary H. Carter, $5 00
Waterloo, A Friend, to const. Henry C. Adams, J. H. Porterfield and S. D. Mitchell L. Ms., 100 00
——— 105 00

Bellevue, "A member of the Cong. Ch.," 5 00
Charles City, First, by J. S. Trigg, 18 16
Clay, Sabbath-school, for Debt, by Mattie Meacham, 30 00
Cresco, by A. Kimball, 6 25
Davenport, Edwards, bal. of coll., by J. Goldsbury, 27 00
Denmark, by J. Field, 30 00
Kellogg Day, $2; A Friend, $1, $3 00
Eldora, Woman's Cent. Soc., by Gertrude W. Duren, 4 45
Genoa Bluffs, by Rev. M. D. Archer, 30 00
Iowa Falls, by R. Wright, 50 00
Lansing Ridge, by Rev. P. Weidmann, 7 70
Muscatine, J. A. Bishop, to const. Mrs. Emily H. Church a L. M., 30 00
New Hampton, Woman's Miss. Soc., by Mrs. E. F. Powers, 4 00
Osage, Woman's Miss. Soc., by Rev. W. H. Atkinson, 7 00
Oskaloosa, Rev. Asa Turner, 10 00
Otho, by Rev. F. Fawkes, 15 50
Pine Creek, by Rev. H. Hetzler, 7 25
Quasqueton, $13.97; Rev. A. Manson, $11.03, 25 00
Sheldon, First, by Rev. J. A. Palmer, 1 25
Sioux City, "An Old Lady," by Rev. J. N. McLoney, 2 00

MINNESOTA—$809.28.

Received by Rev. L. H. Cobb:
Anoka, by Rev. T. K. Norris, $4 50
Clear Water, Sabbath-school, by S. Whitney, Jr., 2 50
Marine, Sabbath-school, by Mrs. A. S. Parker, 1 50
Minneapolis, Friends, to const. Mrs. Maria Blanding, Dea. F. J. Farrand, Dea. S. P. Fuller, Dea. Henry Palmer, Dea. T. S. Perry, S. A. Beardsley, W. S. Moses, Dea. Morgan May, W. S. Jackson, Wallace E. Mather, Dea. T. P. Mead, C. Torrey Hannon, Dea. Joshua Norman, Dea. T. N. Clark, Dea. Samuel Noble, Dea. Samuel Ross, Dea. Peter P. Sill, Dea. Freeman Pearson, Dea. James Fields and J. W. Murray L. Ms., 600 00
Plymouth, to const. H. Plant a L. M., 30 00
Owatonna, A Friend, 5 00
——— 643 50

Benson, Sabbath-school of Pilgrim, by Rev. E. C. Ingalls, 5 00
Burns, by Rev. O. P. Champlin, 50
Faribault, by H. Wilson, 43 50
Glencoe, for Debt, by Rev. J. Chandler, 5 68
Hamilton, $16; Sabbath-school, $15; Rev. F. L. Fuller, $5, by Rev. F. L. Fuller, 36 00
Hutchinson and Preston Lake, by Rev. W. Wilson, 22 19
Luverne, Rev. C. W. Mathews and family, 4 00
Medford, mon. con., $5; Sabbath-school, $2.27, by Rev. A. Graves, 7 27
Northfield, First, by A. W. Norton, 13 85
Rushford, by Rev. W. W. Snell, 5 50
Spring Valley, by Rev. C. W. Merrill, 24 29

KANSAS—$86.28.

Bulls City and Stockton, by Rev. R. S. Osborn, 1 40
Highland, First, by Rev. D. Kloss, 4 00
Lakin and Sedgwick, by Rev. J. Vetter, 2 13
Lincoln and Reno Center, add'l, by Rev. S. Dilley, 25
[Do. Erroneously ack'd in December, $42.25.]
North Topeka, First, by Rev. S. P. Dunlap, 11 00
Olathe, Sabbath-school, for Debt, by Rev. L. Bartlett, 7 50
Topeka, by Rev. L. Blakesley, 60 00

NEBRASKA—$108.96.

Aurora, $6.81; Prairie Home, $3.60, by Rev. W. Woolman, 10 41
Butler Co., $4.30; Linwood, $4; Schuyler, Sumner and True, $30; Summit, $15, by Rev. A. Dreaser, 53 30
Harvard, First, by Rev. H. P. Page, 14 00
Plymouth, First, by Rev. H. Bates, 5 00

Seeley, by Rev. W. S. Hills,	$20 00
Syracuse, by Rev G. M. Cheesington,	6 25
DAKOTA—$19 12.	
Bon Homme, by Rev R. Kirk,	2 05
Yankton, by E. C. Dudley,	17 07
COLORADO—$20.85.	
Denver, First, by J R. Hanna,	20 85
CALIFORNIA—$60.60.	
Martinez, by Rev. E. B. Tuttle,	22 20
Oakland, Sabbath-school of First, add'l, for Debt, by Rev. J K. McLean, D.D.,	30 40
Riverside, by Rev. W. H. Cross,	8 00
OREGON—$43.50.	
Astoria, First, by Rev F. Crang,	12 00
Forest Grove, by J. W. Marsh,	7 50
Hillsboro, Mrs. H. H. Spaulding, by Rev. Dr Atkinson,	5 00
The Dalles, First, by Rev J W. Harris,	19 00
WASHINGTON TERRITORY—$11.25.	
Olympia, by Rev G. H. Atkinson, D.D.,	11 25
Unknown, A Friend,	50
HOME MISSIONARY,	90 12
	$28,728 85
FOR SUNDAY SCHOOL WORK,	285 95
[See *Leaflet* for particulars.]	$30,081 80

Donations of Clothing, etc.

Brandon, Vt., Rev S. P. Wilder, box,	$80 00
Champlain, N. Y., Rev. F. B. Makepeace, box,	50 00
Claremont, N. H., Ladies' Assoc., by Mrs. Levi Rodgers, barrel and freight.	
Columbus, O., Ladies of First Ch., two boxes,	100 00
Concord, N. H., Mrs. Cooper Clark, barrel.	
East Alstead, N. H., Ladies of First Ch., by Mrs. E. S. Richardson, box,	88 00
Ladies of Second Ch., by Mrs. Emily Gibson, barrel,	29 00
Fairport, N. Y., Ladies, two barrels and bundle.	
Hallowell, Me., Miss S. F. Gilman, barrel.	
Keene, N. H., Ladies' Benev. Soc. of Second Ch., by Mrs. N. R. Cooke barrel and freight,	65 00
Madison, Ct., Ladies' Charitable Soc., by Mrs. B. T. Dudley, barrel and freight,	90 00
Marietta, O., Ladies of First, three barrels,	180 61
Nayatt, R. I., Ladies, by Mrs. J. R. Smith, barrel and freight.	52 00
New Britain, Ct., Young Ladies' Sew. Soc., by Jennie E. Case, box and freight,	100 00
New Haven, Ct., Ladies' Benev. Soc. of College St. Ch., by Rev. H. S. Kelsey, box,	96 50
Home Miss. Soc. of the Ch of the Redeemer, by C. S. Winchell, box,	188 00
Ladies' Home Miss. Soc. of Third Ch., by Mrs. Charles Foote, box,	148 84
New York City, Harlem Cong. Ch., by Rev. Samuel H. Virgin, three barrels and freight.	
Norwalk, Ct., Ladies' Benev. Assoc. of First Ch., by Miss E. W. Brown, barrel and freight,	120 00
Plantsville, Ct., Industrial Soc., by Mrs. J. B. Foltz, barrel,	27 71
Ridgefield, Ct., Ladies' Benev. Soc., by Mrs. W. O. Seymour barrel.	
Scotland, Ct., Ladies, by Rev. A. A. Hurd, barrel and freight,	35 00
Stratford, Ct., Ladies' Sew. Soc., by Mrs. R. W. Bunnell, barrel,	100 00
Wakeman, O., Ladies, by Rev. C. C. Creegan, box,	30 00

Receipts of the Massachusetts Home Missionary Society, in January, CHARLES DEMOND, *Treas.*

Abington, First,	$21 90
Adams, North, by H. J. Whitney,	33 14
Amesbury and Salisbury,	8 50
Amherst, First,	$62 00
South, by R. B. Bridgeman,	10 00
Andover, First, to const. F. Martin, J. D. Hartwell, A. P. Benton, J. W. Bean, M. C. Huntoon and W. A. Wright L. Ms.,	168 21
Free Sabbath-school, to const. G. S. Spence a L. M., for Debt,	30 00
A Friend,	1 00
Peter Smith,	500 00
Ashby,	10 00
Ayer, Mrs. J. Spaulding's Sabbath-school class,	5 00
Belchertown, by C. L. Washburn,	77 00
Legacy of Miss Eunice Smith,	30 00
Beverly, Dane Street, J. G. Trask,	20 00
Sabbath-school, for Debt,	30 00
Billerica, Sabbath-school,	15 00
Blackstone, Sabbath-school, for Debt,	30 00
Boston, Central, by T. H. Russell,	910 00
Charlestown, Winthrop,	227 80
I. Littlefield, to const. Mrs. L. A. Pratt and Mrs. M. A. Gage L. Ms.,	56 00
S. M. S.,	11 00
Dorchester, Second,	654 12
Eliot,	120 00
Holland,	8 85
Immanuel, mon. con.,	20 00
Old South, by L. M. Child,	100 00
Olivet, Merry Workers,	5 00
Phillips, by O. P. Smith,	807 27
Union,	6 00
Rev. Dr and Mrs. A. C. Thompson,	100 00
Brockton, Joseph Hewitt,	10 00
Brookline, Harvard, by H. B. Eager,	126 88
Dalton, Z. M. Crane,	100 00
Deerfield, South, by C. A. Stowell,	35 00
Easthampton, First,	7 50
Sabbath-school, by W. H. Wright, for Debt,	30 00
Fall River, First, by F. M. Macomber,	74 07
Fitchburg, Rev. J. M. R. Eaton,	10 00
Framingham, Plymouth,	81 18
Sabbath-school,	1 55
[The acknowledgment from Plymouth Sabbath-school, in December, should have been $85 00.]	
Mrs. Grace Hoyt,	2 00
Franklin, Sabbath-school, for Debt,	30 00
Grantville, Sabbath-school, for Debt,	30 00
Greenfield, Second, by D. L. Sammis,	5 00
Hampden Ben. Assoc., by Charles Marsh, Tr.:	
Chicopee, First, Sabbath-school, for Debt, $20 00	
Holyoke, Second, 39 42	
Longmeadow, Gent's Ben. Asso., 77 15	
Ludlow, Sabbath-school, for Debt, 22 00	
Mittineague, Sabbath-school, for Debt, 30 00	
Monson, Ladies' Praying Circle, to const. Mrs. E. M. Walker a L. M., 50 00	
Springfield, Olivet, 20 40	
Westfield, First, 97 10	386 07
Haverhill Center, Sabbath-school, add'l, for Debt,	10 00
North,	476 19
West, Sabbath-school, Mrs. Carleton's Sabbath-school class,	1 73
Hingham,	10 60
Holbrook, Mrs. C. S. Holbrook,	100 00
Ipswich, South,	12 00
Islington, Balch Soc.,	7 00
Lawrence, East,	45 36
South,	25 55
Lincoln, Ladies' H. M. Soc.,	30 00
for Debt,	30 00
Lowell, High Street,	105 57
Kirk Street,	527 00
Malden, First,	58 75
Maynard,	21 00
Medway, West,	16 75
Merrimac, to const. D. Means, A. B. Goodwin, F. S. Merril, J. Cleary and J. A. Lancaster L. Ms.,	150 00
Milton, Mrs. Charlotte Voss,	10 00
Newburyport, North, for Debt,	[illegible]

New Hampshire, A Friend,	$5 00
Newton, West, $41.26; mon. con., $17.82; Sabbath-school, for Debt, $20; A Friend, $3,	92 08
Northampton, Edwards, by E. E. Littlefield,	60 12
Quincy, Wollaston,	7 00
Raynham, First,	8 61
Sabbath-school, to const. M. G. Shurtleff a L. M., (for Debt),	30 00
Reading, Bethesda,	22 61
Royalston, South,	7 78
Rutland, Edwin Henry,	10 00
Scotland, Rev. I. Dunham,	5 00
Shrewsbury, Legacy of Joseph Morse, by T. Rice, exr. (A. H. M. Soc.),	3,650 65
Somerville, East, C. Stone,	100 00
Southboro, Pilgrim,	27 15
South Hadley, First, Sabbath-school,	30 00
Springfield, C. M.,	500 00
Stoneham, Mrs. A. Hayes,	1 00
Tyngsboro,	5 25
Wakefield, A. Hubbard,	25 00
Wallingford, Vt., Sabbath-school, for Debt,	30 00
Waltham,	44 37
Westboro, by W. J. Eaton,	167 80
A Friend,	10 00
Westford, Sabbath-school, for Debt,	14 00
Westhampton, by W. I. Edwards,	11 26
West Newbury, Second,	31 15
Westport, Sabbath-school,	24 26
West Stockbridge, Center,	20 15
Weymouth, North, add'l,	18 00
South, Second, to const. Miss Marcia C. Holbrook a L. M.,	30 00
Williamstown, First,	75 15
Winchester, A Lady,	5 00
Woburn, by C. R. Gage,	166 00
North,	17 61
Home Missionary,	23 40
	$12,175 60
For Sunday-school Work [see *Leaflet* for particulars].	259 51
	$12,435 11

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Auburndale, Friends, by C. B. Mosman, barrel,	$50 00
Boston, Old South, two barrels,	170 00
Phillips, by Mrs. C. W. Angier, two barrels,	241 48
Jamaica Plain, by Mrs. R. W. Wood, barrel,	137 00
Boxford, West, by Miss A. Park, barrel,	58 70
Bridgewater, Central Square, barrel,	94 00
Clinton, barrel,	125 00
Enfield, two barrels,	141 73
Holbrook, Mrs. C. S. Holbrook, barrel,	55 00
Hatfield, Ladies' Sewing Circle, barrel,	60 00
Lowell, First, by Jennie Pearson, barrel,	90 66
John Street, barrel,	36 00
Marlboro, by Mrs. A. Howe, barrel,	82 27
Milford, by Mrs. A. C. Jones, barrel,	46 28
New Bedford, by Mrs. E. B. Sisson, barrel,	207 55
Newburyport, Tyler Mission Circle, barrel,	93 00
Norton, by Mrs. C. F. C. Dean, barrel,	70 11
Pittsfield, First, by Mrs. R. W. Adam, barrel,	271 58
Quincy, by Mrs. C. W. Carter, barrel,	83 00
Southboro, Pilgrim, barrel,	27 65
Westfield, First, by Miss Lucy C. Smith, barrel,	117 05
Second, by Mrs. H. Hopkins, barrel,	140 00
West Newbury, by Mrs. C. Dame, barrel,	75 00
Winchester, by Mrs. N. W. C. Holt, barrel,	38 98

Receipts of the Rhode Island Home Missionary Society, S. H. TABOR, *Treas.*

Barrington, Cong. Ch.,	$100 00
Bristol, First Ch.,	100 00
Kingston, Cong. Ch. and Soc., of wh. $10 by Rev. T. P. Wells,	26 45
Little Compton, United Cong. Ch.,	20 68
Male and Fem. Miss. Soc., by E. S. Bailey, Tr.,	$30 00
Newport, United Cong. Ch.,	18 00
North Scituate, Cong. Ch.,	11 00
Peace Dale, Cong. Ch.	15 00
Providence Central Cong. Ch., by M. E. Torrey, Tr.,	1,205 62
Beneficent Cong. Ch., by B. W. Gallup, Tr.,	100 00
Union Cong. Ch., by J. Mc Auslan, Tr.,	261 42
Sabbath-school, by F. F. Tingley, Tr.,	36 89
Pilgrim Cong. Ch.,	20 75
Slatersville, Cong. Ch.,	9 00
Westerly, Rev. D. W. Read,	2 50
	$1,957.31

Receipts of the Connecticut Home Missionary Society, in January, WARD W. JACOBS, *Treas.*

Bridgeport, Park Street, by F. W. Storrs, semi-ann., to const. Miss Lorinthia Beach a L. M.,	$20 60
Chester, by Rev. L. T. Spaulding,	17 00
East Hartland, by Rev. N. G. Bonney,	15 00
Farmington, by Wm. Gay,	90 00
Hartford, Park, by L. M. Hotchkiss,	143 99
First, by Wm. H. Miller, trustee, int. on Dr. J. Hawes' legacy,	42 50
Lyme, First, by Rev. E. F. Burr,	61 87
On account of legacy of Solomon Langdon, by E. W. Parsons,	35 27
New Britain, South, by Wm. H. Hart,	173 51
Newtown, by M. S. Otis,	15 00
North Greenwich, (Round Hill), by S. D. Husted,	14 86
North Coventry, by E. C. Chapman,	23 25
Plymouth, by A. S. Beardsley,	24 50
South Norwalk, Ch. and Ladies' H. M. Soc., by S. G. Ferris, to const. Mrs. Clarence Nash, Mrs. Ferdinand Griffin and Mrs. Ida E. Hoyt L. Ms.,	111 00
Stonington, F.,	10 00
Somersville, by E. C. Chapman,	35 20
Thomaston, by P. Darrow,	51 62
Taftville, by C. J. Greene,	11 50
West Hartford, Estate of Abigail Talcott, by Calvin Day, trustee,	76 86
Waterbury, First, by Rev. Joseph Anderson,	300 00
	$1,273 63

[Fair Haven, Second, by Rev. H. C. Hovey, to const. Mrs. Hannah C. Hurd a L. M., $30. Erroneously ack'd in Feb.]

Receipts of the Ohio Home Missionary Society, in January, F. C. SESSIONS, *Treas.*

Cuyahoga Falls, S. S., by Miss M. A. Comstock,	$13 33
Findlay, by C. E. Humphrey,	10 00
Gustavus, by Rev. L. J. Donaldson,	4 00
Madison, S. S., by A. S. Stratton,	9 16
Marietta, First, add'l, by M. D. Follett,	64 19
Painesville, add'l, by I. Everett,	43 04
Springfield, add'l, by T. E. Leland,	28 62
Troy, by Rev. E. D. Taylor,	7 25
Wellington, by J. Ogden,	50 00
Received by Rev. Dr. S. Wolcott, Sec.:	
Alexandria, by Rev. D. S. Jones,	12 00
Ashtabula, by H. Fassett,	37 03
Chardon, S. S. Class, by J. O. Woralls,	2 25
Edgerton, by Mrs. J. M. Lewis,	8 00
Garretsville, by C. B. Webb,	5 00
Hartford, by Rev. D. S. Jones,	11 00
Jefferson, by A. R. Houghton,	10 00
Kirtland, by Rev. J. P. Riedinger,	17 51
Lawrence, by Rev. M. S. Riddle,	2 50
Lodi, by A. B. Taylor,	6 00
Marysville, by Rev. W. A. James,	15 00
Pierpont, by E. B. Pitcher,	5 00
Ruggles, Rev. G. V. Fry,	10 00
Toledo, Wash. St., by Rev. R. McCune,	14 00
	$384 68

The Home Missionary.

Go,.....PREACH the GOSPEL..... *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. L. APRIL, 1878. No. 11.

A HOME MISSIONARY'S REMINISCENCES.

BY REV. AMOS DRESSER, NEBRASKA.

YOUR call for "reminiscences," received months ago, found each moment filled with the duties of to-day, leaving no time for looking backward. But during the year many of the old pioneers have passed away, and I am reminded that I must do the work assigned me while it is day, "for the night cometh in which no man can work."

My first interest in the A. H. M. Society and its work was awakened in the winter of 1828–9, by Theodore D. Weld, financial agent of Oneida Institute. In presenting the claims of the institution, he showed the kind of young men needed to meet the exigencies of the times, and especially to occupy the opening field in the great valley of the Mississippi. His words so thrilled my soul as effectually to empty my shallow purse. You know that all agents "*stop* with the minister." He "put up" at Rev. R. Cushman's, my uncle, whom I, an orphan, had chosen as my guardian, making his house my home. When, on leaving, the agent came to the stable for his horse, which I, as chore-boy, had curried and harnessed, I handed him a three dollar bill, and he asked: "What is that?" "It is three dollars." "Yes; but what is it for?" "For Oneida Institute." "But who gives it?" "I give it." "Ah!" said he, scrutinizing my chore "duds" from head to foot, and searching my face for traces of guilt; "*Where did you get it?*" I could not press upon him the money, till I had thoroughly satisfied him that I had honestly earned it, and wished to give it all to his cause. That lecture, that interview, that three dollars, determined the whole course of my life.

In 1830 my uncle was appointed financial agent of the A. H. M. Society for "The Valley of the Mississippi." Precisely how that valley was then bounded, if indeed it had any limits, I am not able to tell. It doubtless included "The Great American Desert," where I am now working. The prophet had indeed foretold that "The desert shall rejoice and blossom as the rose" (Isa. xxxv. 1, 2). But who supposed that he meant this great *American* desert; and that in 1878 the A. H. M. Society would have 100 churches of her planting in Nebraska, that desert's very center!

The agent was located at Cincinnati, which was then far out on the frontier; and late in the fall we took the canal boat for Buffalo, thence the steamer to Dunkirk, thence the stage to Pittsburg. There we learned that we were just in time to

take the regular line steamer for Cincinnati, *on her last trip* for the season. But that steamer was to leave on the Lord's Day. Uncle was told it was his only opportunity of reaching Cincinnati by water, and the extra expense and tediousness of traveling by stage, with his family of seven, over those terrible roads, 500 miles, at that season of the year, seemed indeed appalling. But grace triumphed, and very decidedly he said, "I shall obey God and leave the consequences with him." He stayed, and was invited to preach on the Sabbath. His stay proved a blessing to others at least. On Monday, much to the surprise of all, a small steamer landed at the wharf and advertised to leave for Cincinnati on Tuesday. On leaving the hotel, he found his bill paid, and with hearts full of joy we went on board the little "Reindeer," which God had seemingly sent for us, and on Wednesday, with waving hats we passed the great steamer fast on a sand bar, and so reached our destination sooner than we should have done if we had started on the Sabbath. That incident has been of great value to me all through my life. When tempted to trample God's flag under foot, I have remembered the words, "I shall obey God, and leave the consequences with him."

He had not been long at his work when, early one morning, on entering the Tract depository, he was asked if he had heard of the arrival of the new missionary. After being kept in suspense awhile, he was told that one of the missionaries had been made glad in the birth of a son! To which he quickly replied, "Ah, but he must be born again, before he can receive from the A. H. M. Society a commission to preach the gospel of Christ."

Mr. Cushman entered upon his work with great zeal and an energy beyond his physical strength. In August, 1841, he made a tour through the State of Ohio, and while presenting his cause at Wooster was taken with syncope and carried, dying, from the pulpit to the parlor of a friend. So he fell with his armor on. "He rests from his labors, and his works do follow him."

....I received my first commission from the A. H. M. S., in 1841, with an appropriation of $60, to eke out a salary of $350, to labor with and for the Presbyterian Church of Batavia, Ohio. Congregationalism was regarded at that time as a New England shrub; and, strange to tell, when grafted into a Presbyterian tree it always bore Presbyterian fruit, and when Presbyterianism was grafted into it, the fruit would somehow be the same. "The plan of union" worked well *one way*. It was my first pastorate after my labors in the island of Jamaica, and my heart was full of "union." I found there was preaching at the church of another denomination (not Presbyterian) every alternate Sabbath, and as I was to preach at an out station half the time, I arranged my appointments so as in no way to conflict with theirs. All worked very pleasantly for awhile, and both congregations mingled not only on the Sabbath, but also in our weekly prayer-meetings. But ere long the other services were changed to the same day and hour of my appointment. As charity thinketh no evil, I, at no little inconvenience, arranged to occupy the vacant Sabbath. Very shortly they changed again; and on inquiry I found their change was of design; and all efforts for union, though cherished by the private members, were repulsed by the preacher in charge. Again and again, at different places, I have attempted hearty coöperation with that denomination, but always without success when they were in the majority. Invariably your commission has awakened a wonderful zeal to occupy *the same field at the same time.*

In the winter of 1864–65, our hearts were drawn to the lumbering regions of Michigan, by reading, in *The Home Missionary*, accounts of the destitution there. A letter from my old chum, Geo. Thompson, pointed especially to Pentwater as a field of promise for which I was "just the man." I found that a small Congrega-

tional church had been organized there, a few years before; but *the last member of that organization had been buried the day before my arrival.* There was then no religious service of any kind in the village. I was therefore welcomed by all classes. It was decidedly a forbidding field, which made the call the more urgent. My coming, however, seemed greatly to enhance its importance; for the presiding elder, fifty miles away, on learning of my arrival, immediately detailed men for this post from different and distant points. One of them, leaving his own work, came fifty miles through the woods, to meet the exigency and repeat the orders of his superior.

For over two years our meetings were held in the school-house, which was often crowded to its utmost capacity. To most it seemed preposterous to attempt to build, and I was designated as "the man who believed in doing impossibilities," for insisting that it could be done. But with the motto "If ye have faith as a grain of mustard-seed . . ." the project was undertaken, and the mountains removed into the midst of the sea. A very neat edifice was built, furnished, and paid for, at a cost of about $3,000.

When the house was seen to be a success, one of the business men proffered a two-hundred-dollar organ, on condition that we should obtain a good bell. About this time *The Advance* offered a church bell as a premium for a given number of subscribers. These were obtained, by a thorough canvass of the field for fifty miles around. The bell and organ secured, all were dedicated to the worship of the Triune God. I remained at Pentwater four years and a half, preaching in the village every Sabbath morning, and either at Hart, Weare, Golden, Shelby, or Ludington, in the afternoon and evening, with frequent week-day appointments, far in the regions beyond. Churches were duly organized, at Pentwater, Hart, and Shelby, each having a pastor of its own soon after I left.

In the fall of 1869, our attention was called to Nebraska, by special providence, which, at the time seemed inscrutable. But the call was imperative, and was obeyed. On reaching the field, we found a little band of praying ones. After again and again trying to find a man of their choice, they had submitted their case to God with this test: they would receive as from God, the man whom the superintendent of missions should send to them. A letter from him announcing our arrival assured them that their prayers were answered, and we were received as the messengers of God.

We had left a loving people and a pleasant home, and were strangers in a strange land. But "the very hairs of our head are all numbered." A former superintendent of missions in Iowa, with a friend of his from Columbus, "happened" to be at the hotel in Schuyler, at the time of our arrival there. On learning our mission they introduced themselves, and kindly piloted us over the prairies and through the sloughs, six or eight miles, to the place of crossing the Platte. Here we found the ferry-boat frozen fast upon a sand bar. So there was no crossing for "Dove," the faithful old horse that had been such an essential factor in missionary work in Michigan, and our reliance for Nebraska. Furthermore, we were told for our comfort, that it was doubtful whether there was a house in Butler County large enough to accommodate us all with our baggage. In view of all the facts, son and daughter, with old Dove and the buggy, accepted an invitation from the Columbus friend to make his house their home. Wife and I were put across the river, one at a time, in a box, a kind of improvised row-boat; while two of the praying ones, on the opposite ice-bound shore, watched us with throbbing hearts, as they saw our frail skiff rapidly carried down stream by the current of floating ice. Be assured there was heartfelt joy as we placed our feet on the land, where we were to find a new home, enter upon a new work, and form new ties for eternity.

While the friends were waiting for a conveyance, we formed an acquaintance with the ferry-man which afterwards resulted in his being numbered among the people of God. The waiting ones at length took us to their own home, several miles distant, and gave us their own bed, while they slept upon the floor. Our baggage was "housed" out of doors, by being covered with the remnants of an old tent.

Before leaving Michigan, I had requested the Secretaries to transfer my commission to Nebraska. For some reason, the answer did not arrive till after I had left, and so was forwarded to me in Nebraska. It advised me to *remain in Pentwater!* I had borrowed funds to defray our expenses here, and had no means of returning. I must confess that, with a part of my family on one side of the river and a part on the other, with no place to lay our heads or store our goods, things looked a little gloomy, although we knew that the sun was shining the other side of the cloud.

Efforts were made, again and again, to get old Dove across. We finally found a colored man from Columbus, with a horse and buggy, who could not get home; and though we did not exactly "swap horses while crossing the river," we swapped till we could cross, and son and daughter were boxed across as we had been.

I found that a county, of over 600 square miles, had been organized the year before, with nine school districts "blocked out," and three schools in running order, with 150 children between the ages of five and twenty-one. The population was chiefly in the Platte Valley, as it was supposed that the soil outside of the valley was of little worth. There were two log school-houses about ten miles apart, where we held our meetings. I located midway between them, where I supposed would be the center of my labors. In 1870 a court-house was built in Savannah, and regular services were held there. During the summer, contrary to all expectations, emigration poured into all parts of the county. School districts were organized, sod school-houses built, and on every hand was heard, "Can't you come and preach for us?" Thus, little by little, the work grew upon my hands, till I had six regular preaching places—three each Sabbath—and my usual Sabbath day's journey was from 25 to 30 miles.

There are now 65 school districts, over 50 good frame school-houses, and 3,600 children of school age. In 1873 the county-seat was removed from the Platte Valley to the center of the county, and a court-house built on the open prairie, where now is a thriving village of 600 inhabitants. The little church of thirteen members in 1869 has, by colonization, grown into four organizations, with over 100 names on the roll.

Words cannot express how much we need a house of worship. The only Protestant house in the county is at David City. It belongs to the M. E. Church, but is occupied by the different denominations when not in use by themselves. The Romanists have four houses in the county, and are expecting to build another soon.

Your space will not allow a tithe of the incidents that from time to time have thrilled my soul. I have given in *The Home Missionary*, a few that I supposed might interest its readers, and show your patrons the kind of work *they* are doing through *their* missionaries. In reviewing the forty years of my ministry, I find much to call for "confusion of face," while unto God belongs *all* praise for the little that has been accomplished.

DIVIDING AS HE WILL.

BY REV. M. K. WHITTLESEY, D.D., OF ILLINOIS.

"Dividing to every man severally as he will."

It is admirable to see—this distribution of gifts; this gift ennobling one, and that another. The last instance impressing me, was that of a missionary who said with some emphasis, "I don't do it; I can not; I would rather starve than be in debt; I would take a saw, and saw wood first." A man weighing two hundred pounds would be a poor subject to begin a process of starvation with! He asked for the year, $600 only, that he might serve the Master there, and neither leave the field, nor go in debt.

"If myself and daughter had not done our own work, we should not have a roof to cover us." But their covering was substantial; quite elegant, indeed. I know of no other pastor's wife who has a home at once so costly and so pleasant. Her husband's salary was more than three times that of the other; and in addition to that, a patrimony falling to them helped to build the home, and justified at last the husband's life-long generous giving to the cause of God. Her word was modestly, not boastfully spoken; rather as emphasizing the importance of self-help, of resoluteness, of vigorous and honorable economy. This was her gift, from the Spirit of the Lord. But how different were the morning ablutions of the prophet Elisha, or any other man, in the comfortable dwelling of the latter, with bowl and ewer, in the bed chamber; and the wash, at the door of the other, from a tin basin on a bit of board nailed to a single stake driven into the ground! In cottage or mansion, is there any other way to an independent Christian manhood, or saving influence, than this: to owe no man anything?

I am pleased with these graces of character; and I must do my part, in my particular sphere, in this wheel in the middle of a wheel of God's providence, whose rings, full of eyes, high going and far (so high, that they were dreadful), that neither this pastor nor that missionary brother shall break down and incur a debt. The vigilant economy of their households is not without a blessing to themselves, in health and peace. And I cannot tell which is the dearer privilege; to kneel on the bare kitchen floor, by the one fire, with the one; or on the Brussels carpet of the other, where a grate gives cheer and warmth, and a chandelier sheds an overshadowing glory. Most benignant and blessed to each is their God. Beautiful and dear the far-shining Father's house. Fair on their silvery locks, thinning and whitening, falls the sweet light of that day-dawn and day-star of the coming morrow. When they, by their different ways, arrive at home, may I be there to see!

But in the meantime, *What shall we do for the missionary, that he may incur no debt?* Are there not 15,000, in the more than 20,000 in our Illinois churches, who could give this year one dollar each?—who can give it now, to-day, to clear the Society of debt by the close of its financial year? "I surely could have given *two cents a week*, if anybody had asked me for it," said a blushing girl, with no pecuniary resources. Are there not more than 1,000 who could give ten dollars each, if there were anybody to ask it? I am sure there are. "We need to make this Home Missionary work look large, to every body," writes a young missionary. That is the need of this hour, to an embarrassed treasury; a becoming and righteous showman, making this work "look large"—a great salvation! We cannot afford to have these godly men serving tables. The work is too great. There are those who do not know the men and their work, their differing gifts. Look at this record, in a letter by to-day's mail.

"Yesterday completes my sixth year of service: 589 new sermons; 228 regular weekly prayer-meetings (part of this time in the seminary); I have lost but one prayer-meeting, and not a Sabbath by sickness. Eleven Sabbaths only, was I absent from the field, and 'supplied' seven of these; made 1,511 pastoral visits; 10,400 miles of travel, within the parish; 11,580 miles of railway travel, on church business (eighteen months supplying from the seminary, and part of a year on two fields), including going to, and returning from, meeting of Association. Your missionary has been busy, if nothing more."

His salary the last year, if fully paid, was $700. Next to the Home Missionary Society, he was by far the largest contributor to his own support. It is he, who says, "we need to make it look larger,"—this evangelizing a nation. Having carried the musket on bloody fields, he must needs see it to be large. Is he a fit missionary, an illumined Christian, to whom it does *not* look large? So looked his work to the Master himself: "How often could I have gathered thy children!" There should be money enough for those working for man's redemption, in a nation that may yet underlie all nations. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

A GERMAN MISSIONARY'S PLEA FOR HELP.

Why do so many German Congregational ministers leave us, and join other denominations? And how is it that other German denominations of churches are so prosperous, increasing whilst ours decrease? The causes are various. One of these is *poverty*. The poor day-laborer, thrown out of employment, is in a helpless and pitiful condition. So is it with a poor minister when out of a pastorate. Most of the German Congregational ministers have a salary from $400 to $500 a year only. Now, if with himself and wife, one or more children have to be supported, how much of his salary is left at the close of the year? When out of employment, he cannot go to seek a new field, for he has nothing to go with. He can only write letters of inquiry to brethren and friends, far and near; and experience proves that such letters often bring no result.

Again: Congregationalism is not much known amongst the Germans; they think it has not passed its childhood yet, and cannot go alone; it must be helped by parents, sisters, and brothers. Many Germans not acquainted with Congregationalism, look upon it as a stranger child among them. They are amazed and curious when we tell them who we are.

Again: there is proselytism. Ministers of other denominations take special notice of a brother in straitened circumstances; visit him, show their sympathy in words and deeds; offer him employment with "a better salary" than he can get in our fold. Although the brother wishes to remain with us, yet, seeing no open door—other pastors persuading him—his helpless condition compels him to leave us, and go over to fill the ranks of others. It is painful to see that the harvest is so great, and the laborers so few, and yet be unable to keep the few German Congregational ministers amongst us, to spread the gospel among the thousands of their destitute countrymen, just for lack of the needed money.

Again: ceremonial and formal Christianity, which the immigrants have brought over, like weeds, thrives everywhere. This must first be rooted out, before our principles, doctrines, and usages can be planted. To do this not only requires wisdom and patience, but money also. With this, many other denominations seem to be better provided. The Methodists, the "Evangelical Association" (*Albrights*), the German Baptists, all have their evangelists, seeking new fields, sup-

plying vacant churches for a time; and they have good success. The German Presbyterians have their colporteurs, who traverse the country with the means for organizing churches. So of the Reformed Union Synod of the West, Lutherans, and others; they gather in many Germans.

Another great lack is, a religious literature in German; tracts, monthly or weekly papers, in which might be set forth the *doctrines*, *principles*, and *usages* of our denomination.

Nor again: have we any seminary, where German young men can be educated for the ministry. What success could be expected from our English brethren and churches in the same circumstances, if they could not be educated in their own institutions, in their own language? if they had to be contented with literature of other denominations? if they had no seminaries, no tracts, no papers or books; these of every other sort, but nothing of their own.

Another obstacle is the distrust of Germans by their American brethren. Often has it been said by some of our American brethren, "The Germans never will make good Congregationalists; all work and expense for them is in vain." Such talk is throwing water on the fire, and does us German ministers and churches more harm than all other opposition from every other quarter. But, if we Germans should be looked upon as unworthy, then we are all the more in need; and on that ground have a right to apply for assistance. The so often repeated remark, "Congregationalists can do nothing amongst the Germans," *seems* to be plausible; but the Germans are *lost sinners*, just like others; not more, not less. When he is regenerated by the Holy Spirit, the German is just as good a child of God, and *then* he makes as good a Congregationalist as anybody else.

We hear much of the 4,000,000 Freedmen, Chinese and Indians. Their poor souls need great sympathy, and it has been extended. That is well. But if something in like manner, say *one-fifth* of this sympathy and sacrifice were given to the 5,000,000 Germans, that sowing like the mustard seed, would soon sprout, grow and spread out its branches, so that the birds of the air might dwell in its shade. Lord, thy Kingdom come!

Missionary Intelligence.

CALIFORNIA.

Rev. G. M. Dexter, Pacheco.

GREATLY ENCOURAGED.

My work from the beginning has been hopeful and encouraging, with good attendance upon preaching, and plenty of call for pastoral visitation. Church-members have been quickened, their lips opened in prayer-meeting, and the family altar erected in several homes where it had never been before. No special meetings have been held, but inquiry meetings at my home called out some who were burdened with sin. These were chiefly young people.

One case has greatly interested me: that of a Roman Catholic, a mother of several children. She became deeply interested in our services, and after a few sermons, said to me: "My heart is aching to enter the new church which you are about to organize, if I dared to leave my own communion. Is it really true that I cannot be saved if I should leave the Romish Church?" Without urging her to leave her church, I explained to her that we too hoped to be saved; gave her the reasons for our hopes, and told her to follow the leadings of the Holy Spirit which was at work upon her heart. I added that if she felt that she would be at home with us, we would gladly welcome her; but if she felt more at home

in her own church, and was satisfied with its teachings, she should by all means remain there. For several days she was much troubled, but finally yielded to her better convictions, and cheerfully came into our church, on confession. Since then she expresses herself as perfectly satisfied in her new faith, and is a very active worker with us. The Holy Spirit is still moving upon the hearts of others, and we are all grateful and happy at the manifestations of his power among us.

WYOMING.

Rev. C. M. Sanders, Cheyenne.

PROGRESS.

Since my last we have added to our meeting-house a pastor's study, infant-class room, and choir and organ room; so that we can now accommodate nearly 100 more. This extra room was needed for special occasions and the Sabbath-school; the cost, about $400, was raised by small subscriptions, mainly from "outsiders." I am happy to report that we have made several valuable additions also to the spiritual house. Two young men, by letter; and four young ladies, from one of our Sabbath-school classes, on confession; the teacher of the class is one of the four lawyers who are members of the church and teachers in the school. Socially, we were never in better case.

COMITY.

The —— have organized and hold occasional Sabbath services, being supplied by their minister from ——. This will affect us, very likely, in numbers and resources. We hope, however, to make gains from "the world," and to hold our own and more, without depleting other churches. I exchanged with a pastor of another denomination at ——, some months ago, and found that there were there between twenty and thirty Congregationalist members. Said a brother to me: "Two-thirds of the church are Congregationalists, and not all of our people are in that church either. One of the deacons of another church here is a Congregationalist."

Now, there is as great a call for a Congregationalist church there as for another denomination in Cheyenne; and if we were to follow the example of the —— and the ——, we should organize there. I have been asked to "look after our interests" there; but they find it hard work to support the churches they now have. The fact is, as we have given up —— to the ——, they should vacate here. But their "pope" says, No; he is going to have a —— church in Cheyenne, if he has to supply it himself. The reason why we report no more new churches is, that we do not wish to organize one where to do so may in any way hinder the cause of Christ, or weaken sister churches. That work we leave for others. And yet the human nature of some folks rebels. "Others may come in and weaken you," they say, "but you do not feel it right to pay them back in their own coin." And it is true, we do not. This matter of "denominational comity" is one of great interest to the cause of Christ in these frontier towns. Something ought be done; but *what?* that's the difficult question. I am willing that Congregationalism should be the Jonah now and then; but as to its being everywhere and everlastingly the Jonah, "I object." A new church is not *always* a new stake driven for Christ. How frequently it is the splitting of one already driven, giving you two weak sticks, instead of one good strong stake that something of value may be tied to!

DAKOTA.

Rev. L. Bridgman, Riverside.

CAUGHT BY A BLIZZARD.

Twice I have failed to reach my appointment in consequence of stormy weather. On my return from Richland, from my last appointment, I was overtaken by one of our fearful "blizzard"

storms, and detained twenty-four hours. Then I had to travel twenty-four miles, in the face of a furious north-western gale. Thanks to the ladies and friends in that New Hampshire parish, who furnished me with a buffalo overcoat, two years ago. By its protection I was enabled to travel comfortably, excepting as to my hands and face.

Congregations in my three different preaching-places continue about as they were. Our churches and friends have sympathized deeply with the Home Missionary Society in its pecuniary depression, and would be very glad to do more for themselves, if possible. But they cannot, with the incumbrances brought upon them, by the terrible scourges through which Providence has led them during the last few years. According to their circumstances, they probably fall behind no others in their benevolence in support of the gospel and other Christian objects, whether East or West.

NEBRASKA.

Rev. W. S. Hampton, Arborville.

HOW HE FINDS IT.

When I arrived here from Illinois, last July, I found the people hungry for the gospel. The church had been organized one year, and consisted of sixteen members. They had had only occasional preaching, and in the six years before the organization, services had been held for about eighteen months only. The people are from all points east of us, including both Union and Rebel soldiers, many of whom were members of M. E. classes. Many also were members of Eastern churches, quite a large proportion of whom had denied their Lord. In a place ten miles square, I am told, there has not been what would properly be called a pastoral visit since the country has been settled. You will readily see their need of a Home Missionary. In my visits I have ever been welcomed by all alike, whether old or young, Christians or non-professors. Several expect to unite with us, and prospects are very good for a prosperous, growing church. Our Sabbath-school is doing a good work among the young. The Bible-class usually contains from fifteen to twenty-five heads of families. I have found but one man who claims to be a skeptic. He refuses to converse on the subject, or listen to the truth in any form. I had not expected so general an assent to the truth. The great obstacle in the way of the work here is the unfaithfulness of those professing religion. It is wonderful to see how some churches will try to increase numbers at the expense of true piety. Outsiders see it and are not slow to say so, when approached on the subject of personal religion. They always see Judas before they see Jesus. Morals are as good as can be expected where nearly every man and boy, *and many of the women, use tobacco*, and all non-professors and some professors of religion use intoxicating drinks. These two evils are working great harm in this western country. Where drunkenness is, there follows a long list of vices and immoralities. But the temperance cause is gaining bravely.

KANSAS.

Rev. L. Armsby, Council Grove.

BERREAVED.

On the first four Sabbaths of this quarter, I only preached one sermon each, and on two of them did not go to my country appointment at all. Our little girl, ten and a half years old, was taken sick with what we thought was simply a cold. This was on Saturday. Monday she was so much better that she rode with me around the village. She was out playing, and seemed happy and cheerful as ever. We did not suppose her seriously sick; but we soon found that she had diphtheria. If we had known this in the beginning—but the knowledge came too late. The conflict with disease was terrific, for her hold upon life was remarkably tenacious. I was obliged to be with her most of the

time at night, as the watchers could not control her. But, when not delirious, she was inexpressibly sweet and submissive, and grateful for every attention; and although expecting to recover, manifested such an entire willingness to go, if it were God's will, that our love for her seemed to increase a hundred fold. On Thursday morning the struggle ended, and our dear child went away, as we most confidently believe, to heaven. It is infinitely better to be in heaven than to live on earth, we know; and yet that thought cannot take away our sorrow. Her departure seems to have taken so much away from life. The house seems so lonely and empty without her, we miss her so much everywhere. The kindness of the people was superabundant in our great affliction. They generously offered me a vacation; but no place seemed so desirable for rest as home. And staying at home, it seemed better to hold at least one service on the Sabbath.

MINNESOTA.

Rev. G. S. Pelton Glyndon.

AWAKENING.

We have been blessed with a refreshing from on high. Our people were spiritually cold. At the coming on of winter, some did not wish to have the prayer-meetings in the church, so we met at private houses. Only a few faithful ones came; but we prayed for the Spirit's power. We observed the week of prayer, and from the very beginning there was the conscious presence of God. The number and interest increased; Christians began to confess their faults one to another. Finally, on a Saturday evening an inquiry meeting was held and several were found to be anxious for their souls' salvation. It was decided to continue the meeting, and for two weeks more the interest went on, without the least excitement, but with a powerful feeling affecting all classes. Every night there were new cases of interest. It has not died out, by any means. That it is as warm as ever is evidenced by the attendance on all our religious services. The number converted I cannot tell. Certainly there are twenty, and probably more.

In the third week of the meetings, I was much surprised to receive a letter from Audubon, from a man whom I knew well, though he rarely ever came to church—asking me to remember him and others in our prayers. I had not been aware of any special religious interest there. In fact, I was clear discouraged and felt like giving up entirely; all seemed to be going for naught. Ah, how little do we know of God's purposes! That was about the last place where I would have looked for a revival. It was *needed* badly enough, but I thought the evil one was too strong. The Lord was planning very differently. I went to spend a Sabbath, and preached from the parable of "the prodigal son." The Lord sent home my feeble words to their hearts and consciences. After the sermon I held a brief prayer-meeting, and at the close invited all who wished for the prayers of the church to rise; to our utter surprise, eight arose, then the church broke down, and a most affecting scene followed. I pronounced the benediction, but the people would not go home. One brother wanted to "say just a word," then another brother confessed his faults; then a sister must say something, and for half an hour this scene went on—confession, prayer and tears. The evening meeting was very solemn. From that time the work has been going on gradually, firmly, surely.

IOWA.

Rev. G. C. Lochridge, Center Point.

REVIVED.

The past quarter, especially, has been a precious season for my field. We have held extra union meetings, five weeks in Center Point, and three weeks in Troy Mills. During part of the time Evangelist Millard, of Dubuque, was with us. I think there were 75 or 80

conversions in the two places. We have just closed the series, and do not yet know just how much we shall be strengthened numerically. We received at Center Point, in February, eight on profession and six by letter, and expect to receive a number more to both churches, at our March and succeeding communions.

Our prospects for permanently establishing and sustaining our faith and polity here, I think, are brighter than they have been; though there are yet difficulties. If we can hold on for a few years, all will be right.

MICHIGAN.

Rev. W. Platt, Maple Rapids.

AFTER THIRTY YEARS.

I am reminded, as I sit down to this last report for the year, that it is thirty years this month since I was first commissioned by the Home Missionary Society to labor in Michigan. My commission was signed by those sainted men, Drs. Badger and Hall, whose memories are so precious to all the home missionaries of that day. I was then a young man; but as I find myself now past sixty, and probably on the last decade of life, I can truly say, "Goodness and mercy have followed me" all my days; and I hope to "dwell in the house of the Lord" while I live. I have great reason for praise and gratitude, that I am still able to labor. In fact, I am now doing as much work as at any previous period of my ministry. Of the forty brethren engaged in the ministry, as reported in the Minutes of our State Association, that year (1848), myself and two others are all who are now constantly engaged in this work; and only nine are living in this State. Such are the changes in the ranks of the ministry in thirty years. Soon the remnant which is left will have gone. But though the workmen die, the work will go on.

Rev. J. A. McKay, Otsego Lake.

THE NEWEST FIELD.

In my pastoral visits, made among the homesteaders mostly, in the woods, in log-houses, and in shanties, I have had some good and interesting seasons, refreshing to my own soul. In one small log-house I found a family consisting of father, mother, and nine children, the oldest not quite thirteen years of age. The mother, a devoted Christian woman, a daughter of New England, came from Vermont, but is now living on a homestead, only a small clearing, and a mile and a half from any neighbor.

She will unite with the church of Gaylord as soon as she can go there, five miles distant. This is, on the whole, the *newest* field I was ever in; enough to do, and really more than several could do, if it were done as it should be. But there is but *one* of me, and some considerable time is required to go over the field. Yet I hope to see the seed germinate and grow, after a while. My dear brethren, pray for me.

MISSOURI.

Rev. J. Rice, Hematite.

POOR, BUT PLUCKY.

We have worked on amid mingled darkness and light. Many of the people are intelligent, but very poor. Repeated failures have disheartened many, who came expecting great things in the fruit line, but have been sadly disappointed.

In my pastoral visits, I feel at almost every turn that I ought to take temporal as well as spiritual food along with me; I find so much real destitution. Some that united with our church in warm weather could not attend in the winter, for the want of suitable clothing. One who has been brought up and always lived in a well-to-do community, can form no correct idea of these out-of-the-way places.

A man with six children, whose heart the Lord had touched, after uniting with us said, "I never heard a prayer

offered in my father's house; nor any where else until I was grown." At our anniversary, a sister, who could not be present, sent in a request that the members would join with her in giving the coming year one-tenth of all they could produce. After consultation it was agreed to; $100 in cash was pledged, and $300 in labor, towards putting up a house of worship, and by the blessing of God we hope to get our house up, the coming season.

ITEMS FROM THE FIELD.

—"At the annual meeting of the Congregational Church in Seattle (Wash. Ter.), Jan. 16th, they decided to assume the entire support of their pastor, Rev. J. F. Ellis, for the current year, thus relieving the Society to that extent."—*Rev. G. H. Atkinson, D.D.*

—Mr. Ellis also writes from Seattle: "The good time has come six months earlier than I dared to hope. The church, by a hearty and unanimous vote, assumes self support, to date from Jan. 1st, 1878; and this after eight of our number had left. That the action was hearty, you may see from the fact that the church refused my offer to take off $50 from my salary for the sake of the effort. "Weekly offerings" succeed. The first week in Jan. brought $300 more than the old subscription paper could show—to the great surprise of the doubtful. Many grateful remembrances of the good mother, for whose blessing we hope."

—"We have had a good time in the North Fork (Kansas) church. Nineteen have professed faith in Christ, twelve have united with the church. This will double the number since the recognition of the church, and treble the number at its organization, a little over a year ago."—*Rev. J. B. Schlichter.*

—A friend writes, from a distant Western State: "There is, away out here, deep sympathy with the Home Missionary Society, deep enough to get to the bottom of the pocket, but it finds little money there. For the state of things among us, we are without excuse. The close economy and carefulness once practiced in New England would have kept every mortgage off our farms, and would have given us enough to have oiled the wheels, now creaking so badly, of every Christian enterprise. But whether this economy can be learned and practiced, is yet to be seen. I see how the old Society staggers under its burden of debt. Is there not earnest prayer offered that it may find immediate relief?"

—A Western superintendent, after describing a long and wearisome trip, adds:

"I started back on Monday morning with a friend on horseback over these vast prairies, so recently a solitude, with the morning star lying low in the kindling East. We reached ——, in time for the 8:30 train, after one of the most rapid and jolting rides on record. I should like to have one of our friends who are so ready with their figures on "cost of administration," to follow me for six months, in actual work on this field. He need not "administrate" once; only just keep up. I am very fortunate in traveling this year, having free passes over three railroads, and half-fare on all the rest, which I think you will regard as something remarkable for these times of stringency in the pass system."

—A Home Missionary, giving an account of an awakened religious feeling among his people, and the various methods of opposers to hinder it, closes with this, that we think is a new invention of the adversary: "Then, to crown all, one of the most outrageous men in town, utterly regardless of God and man, *is suing several members of the church for debts already paid.* With such unjust lawsuits hanging over their heads, our people are in no fit state of mind for revival meetings."

Miscellaneous.

THE LAST CALL.

THE following circular explains itself. Probably most of our readers will have seen it. Just after our March number came from the press, the officers of our ever ready Massachusetts Auxiliary informed us of the lady's generous proposal, and offered to try to raise in that State one-third of the needed sum. The apportionment was made, and the circular was printed in the papers of New England, New York, and the West, that are most widely read by our helpers.

The Superintendents in the States named at once set about the work with ready zeal, and assure us of their confidence that their quotas will be raised. New England is not wont to be laggard in any work that commends itself, as this does, to her good sense, patriotism, and piety. The mails are daily bringing us money and kind words, giving strong hope of closing the month free of debt.

But the month is half gone. Before our readers see these lines, its very last days will be upon us. What is done must be done quickly. We reprint the circular here, that every friend of Home Missions who can do anything more than he has done for the Society in this its time of need, may do it *without an hour's delay.* Let no offering, however small, be withheld. It is the many little sums that make up the bulk of our income. In the Master's name we make this last appeal of the year. Do not compel us to enter on the new year in arrears to the hard-working brethren who represent YOU at the front. Let their hearts be cheered, as they begin another year's work, with the assurance that they and their families shall be cared for, while they give themselves anew to the arduous duties of their calling. Please read the circular, and give as our Father hath given to you.

TO THE FRIENDS OF HOME MISSIONS.

Three months ago the American Home Missionary Society was $35,000 in arrears to its officers and missionaries. The Sunday-school contributions, on the "Weeping Water plan," with liberal gifts and legacies, have reduced the indebtedness to about $20,000. A generous lady in Boston, whose heart has been burdened by the debt, has offered to be one of forty to cancel the entire amount, in gifts of $500 each. Or, if by smaller offerings the debt may be entirely cancelled before the close of the Society's financial year, March 31, her $500 shall be paid.

That the work may be more equally distributed, it has been suggested that the equivalent of the forty shares be allotted to the States, substantially on the basis of their average annual donations to the Society in the last three years. As nearly as may be, this allotment gives to Maine, one share; New Hampshire, two; Vermont, one; Massachusetts, fourteen; Rhode Island, one; Connecticut, six; New York, four; Ohio, one; Illinois, two; Michigan, two; Wisconsin, one; Iowa, two; Minnesota, one; California, two.

Will the officers of the State Societies —auxiliary and co-operative—superintendents, missionary committees, pastors and other friends of the cause in these States, do their best to see that these shares are all taken within the month? Then the close of the year will find this fruitful mother of churches free from debt, and in a position to take up the work of the coming year with alacrity and zeal commensurate with the providential calls from every quarter, especially from the ever-widening frontier. Never was there a time when every motive for pressing forward the work was more imperative than now.

Let the offerings intended for this purpose (which are not to take the place of the annual contributions) be so designated, and sent forward at once to Rev. A H. CLAPP, Treasurer, Bible House, N. Y

GOOD WORDS.

OUR friends can understand something of the help we get from such words, from such sources, as the following—samples of many more too personal to be given here. They light up the darkest hours. They strengthen the weak hands,

uphold the feeble knees, and bid the fearful heart be strong. They remind us that God loves his cause, and provides that there shall always be some whose love and faith and gifts and prayer nothing can hinder. May his blessing keep such helpful souls glad and strong unto the end!

"With this I forward a gold draft for $1,000 [another for $500 has come since.—ED.]. It is for the treasury of the A. H. M. S. in their hour of extreme need. My heart is pained in view of your straitened condition, and I thank God that he has just now put it into my power to do something for your relief. Please acknowledge it as from 'A Friend, Sandwich Islands.' . . . I have never sought wealth, but under what I have ever believed to be the divine guidance, measures taken years ago to secure the best good of the people, have resulted in bringing me in something of an income *for the Master's use.* It is his. I desire to use it all for him. It is no 'self-denial' to me. Never was any service more joyful than this which distributes his bounty to his own chosen instrumentalities for blessing a dying world. May God bless you, dear brethren, in carrying on this glorious enterprise!"

"Inclosed please find *one dollar.* Accept it as the Lord's one-tenth of a Christmas gift to an invalid; who desires to contribute her mite towards paying the debt to our self-denying missionaries. God bless and prosper the A. H. M. Society!"

"The appeal of 'the mother of churches,' in *The Congregationalist,* cuts us to the heart. We have *borrowed* a dollar to send you; for we have not at present one of our own. It will not help you *much;* but—God bless you!"

"My mother, aged ninety-two, read your appeal for help, last Sabbath, and from her very small store brought me this dollar to send you, with her prayers for God's blessing on the Society, its *officers,* and its work."

"A PUNCTUAL APPLICATION."

"APPROPRIATIONS, as a rule, bear the date of a *punctual* application; and they never cover more than a year. If further aid be needed, a new application is required," etc.

This notice, substantially, has been given for years, in the "form of application," on the cover of *The Home Missionary,* in the blanks furnished by the Superintendents, and elsewhere. We have spoken of the matter, time and again, in these pages.

Yet it seems impossible to secure *promptness* on the part of applicants. For one reason and another, they delay asking aid, month after month, and then expect the Society to "date back" its grants to the time when the application should have been made. It requires no acuteness to see that great embarrassment must arise in the business management of the Society, and that its virtual obligations are liable at any moment to be largely and unavoidably increased, while this dilatory practice is allowed. Not more in self-defense than for the good of the aided churches, the Executive Committee have passed the following vote, to which it will adhere. We put it on record here, that no missionary or member of a missionary committee may plead ignorance of the rule.

"*Voted,* That hereafter no commission of this Society shall cover more than two months of service prior to the making out of the application of such commission; nor more than three months' service prior to the receipt of the application at this office."

THE SOUTHWEST.

As our readers are aware, comparatively little has been done by this Society for some years in the South and Southwest. This, not because there was little need of work there, but because a wise economy seemed to demand that the inadequate resources at the Society's command should be applied where far

greater results were promised for a given outlay; and because the spirit, associations and traditions of that part of the country seemed clearly to lay on other denominations the chief responsibility of caring for its spiritual needs.

The Society has not, however, been indifferent to the claims of such residents there—mostly those of Northern birth—as prefer churches of our faith and polity. A few such churches have been organized, from time to time, and aided in the support of pastors; but their success has not been flattering.

Of late, however, Rev. Robert West, the Society's Superintendent for Missouri, has been invited to Little Rock, Arkansas, to advise and co-operate with brethren there disposed to found a Congregational church. So warm was his welcome by those brethren and others in the State, that the Executive Committee felt the way might be opening for an enlargement of the Society's work, especially among the more recent settlers, and the many about to make homes in those States in the opening spring. Accordingly, at the Committee's meeting, March 11th, it was voted that, for the present, the States of Arkansas and Texas be embraced in the field under Mr. West's supervision. Those in that section of the country whose sympathies are with the churches acting through this society, and who desire to see such churches formed there, may address Mr. West, at St. Louis, Mo.

RED RIBBON AND BLUE.

THE temperance revival seems to overshadow every other interest just now, hereabouts. It is certainly a marvel; the red ribbon (Reynolds') movement, and the blue ribbon (Murphy's) are both operating in various parts of the State in perfect harmony, and with about equal success. The excitement—the contagion, I might say—is wonderful. I *think* it will operate in favor of earnestness in religion, though now regarded as a substitute for it among many irreligious men, who see how it is with themselves when thoroughly aroused to grapple with evil. The movement sweeps like wildfire through the State. The excitement during the singing and signing the pledge is at its height. Knots of men, often of women, form around an intemperate man, and there is no resisting the pressure. Continual cheering is going on from the crowded galleries and every part of the house, as one after another noted "bruiser" goes to the platform to "sign." A beautiful woman stands ready to fasten the ribbon on the dilapidated coat. The only drawback in this grand movement is, that the *religious* element does not come in sufficiently. The work has taken hold of the "roughs," as of course it should, and gone down through the very lowest stratum of society. These men from the gutter see themselves suddenly the very pets of society. The immense halls are crowded almost to suffocation.

The odors, sometimes almost unbearable, tell you the depths have been stirred, while the roughness and coarseness on every side, in language and method, rather "puts to it" some of the Christian people, so that they scarcely know what to do. The roughs, of course, are made most prominent, so as to reach their own class; and the religious element seems almost necessarily kept somewhat in the background. I am not criticising the movement, but showing you how, in its terrible force and impetuosity, it has swept, to some extent, beyond the reach of our Christian people. But when this remarkable excitement has passed, and these newly-awakened hopes and aspirations begin to seek their proper objects more calmly, then will be the time for a great religious work, if Christians are only ready. P.

A NIGHT RIDE.

I TOOK the train to visit our lone Grand River church, on Mr. Knowles's field, last Sabbath afternoon, at four o'clock; reached Winterset at half-past

six, and started on foot expecting to walk about half the way, and go the rest of the distance in the morning. The night was very dark, and the road rough. After going some four miles, I was overtaken by a man in a light, two-horse wagon, whom I hailed and found to be going into the same neighborhood, some fifteen miles from Winterset. He had a lantern, which I held, and we swept on with a will. In going down the precipitous bluff to Middle River, the driver's side of the wagon suddenly went down over the edge of a deep gully, precipitating him head-first into the blackness of darkness. The horses did not stop; the wagon dropped on the axle for a moment, when the wheel again struck the bank, and was lifted out without upsetting the wagon. But the shock against the bank lifted me bodily, and I followed in the wake of my companion. The sensation experienced when I saw that I must land, (it was impossible to guess where) was very peculiar, and not easily forgotten. I have felt the like two or three times before in my life, in dangerous emergencies. But as a kind providence would have it, I was thrown forward, so as to clear the gully, and alight square on my feet on the *solid bank*. I threw a momentary glance on my friend, to see whether he was killed or needing immediate succor, and saw him scrambling in the sand far below me. All this had occupied about one second of time. My whole thought was now turned to the horses—a magnificent team. They were prancing, much excited, down the hill, preparatory to a run. They still kept the road, from which we had varied but two or three feet in going off. Every time I said, "Whoa!" they would break up a little, till a swift run for about forty yards brought me to the bit of the off horse, which I seized, and we were safe. My friend soon came up, much jarred by the fall, having struck on his head at the bottom of the gully, but the soil was soft, and the injury slight. He took the lantern, went back, gathered up the cushions, etc., and we went on our way rejoicing.

J. W. P.

IOWA.

LET YOUR LIGHT SHINE.

A YOUNG man was led to visit a small post in the grazing regions of Colorado, simply upon his own business, as he supposed; but, as subsequent events proved, upon the Lord's also.

He found a Christian grazier, the only professor of religion there, who had been thinking of starting a Sabbath-school. At the post were only one house, a school-house, and a post-office; yet there were many families not far off. The young visitor encouraged the plan. Invitations were sent out; the people came; the little school-house was well filled. The young visitor assisted in organizing. The resident Christian was elected superintendent and teacher in general. He had provided plenty of "gospel hymns" and Testaments. The people refused to be classified, so he taught them all together. As he did not even know what was the International lesson for the day, he gave them an exposition of the opening verses of the third chapter of John. All were pleased and desired the school to go on.

The young man was soon called away by business, but afterward received a letter from the teacher, who said: "I believe you were sent to me at a critical moment, to speak needed words of comfort and encouragement. * * * I am quite satisfied that some of the people are in earnest; but, better still, I believe that God himself is identified with the work. I try daily to cast myself and the work upon him, and plead the honor and glory of Christ, and the spiritual need of these souls, as the ground on which I look for the manifestation of the Spirit's power here. * * * Personally I have been blessed in the work." Yet he adds, "Of late I have been much in heaviness through manifold temptations. It seems as if the great adversary

had put forth unwonted efforts to drive me from this work. May I not ask you to pray that for the sake of Christ's own kingdom and glory, as well as of these souls who need the light of his gospel, I may be kept and enabled to hold fast the profession of his dear name in this community?"

He adds: "Mrs. —— is quite in earnest in the work. The testimony you bore for Christ in that family was not in vain. So be encouraged to speak the precious Name wherever you go, and the joy of the reaper will be yours."

We may learn several lessons from this incident. The Christian is never *alone* in Christ's work, although all around may be unbelievers. The Master can send help in many ways, and he himself is ever present to aid.

The Christian worker should not be surprised nor discouraged if assaulted by the arch fiend with "manifold temptations," when he is undertaking some special work for his Savior.

We see how useful a young Christian can be, even when traveling and among strangers, if he will only "let his light shine."

Let old and young be ever ready to speak a word for Christ. And will not every reader of *The Home Missionary* pray for this brave but lonely Sabbath-school worker, away among the graziers of Colorado?

H. P. P.

NEBRASKA.

WELCOME TO ANOTHER.

THE church at Boulder, Colorado, Rev. A. Chittenden, pastor, also comes up to self-support under his inspiring influence. We know the spirit of sacrifice there must be, all around, in this movement. But it gives us great joy to see the thing done! How long before another aided church in that mountain State, latest born into this great sisterhood of States, will take its place beside this at Boulder? Our eyes are intent on Colorado Springs and on Greeley. We welcome the coming, but we also speed the parting guest. We are glad to take a new church upon the list, but we are more glad to get it off—"not too soon," indeed, but surely not too late! "A hundred instances like this at Boulder," says a 'frontier missionary' in *The Advance*, "and the debt would be practically lifted. What church will next respond? Let us hear from every quarter, and a score of churches at once. Dear missionary brother, the call is urgent, and the opportunity a grand one! Ask yourself and your people if you cannot follow the example of this church at the front. If the thing is possible, the Lord will abundantly reward you in making the attempt. Try it, and reap a greater blessing than you will otherwise get."

DECEASE OF MRS. D. E. HATHAWAY.

MRS. MARY E. HATHAWAY died, of consumption, in Russell, Kansas, December 21, 1877. The daughter of James H. and Cordelia A. Reeves, she was born in Newark, New York, August 18, 1835, and converted at the early age of seven years. Her whole training and education were in full sympathy with the antislavery, temperance, and missionary causes. She graduated at Oberlin in 1865, spent two years as missionary to the freedmen in Natchez, Miss.; then a year more at Oberlin, with her two younger brothers, who were led to Jesus by her, and have gone to heaven before her. On the 24th of August, 1868, she married Rev. D. E. Hathaway, a missionary of this society, and has been an active, devoted helper in all his work, till laid aside by sickness. As a life member and missionary of the American Home Missionary Society and the American Missionary Association, she rendered to both societies efficient service. Her death was a glorious Christian victory through faith in Jesus.

Our Co-operative Societies.

American Congregational Union.

REV. RAY PALMER, D.D., SEC., 69 Bible House, New York.

N. A. CALKINS, Treas., 69 Bible House, New York.

When may a church that is young, and weak in resources, take on itself the responsibility of attempting to build itself a house of worship? This is a question of great difficulty in many cases, and one which requires generally no little wisdom to decide it rightly. On the one hand, when a church has been organized at a promising point, and the missionary has been established there, a place in which to preach and worship and to gather in those who most need the gospel, seems absolutely indispensable. The impulse to commence at once with such resources as may be at hand, however inadequate, depending largely on outside help to carry the enterprise to a completion, is a very natural one, and would be not unreasonable were there only here and there an instance of this sort, or were the country financially in a prosperous condition. But when, on the other hand, the difficulties to be surmounted are considered; when all the uncertainties as to the success and permanent growth of a new settlement are duly weighed; when the great number of churches that are feeling the same want and hoping for the same help from abroad, and the great diminution in the power of Christian people everywhere to give, are taken into the account,—it is seen that to attempt *too soon* to build is very likely to result in great embarrassment and disastrous failure: and a calm judgment hesitates to encounter so great risks.

Experience shows that there has been none too much of such hesitation. By the financial distress of the last four or five years, it has come to pass in many cases that those who have undertaken to build and made their contracts, have been disappointed both by the failure to realize what had been pledged among themselves, and to obtain from without the assistance on which they had somewhat confidently relied. Some of these have been lost entirely, and others have been reduced to the greatest straits. If, then, we add that of the churches that have been built and occupied, an unusually large number have been unable to sustain preaching regularly, and that quite a number have died entirely, leaving to the Congregational Union the difficult task of recovering the money granted them, it is quite clear that there is need of careful and thorough calculation of resources before the enterprise of building is decided on. It would be easy to name sad instances of disastrous failure.

We do not write these words to discourage, but to show the need of caution, and the evil of over-sanguine expectations of aid. We are glad to be able to say that the Congregational Union is receiving more liberal contributions than it had reason, all things considered, to expect. It has gone on with its work, and will have aided a good list of churches by the close of its year. But it does not keep up, and is not likely to do so for some time to come, with the demands that are made upon it. Whether the pastors and supplies of the churches that have sanctuaries will remember what they owe to those who have none, and will earnestly and faithfully urge them to contribute for church building, the trustees of the Union are waiting anxiously to see. The care of the church property on which it has some form of lien is constantly growing greater, and much will be wholly lost if this care is not constant and faithful. Everything will be done which the Board can fitly do to urge forward the work of aiding to build churches. That so large a number of applications are waiting on their hands, is certainly

not because they have not laid the wants of the churches sending them before those to whom we look for funds. There is need of caution, courage, and patience, while we look and pray for brighter days.

American College and Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, ESQ., Treas.
Office, No. 32 Cong. House, Boston.

Money may be sent either to the Treasurer, in Boston; or to REV. CHARLES P. BUSH, D.D., 39 Bible House, New York.

MISAPPREHENSIONS.—Any man who makes himself thoroughly acquainted with some particular subject, so that he feels perfectly at home as to the facts, will often have occasion to notice how feebly these facts are comprehended by men generally. He will hear opinions expressed, day by day, which are so wide of the mark, that at times he will be tempted to lose all patience. But if he have the grace to remember that he himself, on other topics, often expresses himself just as crudely and inadequately, he may find an occasion for charity.

One may go out into the open world, and meet with thousands of men and women, members of our churches, whose leading and predominant idea, about uch a work as that of the Education Society, is somewhat like this. Such a society is useful, probably, because it prepares and brings forward ministers who can fill small and obscure places,—little towns among the hills—villages where the people are poor and have little culture—fields far away on our western borders, where society is just commencing. It is necessary to have such men, who may be ready to go where men of larger culture and greater talent would not be willing to go. Now it is not to be denied that the Society does raise up men who are ready to go into such places. A vast amount of this rougher pioneer work has been done in this land by men who were brought forward by the Education Society. Starting from a plain life of humble toil, they were prepared to go into such places, and to work cheerfully and efficiently in them, for the honor of Christ and for the good of the land. Many a wilderness, through such instrumentality, has been made "to bud and blossom as the rose." It might have been exceedingly difficult to have had such places occupied, if our reliance had been only on those who grew up in easy conditions in early life, who knew nothing of hardship and toil in their youth.

But the great misapprehension of people who talk in this style is in thinking that the men educated by such a society will be only of this class; that it cannot be expected of men, thus assisted, that they will ever rise into the high places of culture and responsibility. When such people hear it stated that men educated in this way occupy their full proportion of the large city pulpits—that many of them are presidents and professors in our colleges and theological schools—that they often fill the chief places in the administration of our benevolent societies, they open their eyes with wonder. These facts are regarded as astonishing statements, that must be received with much caution, and soon their minds slide back into their old opinions. Their prepossessions, their earliest notions still abide with them. They find no difficulty in believing that a large proportion of our most successful business men were originally poor boys, coming from plain life in the country. But somehow they cannot be made to understand that the same kind of energy in other poor country boys may show itself in education and professional life, as well as in business, and achieve corresponding results. Their theory is wrong at the outset.

But this is no longer a matter of theory. The result of more than sixty years' experience shows that the men brought forward by the Education

Society fill their due proportion of these higher and more responsible positions. They are pastors to-day in many of our largest and strongest churches. They are presidents and professors in our colleges and theological schools. They are secretaries of our societies. In short, they are where they might be expected to be, by the light of a broader and more comprehensive philosophy.

Appointments in February, 1878.

Not in commission last year.

Rev. Ivan M. Jones, Powys, Kan.
Rev. George E. Wilson, North Adams, Mich.
Rev. William McFarland, Barton City, North Fork, Dublin and Leroy, Mo.
Rev. Mortimer Smith, Pierce City, Mo.
Rev. Horace G. Woodworth, Des Plaines, Ill.

Re-commissioned.

Rev. Adam L. Rankin, Tulare, Cal.
Rev. Amos Abbott, Fairfield and Spring Ranch, Neb.
Rev. Simon Barrows, Osceola, Pleasant Prairie, Ulysses, Suddens and Pleasant View, Neb.
Rev. Harmon Bross, Crete and Harris school-house, Neb.
Rev. Micah S. Croswell, Ashland, Neb.
Rev. Amos Dresser, Summit, Butler County, David City, Savannah, Bone Creek and vicinity, Neb.
Rev. Merrit F. Platt, Waverly, Greenwood and Rock Creek, Neb.
Rev. Christian F. Veitz, Crete and vicinity, Neb.
Rev. Charles J. Adams, Fredonia, Kan.
Rev. Alanson Bixby, Oswego and Dora, Kan.
Rev. Samuel P. Dunlap, North Topeka, Kan.
Rev. Isaac Jacobs, Louisville, Kan.
Rev. Horatio W. Shaw, Sabetha, Kan.
Rev. George W. Skinner, Hamlin and Fairview, Kan.
Rev. Emerson F. Smith, Wellsville and Rock Creek station, Kan.
Rev. Chauncey D. Wright, Blue Ridge, Kan.
Rev. Samuel G. Wright, Brookville, Bavaria and Bushey's school-house, Kan.
Rev. Joseph Chandler, Glencoe, Round Grove, Penn and Getchell district, Minn.
Rev. Leonard H. Moses, Walnut station and Lamberton, Minn.
Rev. Harmon B. Tuttle, Worthington, Minn.
Rev. Charles Hancock, Alden and Buckeye, Iowa.
Rev. Laroy S. Hand, Ogden, Iowa.
Rev. David Jenkins, Bloomfield, Iowa.
Rev. Cadwalader D. Jones, Beacon, Iowa.
Rev. Moses Alley, Waupaca, Wis.
Rev. Sidney B. Demarest, Brooklyn, Wis.
Rev. John S. Norris, Hixton, Wis.
Rev. Henry M. Holiday, Millbrook, Mich.
Rev. Austin H. Norris, Clare, Mich.
Rev. William E. Catlin, Lamar, Mo.
Rev. Stephen G. Elliott, Billings and Republic, Mo.
Rev. Samuel B. Feemster, Almartha and vicinity, Mo.
Rev. George M. Jones, New Cambria, Valley and out-stations, Mo.
Rev. Joseph C. Plumb, Joplin, Mo.
Rev. George B. Hubbard, Shirland, Ill.
Rev. Edward P. Wheeler, Wilmette, Ill.
Rev. Henry M. Daniels, Dallas, Texas.
Rev. Joseph B. Davison, Riceville, Pa.
Rev. David Henderson, Gainesville, N. Y.

Receipts in February, 1878.

MAINE—$53.20.

Hallowell, Ladies, by Miss S. F. Gilman, freight,		$2 00
Kennebunk, Union, by J. Titcomb,		29 80
Norridgewock, Dr. and Mrs. B. Tappan,		20 00
Weld, A Friend,		1 40

NEW HAMPSHIRE—$252.78.

Received by L. D. Stevens, Treas. N. H. M. Soc.:		
Concord, South, to const. A. McFarland a L. M.,	$37 03	
Sabbath-school, for Debt, to const. Mr. Wendell a L. M.,	30 00	
Keene, E. H. Clark,	5 00	
Manchester, First, Sab.-school class of Mrs. C. W. Wallace,	3 25	
Pelham, Mrs. E. W. Tyler,	5 00	
Tilton, Sab.-school, for Debt,	30 00	
West Concord, Legacy of Miss Sarah G. Carleton,	30 00	
		140 28
Bristol, A Friend,		$100 00
Londonderry, Mrs. Josiah Sleeper,		2 00
Orford, Sabbath-school, for Debt, by J. Willard,		10 50

VERMONT—$642.44.

Bennington, Sabbath-school of Second, for Debt, by E. D. Bennett,	30 00
Brattleboro, Miss Betsey Willard, by C. F. Thompson,	5 00
Mrs. Dr. C. Walker,	5 00
Cornwall, Sabbath-school of the First, for Debt, by M. B. Williamson,	30 00
St. Johnsbury, North, by E. F. Griswold,	377 34
Friends, to const. Rev. H. T. Fuller a L. D.,	100 00
Shelburne, J. D. Duncan, to const. C. H. P. Duncan a L. M.,	30 00
Swanton, by Rev. J. H. Babbitt,	20 10
Thetford, A Friend,	10 00
Westminster, Sabbath-school, for Debt, by	

Rev. P. F. Barnard, to const. Dea. R. S. Safford a L. M., $30 00
West Westminster, Miss Laura Stevens, by C. F. Thompson, 5 00

MASSACHUSETTS—$6,002.25.

Mass. Home Miss. Soc., by C. Demond, Tr., of which for the Debt, $1,025, 3,500 00
Berkley, E. Dean, $15; A Friend, $4, by A. E. Dean, 19 00
East Hampton, On account of Legacy of Samuel Williston, by Hon. E. H. Sawyer, Ex., 2,100 00
"Little Morris's Birthday Gifts," In Memoriam, 2 50
Fitchburg, D. Boutelle, 80 00
Haverhill, North, for Debt, by E. T. Ingalls, 10 00
Holyoke, Infant class, Sabbath-school of Second, for Debt, by Rev. J. L. R. Trask, 5 00
Hopkinton, Mrs. J. P. Claflin, $50; A. A. S., $50, for Debt, by Rev. H. O. Ladd, 100 00
North Amherst, "An Aged Friend," by Rev. D. W. Marsh, D.D., 5 00
Oxford, S. C. P., 100 00
Petersham, A Friend, 40
Sheffield, First, by T. C. Wickwire, 15 35
Stockbridge, B., for Debt, 30 00
Wellesley, A Friend, 20 00
Whitinsville, A Friend, 15 00

RHODE ISLAND—$63.40.

North Scituate, Job F. Angell, 3 40
Pawtucket, Cong. Ch., of which from A Friend, $25, by T. P. Barnefield, 60 00

CONNECTICUT—$2,786.42.

Received by F. T. Jarman:
New Haven, Miss J. A. Maltby, $25 00
North Guilford, A Friend, 5 00
Winthrop, Miss C. Rice, 3 00
——— 33 00
Cheshire, A Friend, 40
Colchester, L. E. A. F., to const. Mrs. Susan W. Mix a L. M., 30 00
Danbury, First, by L. P. Treadwell, 100 71
Darien, Sabbath-school, for Debt, by A. H. Scofield, 30 00
East Windsor Hill, A Friend, 1 00
Fairfield, Sabbath-school, for Debt, by B. Betts, 30 00
Greenwich, A Friend, 20 00
Hartford, Mrs. H. A. Perkins, 1,000 00
Milford, E. B. Platt, $10; Miss Carrie P. Nettleton, $2, 12 00
New Haven, F. C. Sherman, for Debt, by J. B. Baldwin, 50 00
A Friend, $1; Alfred Walker, $5, 6 00
Rev. Prof. E. B. Coe, 20 00
New London, A Member of Second Ch., 150 00
"A Member of the Second Ch.," 100 00
Jane Peters, 1 00
New Milford, Legacy of Maria Beard, by E. Sterling, Adm., 25 00
North Stonington, H. A. W. for Debt, 1 00
Norwich, Miss. Assoc. of Sabbath-school of Second, for Debt, by O. T. Fowler, 20 00
Plantsville, Industrial Soc., by Mrs. J. P. Pultz, freight, 3 00
Scotland, John Cheseboro, by Rev. A. A. Hurd, 10 00
Sharon, Sabbath-school, for Debt, by E. B. Reed, in full, to const. Elias B. Reed a L. M., 23 31
A Friend, 10 00
South Windsor, Eliza A. Olcott, 2 00
Stanwich, W. Brush, 50 00
Vernon, On account of Legacy of Miss Cynthia E. Peck, by I. Chester, Adm., 1,020 00
Winchester, by Rev. A. Goodenough, $23 00
Windsor Locks, Ladies, by Miss K. E. Crane, freight, 5 00
Winsted, Elias E. Gilman, 10 00

NEW YORK—$968.09.

Received by J. C. Holbrook, D.D.:
Eaton, $24 20
Lisle, 15 15
Sinclairville, Mrs. Phillips, 1 00
Syracuse, Mrs. Norton, 10 00
——— 50 35
Brooklyn, Church of the Pilgrims, by S. F. Phelps, Coll., $297.83; Miss Thurston, $100; G. H. Nichols, $30; Mrs. Remington, $20; S. Trask, $20; W. F. Merritt, $25; Mrs. M. E. Swift, $10; J. Q. A. Butler, $5; S. B. Chittenden, Jr., $5, 512 83
New England, by J. W. Skinner, 11 73
Canandaigua, Sabbath-school of the First, for Debt, by L. B. Gaylord, 30 00
East Bloomfield, Sabbath-school, by F. Manson, 22 26
East Pharsalia, by Rev. J. Clements, 2 57
Gilbertsville, A. Wood, 15 00
Gloversville, $50.27; A. Judson, $50; Rev. W. E. Park, $10; C. Stewart, $5; Miss Billings, $3; Mrs. H. W. Johnson, $10, by J. L. Getman, 128 27
Sabbath-school, for Debt, by J. L. Getman, 30 00
Moravia, First, by L. Stoyell, 7 35
Morristown, by Rev. W. D. Westervelt, 8 00
New York City, Harlem, by W. W. Ferrier, 32 59
North Walton, $20; Sabbath-school, $8.08; Westbrook, $10, by Rev. W. W. Curtis, 38 08
Oxford, Associate Presb. Ch., by Rev. H. P. Collins, 9 06
Port Leyden, First, by Rev. L. Williams, 15 00
Rochester, Sabbath-school of the Plymouth, for Debt, by F. A. Griswold, 30 00
Sag Harbor, A Friend, 5 00
Union Falls, Francis E. Duncan, $10; Mrs. Fanny D. Duncan, $10, 20 00

NEW JERSEY—$512.27.

Bloomfield, C., 5 00
Chester, Sabbath-school of First, by Rev. F. A. Johnson, 6 35
Jersey City, First, by W. J. Hunt, 83 92
Newark, Legacy of Agnes Davidson, by J. B. Hay, Ex., 196 80
Belleville Avenue, J. H. Denison, for Debt, to const. Arthur W. Snow a L. M., 30 00
Orange, Trinity, by J. L. Halsey, to const. J. L. Halsey a L. D.; F. Lyman, I. C. Howes and E. W. Eaton L. Ms., 190 20

PENNSYLVANIA—$9.00.

Potterville, by Rev. Dr. Holbrook, 9 00

OHIO—$60.80.

Fort Recovery, E. T. Hastings, 5 00
Painesville, Sabbath-school, for Debt, by W. C. Tisdell, 30 00
Heber Little, 13 80
Pisgah, by Rev. M. W. Diggs, 6 00
Steubenville, Sabbath-school of First, for Debt, by C. H. Spaulding, 6 00

INDIANA—$8.50.

Indianapolis, Mrs. M. Blizzard, by Rev. N. A. Hyde, D.D., 2 50
Peru, 6 00

ILLINOIS—$423.88.

Buda, by W. T. Randall,	$30 00
Canton, by H. L. Wright,	89 50
Chebanse, by M. Elliott,	3 00
Chesterfield, by Rev. E. Loomis,	20 00
Chicago, Union Park Sabbath-school, for Debt, by G. M. Graves,	38 87
Leavitt Street, Sabbath-school, for Debt, by M. J. Fitch,	30 00
Crete and Matteson, by Rev. J. F. Smith,	15 00
Dallas City, First, by Rev. W. A. Cutler,	10 00
Danvers, by J. D. Janes,	15 00
Greenville, Sabbath-school, for Debt, by F. P. Joy,	5 75
Hinsdale, F. Bascom, D.D.,	10 00
Lyonsville, by Rev. J. A. Armstrong,	19 12
Maywood, Miss F. E. Townsley,	1 00
Millburn, by J. A. Rice,	7 75
Ottawa, First, by J. G. Nattinger,	15 00
Princeton, Sabbath-school, by Mrs. Boltwood,	7 50
Quincy, First Union, by Rev. C. H. Buell,	30 30
Sheffield, by Rev. G. W. Coleman,	35 00
Sterling, First, by C. H. Rich,	19 69
Summer Hill, add'l, by Rev. C. E. Marsh,	2 00
Thawville, add'l, by Rev. J. J. Weage,	1 50
Tonica, A Friend,	10 00
Turner, by H. S. Brown,	2 90
Wethersfield, Mr. and Mrs. A. B. Kellogg,	5 00

MISSOURI—$2.00.

California and Clarksburg, by Rev. P. B. West,	2 00

MICHIGAN—$132.13.

Alleyton and Whitecloud, by Rev. J. Holway,	16 28
Detroit, M. A. E.,	3 00
Hopkins, by Rev. J. S. Kidder,	13 61
Jackson, Second, by Rev. J. L. Malle,	10 00
Kalamazoo, Rev. H. N. Burnton, D.D., and family,	5 00
Litchfield, Sabbath-school of the First, for Debt, by H. N. Turrell, and wh. const. him a L. M.,	30 00
Orion, $14.25; Oxford, $5.75, by Rev. D. P. Breed,	20 00
Owosso, A Friend,	1 00
Pleasanton, by Rev. J. D. Millard,	3 00
Port Sanilac, A Friend of Missions,	1 00
St. Clair, by J. Collins,	27 13
Tustin, by Rev. S. S. Haines,	2 11

WISCONSIN—$480.71.

Received by Rev. F. B. Doe:		
Ripon, Sabbath-school, for Debt,		30 00
Received by Rev. H. A. Miner:		
Beloit, First, Woman's Miss. Soc.,	$36 12	
Second, add'l,	14 00	
Blake's Prairie, for Debt,	4 50	
Bloomington, for Debt,	6 50	
Elk Grove,	10 00	
Leeds, for Debt,	8 00	
Madison, Woman's Miss. Soc., to const. Mrs. Hiram Johnson a L. M.,	30 00	
Mazomanie, for Debt,	6 46	
Windsor,	7 76	
		123 34
Appleton, Outagamie H. M. Soc., by Rev. J. Tibbetts,		37 50
Ann S. Kimball, to const. Mrs. W. J. Allen a L. M.,		30 00
Baraboo, for Debt, by Rev. N. T. Blakeslee,		9 45
Delafield, Welsh Tabernacle, $4.27; Bark River, $2, by Rev. E. Jones,		6 27
Durand, by Rev. A. Kidder,		25 00
Evansville, Sabbath-school, for Debt, by Rev. M. Rowley,		30 00
Fort Atkinson, J. Lamphear,		10 00
Friendship and New Chester, by Rev. P. R. Staples,		$5 55
Hixton, First, by Rev. J. S. Norris,		5 00
Ithaca and Sextonville, for Debt, by Rev. S. Spyker,		8 00
Metomen and West Rosendale, by Rev. H. Safford,		12 75
Milwaukee, Plymouth, $56.06; Spring Street, $25, by Rev. L. Clapp,		81 06
Oak Grove, by Rev. W. C. Sanford,		12 59
Plymouth, by Rev. D. Wirt,		10 00
Stockbridge, by Rev. F. Herbrechter,		28 20
Waushara Co., Bethel, Welsh, by Rev. T. Jones,		16 00

IOWA—$394.23.

Received by Rev. E. Adams:		
Cass,	$9 55	
Elkader,	10 00	
Marshalltown,	30 00	
Mendon, Sabbath-school,	2 11	
Webster City,	12 00	
Woman's Miss. Soc.,	6 00	
		69 66
Belmond, $14.70; Clarion, $8.92, by Rev. J. D. Sands,		23 62
Cedar Falls, by Rev. C. Gibbs,		10 00
Decorah, by E. J. Weiser, to const. him a L. M.,		54 00
Fairfax, by Rev. D. D. Frost,		28 00
Gillett's Grove, $5.80; Spencer, First, $20.50, by Rev. W. L. Coleman,		26 30
Golden Prairie, by Rev. E. G. Carpenter,		10 00
Gomer, Welsh Ch., by Rev. S. Jones,		9 70
Greenwood Center, $5; Mrs. A. Spell, $5, by Rev. W. Spell,		10 00
Keokuk, Luther Ch., by Rev. S. Sunberg,		2 50
Lansing Ridge, Ladies' Cent Soc., by Rev. P. Weidmann,		6 50
Mitchell, by Rev. A. Parker,		7 25
Monticello, by Rev. L. W. Brintnall,		33 20
Maquoketa, Sabbath-school, for Debt, by E. B. Bradley,		30 00
Postville, First, by Rev. L. P. Mathews,		20 00
Sibley, by Rev. B. A. Dean,		4 00
Sioux City, First, by Rev. J. N. McLoney, to const. C. Kent a L. M.,		41 50
Stuart, Ladies' Working Band, by Mrs. H. Adams,		1 00
Warren Township, First, by Rev. R. Hassell,		7 00

MINNESOTA—$101.86.

Received by Rev. L. H. Cobb:	
Zumbrota, Sabbath-school, by J. C. Stearns, for Debt, to const. P. E. Scofield a L. M.,	30 00
Alexandria, by Rev. P. S. Smith,	6 36
Audubon, by Rev. G. S. Pelton,	10 30
Belle Prairie and Little Falls, by Rev. D. W. Rosenkrans,	5 00
Brainerd, First, by Rev. C. A. Conant,	10 00
Freeborn, G. McCalley, by Rev. W. Fisk,	4 20
Mankato, Sabbath-school of First, by Rev. L. W. Chaney, to const. N. W. Clark a L. M.,	30 00
Paynesville and Union Grove, First, by Rev. T. R. Wilkinson,	6 00

KANSAS—$24.55.

Blue Rapids, by Rev. D. G. McNair,	2 15
Cedarville, by Rev. J. K. Eckman,	2 50
Ellis, First, by Rev. D. Gochenauer,	5 45
Garfield and Kinsley, by Rev. H. Hoddle,	4 60
McPherson, by Rev. G. P. Claflin,	1 35
Milford, Mrs. M. H. W. Jayquith,	5 00
Rosendale, by Rev. E. S. Hill,	3 50

NEBRASKA—$30.00.

Central City, by Rev. A. Fitch,	10 00
Monroe, by Rev. C. C. Starbuck,	5 00
Omaha, Rev. C. H. Crawford,	20 00

Salem, by Rev. J. A. Richardson,		$5 00
York, $10; Sabbath-school for Debt, $30, by Rev. C. S. Harrison,		40 00

CALIFORNIA—$230.00.

Little Shasta, by Rev. R. Graves,		30 00
Oakland, S. Richards,		200 00

OREGON—$162.31.

Received by J. Steele, Treas. Oregon H. M. Soc.:		
Portland, First,	$150.00	
The Dalles,	4 50	
		154 50
Oregon City, First, by Rev. D. B. Gray,		7 81
HOME MISSIONARY,		77 11
		$13,467 93
FOR SUNDAY-SCHOOL WORK,		168 30
[See *Leaflet* for particulars.]		$13,636 23

Donations of Clothing, etc.

Bellevue, Mich., Ladies, by Mrs. M. A. Hance, box,	$50 00
Cincinnati, O., Vine St. Ch., box,	150 00
Dayville, Ct., A few Church members and others, by Rev. F. B. M. Batchelor, barrel,	75 00
Farmington, Ct., Ladies' Sew. Soc., by Mrs. Sarah W. Cowles, barrel,	50 00
Jamestown, N. Y., Ladies' Miss. Soc. of First Ch., by Mrs. L. S. Williston, barrel and freight,	88 00
Middletown, Ct., Ladies' Home Miss. Soc. of First Ch., by Miss C. M. Baron, barrel,	100 00
New Haven, Ct., Ladies' Home Miss. Soc. of First Ch., by Mrs. E. E. Atwater, four boxes, and books,	896 96
Auburndale, Mass. Sabbath school, "Class No. 5," by Miss K. M. Strong, two barrels,	70 00
North Branford, Ct., Ladies, by Rev. J. W. Beach, box,	85 00
Norwich, Ct., Ladies' Home Miss. Soc. of Broadway Ch., by Miss E. P. Ripley, two boxes,	625 00
Providence, R. I., Ladies' Sew. Circle of Union Ch., by Miss R. R. Chase, barrel.	
St. Johnsbury, Vt., Ladies' Sew. Circle, by Mrs. C. M. Stone, box and freight,	125 00
Stuart Town, Ladies' Working Band, by Mrs. H. Adams, barrel,	33 50
West Lebanon, N. H., Ladies, by E. L. Orcutt, box,	33 50
West Winsted, Ct., Ladies, by Miss Mary P. Hinsdale, barrel.	
Windsor Locks, Ct., Ladies, by Miss E. C. Crane, box,	115 00

Receipts of the Massachusetts Home Missionary Society, in February, CHARLES DEMOND, *Treas.*

Andover, Rev. J. Emerson,	$40 00
Ballardvale,	10 00
Belchertown, add'l,	2 00
Berlin, Lost and Found,	1 00
Boston, Charlestown, First,	50 00
Dorchester, Second, T. D. Quincy,	100 00
Immanuel, mon. con.,	20 00
Jonas Fiske,	25 00
Jamaica Plain, In Memoriam, Mrs. H. A. M., for Debt,	500 00
Park Street,	1,101 12
Union,	5 45
Village,	31 05
A Friend, for Debt,	25 00
Three Friends,	1 00
H. B. H.,	$10 00
M. S. B.,	50 00
Cash,	15 00
Boxboro S.S., for Debt,	7 00
Brockton, A Friend,	5 00
Brookfield Conf. Soc. for Mutual Assistance of Chs., by W. L. Demond,	124 79
Cambridge, Shepard, mon. con.,	35 85
Canton, Evan.,	16 50
S.S., for Debt,	30 00
Conway, to const. Mrs. Priscilla Pierce and J. B. Page L. Ms.,	53 30
Deerfield, South, by C. A. Stowell,	15 20
Dudley, A Lady,	5 00
Dunstable, Benajah Parkhurst,	10 00
Foxboro,	55 45
Geneva, N. Y., Mrs. Aaron Foster,	5 00
Georgetown, Memorial S. S., for Debt,	30 00
Greenfield, First, by D. L. Sammis,	72 08
Second, by D. L. Sammis,	156 49
Hadley, North	4 58
Hubbardston, S. S., for Debt,	10 25
Hyde Park, by Z. Allen,	57 13
Lawrence, Lawrence Street, add'l,	30 00
Central, S. S., for Debt,	30 00
Leicester, First, S. S.,	34 25
Littleton,	26 26
Malden, A Friend,	5 00
Manchester, S. S., to const. Rev. E. P. Tenny a L. M.,	30 00
Mansfield,	11 67
Willie Copeland's gift,	3 30
Mass., A. B. C. D., for Debt,	500 00
Medford, West,	40 00
Millbury, First,	49 21
Miller's Falls,	10 00
Natick South, John Eliot S. S., for Debt,	10 00
New Bedford, North,	298 35
S. S., for Debt,	30 00
Newbury, First, by J. Little,	25 00
Northampton, N. H., Friends,	15 00
North Andover,	35 00
Northboro, C. T. Chapin, to const. Clara D. Capron a L. M.,	30 00
North Brookfield, First, by J. E. Porter,	50 00
Oakham, by J. Allen,	31 52
Orange, North,	10 15
Putnam, Ct., Rev. C. S. Brooks,	3 86
Rochester, First, to const. Miss Eliza E. Parlowd and Miss M. A. Mendall L. Ms.,	64 00
Sharon,	23 01
Shelburne Falls,	36 96
Sherborn, Pilgrim S. S.,	15 00
Southboro, Pilgrim,	25 00
Springfield, C. M.,	500 00
Sunderland, by D. L. Sammis,	2 65
Templeton,	24 86
Tisbury, West, S. S.,	3 31
Wellfleet, First,	20 00
Ladies' H. M. Soc.,	4 50
Weymouth, South, Second, to const. Mrs. S. A. Sumner and Ira H. Derby L. Ms.,	52 00
Whitinsville, Estate of E. W. Fletcher, by C. P. Wattin,	650 00
Williamsburg,	28 76
Wilmington,	73 40
Winchester, Mrs. Gilbert Richardson,	2 00
Woburn, First, S. S., for Debt,	60 00
Woburn, A Friend,	25 00
Worcester, Old South,	67 76
Home Missionary,	13 00
	$5,567 56
For the Sunday-school Work—Sunderland, Ch. and Soc.,	$32 69
	$5,600 25

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston.

Andover, Free Ch., bundle,	$25 00
Blandford, by Mrs. M. B. Sperry, barrel,	23 28
Boston, Dorchester, Second, barrel,	100 00

Union, barrel,	$50 00
West Roxbury, barrel,	200 00
Bridgewater, Central Square, barrel,	94 00
Cambridge, East Ch., Communion Set and Bible,	20 00
Cambridge, North, by Mrs. M. B. Richardson, barrel,	103 00
Fitzwilliam, N. H., barrel,	40 00
Haverhill, North, two barrels,	189 50
Hopkinton, Ladies' H. M. Soc., barrel,	94 65
Lynn, Central, barrel,	85 00
Milton, First, barrel,	100 00
Northampton, by Mrs. E. S. Palmer, barrel,	47 50
Norton, Trinitarian, barrel,	68 84
Pittsfield, Free Will Soc., barrel,	65 00
Sharon, D. W. Pettee, coat,	10 00
Springfield, by Mrs. R. R. B. McClean, barrel,	98 80
Whitinsville, by Mrs. D. L. Osgood, box,	320 24

Receipts of the Connecticut Home Missionary Society, in February, WARD W. JACOBS, *Treas.*

Ashford, by Rev. C. P. Grosvenor,	$10 00
Colchester, by Rev. Saml. G. Willard,	20 00
Eastford, by J. D. Barrows,	23 00
Litchfield, add'l, Henry R. Coit,	5 00
Levi Coe, by H. R. Coit, to const. Francis M. Coe a L. M.,	30 00
Middletown, Third, by Rev. J. W. Tuck, to const. Dea. Alfred Bacon a L. M.,	30 00
Milton, by H. R. Coit,	8 46
New London, First, by L. C. Learned,	583 70
New Britain, South, by Wm. H. Hart,	75 00
Naugatuck, by E. Spencer,	114 75
Poquonock, by Rev. S. Ketchum,	14 70
Suffield, First, by Jas. W. Spelman,	19 38
South Glastonbury, by H. D. Hale,	10 07
Thomaston, by P. Darrow,	36 55
Waterbury, Second, by D. F. Maltby,	477 96
	$1,458 57

Receipts of the New Hampshire Missionary Society, in January and February, L. D. STEVENS, *Treas.*

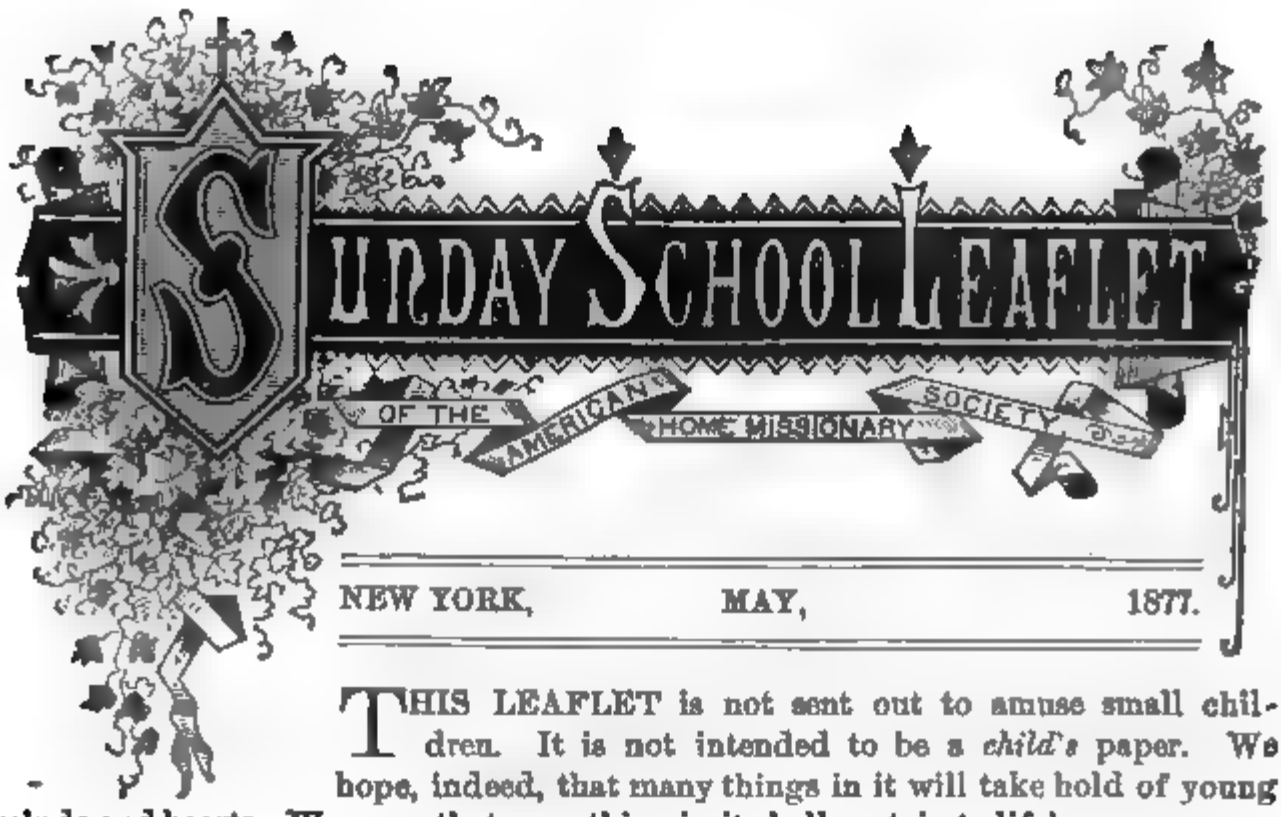
Bedford, Blanchard Nichols,	$10 00
Brookline,	9 86
Concord, A Friend,	10 00
Concord, South,	174 18
Campton,	11 57
Canterbury,	5 00
Conway, Estate of Abby K. Wentworth,	10 00
Exeter, First,	82 00
Farmington,	21 00
Fisherville, J. C. Martin,	2 00
Hanover,	36 09
Harrisville,	5 20
Hollis, A Friend,	$5 00
Keene, First,	19 13
E. M. Clark,	5 00
Merrimac,	34 70
Marlborough, for S. S. Work,	5 00
Mount Vernon,	11 00
Milford,	93 28
New Ipswich,	4 33
N. H. Cent Institution,	99 00
Ossipee,	40 50
Piermont,	12 00
Tilton,	70 00
Wilmot,	5 88
Webster,	23 75
West Concord,	14 75
	$760 22

Receipts of the Ohio Home Missionary Society, in February, F. C. SESSIONS, *Treas.*

Kent, by J. S. Cook,	$27 13
Oberlin, First, add'l, by H. Hubbard,	65 73
Second, add'l, by E. Regal,	14 88
Seville, by L. W. Strong,	5 00
Steubenville, by Rev. H. M. Tenney,	10 00
Sylvania, by A. B. West,	2 30
Received by Rev. Dr. S. Wolcott, Sec.:	
Aurora, by Rev. C. L. Hamlin, to const. W. K. Ricksecker a L. M.,	30 00
Nelson, by J. S. Hobart,	10 21
Ravenna, by F. W. Coffin,	21 90
Weymouth, by Rev. O. W. White (S. S., $1.89)	10 00
	$197 15

Receipts in Coin, of California Agency, by J. W. CLARK, *Financial Agent.*

Butteville, The People,	13 50
Cloverdale,	6 25
Oakland, First,	80 00
Plymouth Avenue,	15 00
Sabbath-school of Plymouth Avenue, for Debt,	30 00
Sacramento, Sabbath-school, for Debt,	30 00
Santa Barbara, Sabbath-school,	10 00
Santa Cruz, Sabbath-school, for Debt,	30 00
San Francisco, First,	311 37
Sabbath-school, of First, for Debt,	30 00
O. W. Merriam,	50 00
Plymouth,	320 00
Fifteenth Street,	15 75
San Mateo,	5 00
West Oakland,	4 10
	$950 97



NEW YORK, MAY, 1877.

THIS LEAFLET is not sent out to amuse small children. It is not intended to be a *child's* paper. We hope, indeed, that many things in it will take hold of young minds and hearts. We mean that everything in it shall pertain to life's young morning. But it will aim to reach especially the older members of Sunday-schools, with their parents, teachers, pastors, and those who are influentially connected with the schools and their work. We desire to give them such information as will create and maintain a strong and intelligent interest in the Missionary Sunday-school field in all parts of our great land. This LEAFLET is to be the instrument for that purpose. It will aim to bring Sunday-school need and bounty face to face; Sunday-school "demand and supply" into each other's presence, confident that intimate relations and a lively acquaintance between the two will be a blessing to both. We want the LEAFLET therefore to have a very wide circulation among those for whom it is meant. It is too brief to contain long articles, or many of them. It will not hold everything. *Home Missionary Sunday-school work*—to this one subject in its various aspects this little publication must confine itself. Facts, stories, thoughts, pictures, and scenes bearing on that one theme—this is the place to look for them. And we beg of those who have this sort of material, whether east or west, north or south, to furnish it instantly, freely, and continuously. It will be one way of serving the Master. Especially shall we look to superintendents, whether of Sunday-schools or of the Society's work, and to missionaries, their wives and daughters, for contributions to enrich these columns and make the LEAFLET a constant delight.

Very likely, too, it will be variable in quantity. The present issue has but four pages; the next may have eight—we make no pledges. The amount of sunshine for any given day cannot be foretold. Only this is fixed and immutable: that the LEAFLET must be short, to the point, and with as much sunshine in it as we can get to the square inch.

HOW OUR MISSIONARIES DO SUNDAY-SCHOOL WORK.—One of our missionaries reports that during the last two years he has "assisted in establishing and running seven Sunday-schools, besides the one near his own home. Six of them he has furnished with libraries and papers. At one of the places there had been a school—now dead. It was hard to persuade any one to take hold again. But it was done, and that school has since then kept on, summer and winter alike, with 185 names

on its roll and an average attendance of eighty-five. Best of all, several have been converted, and one, I believe, will yet serve the Lord in the ministry."

Sent for to go out eighteen miles and preach the funeral sermon of a little child, he found, on inquiry, that no religious services were held in all that neighborhood, and that a large part of the people, in planting time or harvest, worked right on through Sundays as other days. He went again, called the people together to establish a Sunday-school, but could find no man or woman to open it with prayer. There were some who respected religion, and wanted it for themselves and their children, but they did not know of one praying man or woman in all that community. But, with faith in God, he started the school. The people were diligently followed up. A library and Sunday-school papers added to its power, and made it more attractive. He began occasional preaching. Winter set in. The people were poor, their children thinly clad. The school was closed. But, when spring came, they did not wait for his prompting. The school re-opened with still larger attendance, and a church already seems coming into existence as its fruit.

THAT LITTLE BROWN HOUSE OUT IN THE SAND-HILLS.—Give you the children and you will take the nation—give you the Sunday-schools and you'll have the churches. The church is the mother of the Sunday-school, but then again the Sunday-school is the mother of churches. Take this example:

Plymouth Church, of San Francisco, is reported as having given, in 1876, to Home Missions, $595; to Foreign, $316; and to other benevolent causes, $1,700. It also paid, for its own current expenses, $7,700. Here were $10,311 raised in one year, for the work of God, by that one church. The year before, this total was even larger. It now numbers more than 250 members. The years are bearing this rich and increasing fruit.

But—fifteen years ago there was no Plymouth Church of San Francisco. There was a little Sunday-school, in a little brown house out among the sand-hills, and at that time quite out of the way and hard of access. It required a good deal of religion, zeal, and patience to keep up that little Sunday-school; the workers belonged mostly to the First Church. Two years, if not more—but they stuck to it, rain or shine.

At last, out came this Second (or Plymouth) Church. And the good which that church has done in San Francisco and in California, at home and abroad; the revivals in that church; the kingdom of God in that church—we probably should never have heard or known anything of them, had it not been for that Sunday-school in the little brown house, away out there among the sand-hills. Such are the springs which we would open in all the waste places, in all the deserts of this great nation, from which the rivers of God shall flow with the breadth and depth of infinite and eternal salvation.

THE VILLAGE DEACON-SUPERINTENDENT.—At the request of a deacon in the village church, I lately spent a few days at a place where I established an out-station in 1862. He is at the same time superintendent of the Sunday-school which he helped to organize. He was always at his post, except when serving in the army or prostrated by disease. Whatever the weather and whoever might be absent, he was on duty, ready to lead the singing or do anything else in his power. Sometimes the little school-house was well filled, and then, again, only eight or ten would be there. But that brother never wavered. When I left, he invited others to preach, and thus he has continued for over fifteen years.

Early last winter he became very anxious for a revival, and as there was no minister to do pastoral work, he visited from house to house, talking and praying with the people. A blessed revival followed. A church was organized, and when I visited them just now, as I have said, the meetings were held, not in the small wooden school-house, but in one of stone, well filled with earnest hearers. The Spirit of God was with us in power, and a goodly number expressed their determination to follow Christ. A great change had been wrought in the spiritual condition of that people, by the blessing of God mainly upon the labors of this one man, in keeping up the Sunday-school and such other religious instruction as he could. And yet when he commenced in that Sunday-school he knew so little of the Bible that he found its different books with difficulty and embarrassment. But he was doing what he could, and God has blessed him and helped him to save many souls in connection with that Sunday-school.

"PA! YOU PROMISED."—It was in Mason County, Illinois. A half-dozen children, utterly neglected, had been gathered, literally, out of the street, for religious instruction, in an untenanted building. As the school increased, this little five-year-old girl wanted her father to go. He had opposed the school, and, for a time, had done what he could to prevent his children from attending. "It is a disgrace to our neighborhood," he said, "to have a mission school here; as though we were heathen!"

The daughter pleaded, and at last he promised, thinking that the child would forget it and let him alone. When the Sabbath came, he would not go. She pleaded and urged in vain. He put her away with a promise to go "next Sabbath," believing and hoping she would forget the promise and cease her importunity.

The next Sabbath she got ready and went again to her father. He was surprised, but still refused. The grieved child, looking steadily up to his face, said solemnly, "Pa, you promised!" The man yielded. "I came," said he, "and I bless God that I did." He came again and again, and finally told what a great sinner he had been, "perhaps the wickedest man in the town," but had found pardon and peace in Christ. "A little child shall lead them."

A FEEBLE BEGINNING.—That school rapidly increased. It brought out the very poor and the greatly neglected. A revival of religion commenced in connection with the work of the Young Men's Christian Association, and then the fruits of this blessed seed-sowing began richly to appear. Last Sabbath a church of twenty-five members was organized in that wretched little room, through whose ceiling the melting snow dripped down. It had not been a year since the work began. A new place for meeting must be provided at once. The low, narrow room, with its stifling air and its crowded seats, must be abandoned. The school numbers more than 200, and the room cannot hold them. The Bible class has fifty adults. These are persons in humble circumstances—some are very poor. They feel that they should go together. One widowed mother was found with no food in her house for herself and children but some parched corn. Yet she was the child of God, but away from the fold. Another woman whose husband was intemperate, and who had "but one dress," had not been in a church for years, "blessed God that a cottage prayer-meeting had been appointed in her room." These are now included in the UNION CHURCH, and the father, who hated and cursed the Sunday-school, and then promised to go, not intending to keep his promise, is one of the deacons.

I had not supposed that any town in Illinois of 2,000 people could have provided so large a class of neglected men, women, and children—intemperate, profane, Sabbath-breakers, full of sin—and brought them together in a Sunday-school; or that Christian love could have been so blessed and crowned, so speedily, so richly, from that feeble beginning.

Have you on the Lord believed?
Still there's more to follow!
Of his grace have you received?
Still there's more to follow!

A GREAT ARMY.—Illinois reported last year 5,982 Sunday-schools in that State, having 445,329 scholars. The scholars in attendance at the public schools were 654,309; or 208,980 more than the number in Sunday-schools.

The number of Sunday-school papers taken was 3,719,264. The number of volumes in libraries was 530,770. And yet the money expended in the schools is reported as only $211,127.42, and more than one-third of this was in one city.

The census of 1870 gave the children in Illinois of school age, between five and eighteen, as 818,766. Illinois then, does not reach one-half its children with Sunday-school instruction. The untaught and neglected are *the great army.*

EVERY DOLLAR BRINGS A CHILD.—In a Sunday-school convention in Minnesota, last year, it was said that "in the four contiguous States, Indiana, Illinois, Wisconsin, Minnesota, not less than 700,000 children were never in any Sunday-school. The last year, 10,000 had been brought in, at a cost of $10,000. Every dollar brings a child." We expect this LEAFLET to reach 200,000 children, in not less than 40,000 homes, and to plant germs for the future. It will reach the thought and activity of a great company. It should bring many dear children to God.

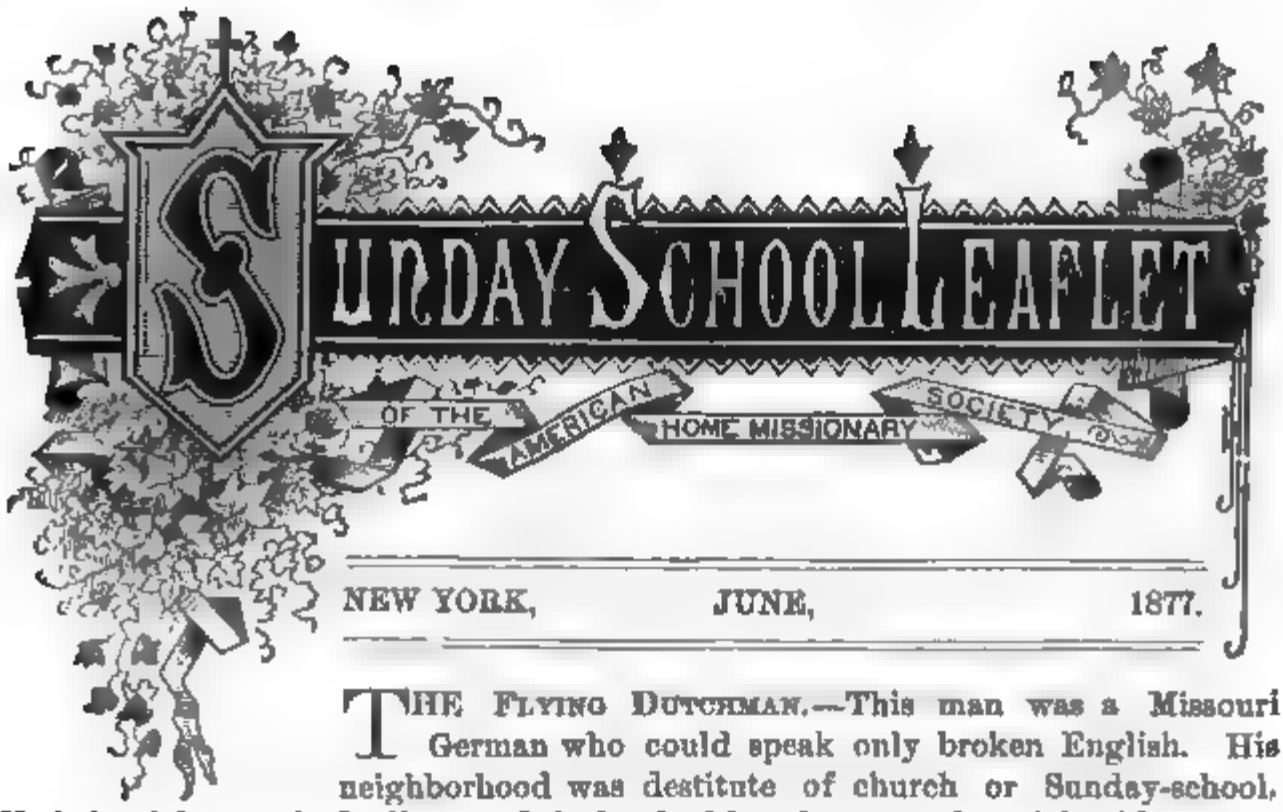
Receipts, in March, for Sunday-School Work.

Keene, N. H., Sunday-school of the Second, by G. Kingsbury,		$17 16
Arlington, Mass., Sunday-school, by G. M. Morse,		20 00
Newburyport, Mass., Belleville Sunday-school, by J. M. Jackson,		20 00
Northampton, Mass., Sunday-school of Edwards Ch., by A. D. Sanders,		15 00
Swampscott, Mass., Sunday-school, by Rev. S. E. Eastman,		20 85
Hartford, Conn., Wethersfield Avenue Sunday-school, by L. W. Burt,		4 30
New Preston Village, Conn., Sunday-school, by G. W. Clemmons,		16 64
Thomaston, Conn., Sunday-school, by P. Darrow,		70 00
Rensselaer Falls, N. Y., Boys' Mission of the Sunday-school, by Rev. G. A. Rockwood,		7 30
Davenport, Iowa, by J. Goldsbury,		28 25
Received by Rev. L. H. Cobb, Minn.:		
Minneapolis, Second,	$4 00	
Winnebago Agency,	10 00	
		14 00
Providence, Minn., Sunday-school, by Rev. D. B. Eells,		$5 00
Richland, Dak., by Rev. L. Bridgman,		2 00
		$240 50

Received by the Mass. Home Miss. Soc.,
CHARLES DEMOND, *Treas.*

Boston, Eliot S. S., by W. Ireson, Supt.,	$24 77	
Longmeadow, East, by C. Marsh, Tr.,	29 78	
Medford, Mystic S. S.,	27 04	
Newton, Eliot, by E. Woodward,	171 97	
Woburn, S. S. of First,	25 00	
Worcester, Salem St. S. S., by W. Woodward,	50 00	
		$328 56
		$569 06

Donations intended for the Sunday-School Work of the A. H. M. S. should be so designated at the time of sending. Remittances should be addressed to WM. HENRY SMITH, Treas., Bible House, New York. Post-office orders should be drawn on Station D., New York city.



NEW YORK, JUNE, 1877.

THE FLYING DUTCHMAN.—This man was a Missouri German who could speak only broken English. His neighborhood was destitute of church or Sunday-school. Christian laborers had all passed it by, looking for more hopeful fields. This man, now deeply converted, determined on his course. His mule was swift of foot and true. On that now dedicated mule he rode day after day, from house to house, visiting Protestant and Catholic alike till the whole neighborhood was aroused. He had resolved on a Sunday-school, and the day for it was here at last. The minister—slow of faith till the work was done to his hand by this man and mule—now came to organize it; and the German still rode on to keep it alive. The people called him "The Flying Dutchman." A blessed revival followed. There was fruit to be gathered, and the German still rode on. He was a poor man, but rich in faith and the heir of a kingdom. God blessed him—a faithful Creator, he did not fail as to any one of his exceeding great and precious promises to this faithful servant in his cause. Even the farm prospered. Verily he has been fed. This began three years ago, and not long since our Missouri Superintendent preached the sermon at the dedication there of a fine church building, all paid for. The German still stammers out prayer and thanksgiving for what God hath wrought by him, and is still riding on in that blessed service. Sheridan's "twenty miles" to Winchester—was it better?

LOOKING FOR THE SPRINGING OF THE SEED.—At New Year's time I invited the children and young people of the Sunday-school to consider whether they would not begin the New Year right by giving their young lives to God, and asked them to write or print, during the week, just what pledge they would make. To my gratification I received six delightful, simple notes, having various expressions of choice to do right and please Jesus. Some of these notes from the *very* young children surprised me at the precocity in spiritual things among children. Verily what John says is true: "Little children, ye are of God!" Two little boys—too small even to *print* letters—were overheard by their mother talking of the matter before getting up in the morning, and considering what they would like to write. The older one said he would try to be good, and not quarrel or dispute with his brother (his besetting sin). The younger agreed to it, when the

other asked him, "But what if you forget and don't keep it, Frankie?" "Oh, then I'll write it again!" Wisdom and instruction for a saint, out of the mouth of babes!

An Iowa Frontier Missionary's Experience.—I have shared in the Sunday-school work of this country for five years. In the spring of '72 I had one "Library" of fifty volumes from the Congregational Publishing Society, and perhaps 100 other Sunday-school books. They were all to be given to the schools first organized in this farming region. Four neighborhoods soon gained the divided prize. Preaching and schools have been kept up in three of them, every summer since. The next year I received three more libraries, and this gift called several other schools into existence. They supplied a real want and led the people on to buy for themselves. They opened my way also to preach regularly at almost every place. Schools and "appointments" helped each other. Preaching was better sustained where the schools had laid the foundations. The fact that I was "a Home Missionary" was no obstacle to my helping to organize them.

As results of these libraries and schools, I know of several cases of religious impression. Many persons have found in these libraries their only religious reading, outside of the Bible. Many have come for the sake of the books, and have read every one in the library. Many children have come to preaching in coldest winter weather to secure their Sunday-school paper; and in all places the preaching has been better listened to every year. The most fruitful revival work has been in the places where these schools and preaching have thus been helping each other the past four years; and little result has followed revival efforts where the schools had not been kept up.

All Working Together.—The north part of East Saginaw, Mich., seven years ago, was far off from any Protestant church, but swarmed with children. The Young Men's Christian Association took the matter in hand. The first year saw from thirty to thirty-five of those children every Sunday gathered together. Not many, out of such a swarm, it is true, but enough for a beginning, Faith, hope, love, and good works were sure to tell by and by. The school grew and grew, till now it averages over 200 in regular attendance. A visitor in that city can find it near the depot of the Flint and Pere Marquette Railroad; and among its enthusiastic supporters he will be delighted to find many of the railroad men. A wealthy Eastern friend has lent a generous hand; a site for a building has been secured; preaching added; a revival enjoyed; and now the "Farwell Street Union Church" is the blessed fruit.

A Superintendent's Word.—Your letter on the Sunday-school work is before me. I am glad you purpose to take hold of it vigorously and make it a success. It must be made a part of the great Home Missionary Work, an essential part, and brought into notice and recognition as such. This has been so in the past, in part. Nearly every church in the West grows out of a Sunday-school. We have done much of the best and hardest work, most permanent and productive—planted schools, and taken care of them; but not having had full control of this work and the funds for it, we have not had our fair credit. The central heart must be in New York, and so beat as to be felt to the remotest hamlet and school district. There must be headship and supplies. Then we here must unfold and enforce the work at all of our Conventions and Associations. The Superintendents can do much in *this way*. Missionaries and their churches must be brought to feel that this is an

important part of their legitimate work, and will have a bearing on the appropriations to be made to the churches. That church and minister who make a good showing of Sunday-school work in the districts around them will present a better claim for aid in their own support.

It will take time to bring this home to each and all, but it can be done. We must enlighten, instruct, agitate, encourage, push. I am sure the churches will help on such a prosecution of the work.

Furthermore—when the matter is once understood, and some of the fruits of the new departure appear, it will be easier to get contributions from a church or Sunday-school for this than even for the general work. We should aim, as it seems to me, to interest especially every teacher and scholar in this Sunday-school missionary work *as carried on by us;* to have Sunday-school prayer-meetings and concerts in which missionary letters shall be read and stirring addresses made, with good singing—meetings made interesting and stimulating, The material is abundant. It only needs to be used.

"HELP THOSE WOMEN!"—On the frontiers of Nebraska, twenty-five miles from any church or prayer-meeting, or Sunday-school, a modest, diffident Christian woman found herself alone amidst an irreligious people. She felt that something must be done—especially for the children. She shrank from publicity, but could not rest. Praying much for guidance and strength, she finally gave out notice of a meeting the next Sabbath to organize a school. That was a time of severe trial when the hour appointed saw the room crowded with rough men and women and children. She had no helper but God. None of that company would consent to be anything else than a learner. His grace was sufficient for her. Sensitive and shrinking, yet she went on to organize, open, and instruct that school of sixty members. With no "helps," no library, no blackboard, no papers—"only her Bible"—she went forward. "*Help those women!*"

WHAT ONE WIDE-AWAKE MAN DID.—In speaking of it he said, "There's a time for such things, a *right* time. Like making maple sugar, you can't follow it up all summer. We had a Union Sunday-school for the county. But on my own responsibility I went and engaged a theological student to explore the county in his spring vacation. I was to pay him $100 a month, and $15 for expenses. I had no money, indeed, to pay his salary or to equip him for his work. When he was in town I had him at my house; and for a time, I found ways to send him into the country on farmers' wagons. Then, I borrowed a buggy and hired a horse. At last I bought a horse, selling it again when the work was done. That student organized nearly twenty schools in a county, supposed to be 'pretty well supplied' when he began, and procured for them all an adequate library and question books. The next year we renewed the work. He found all the schools of the former year in operation but two, organized three more; and then being so requested went to work in another county, where he visited and encouraged about fifty schools.

"When the money was wanted, I asked our school, and it gave $100. Then I went out on the street, getting a little here and a little there, till the whole sum needed was made up. People seemed glad to give for such work because they saw it accomplished something."

FROM NORTHERN MICHIGAN.—"The larger places sustain Sunday schools all the year. But in most of the school-houses in the woods, where children are far-scattered, you find them only in the summer. But in *many* places there are none. Hundreds of children, naturally as bright as any, have never entered one, and know the Sabbath only as a time for play and roaming about! In other places efforts are made to keep up a *sort* of Sunday-school that the children may not be absolute *heathens*. But sometimes no professing Christian can be found to take charge, and impenitent persons must be asked. At one place the Superintendent could not pray, and called on one who had formerly been a church-member, but she was so profane, in general, that even wicked parents did not like to have their children hear her pray. Could that school flourish? At yet another place Christian teachers could not be found, and a wicked man was placed in charge of a class of boys. After a few Sundays he came to the Superintendent, saying, 'I cannot teach those boys what I do not practice myself.' At another place still, the Protestants proposed to the Catholics to come and occupy one side of the room and teach *their* own catechism. This was working well, but soon the priest came along and forbade any such 'mixing.' There is, indeed, great need of many more Sunday-schools, and of the sort that our missionaries organize and foster in those wooded regions of Northern Michigan."

BUT WHERE ARE THE NINE?—St Louis was thought to have done well two years ago when it reported "children in Sunday-schools, including adults in Bible-classes, 19,677."

The census of that year gave the number in attendance at the public schools in the city—

Protestant	33,511
Catholic	21,789
Total	55,300

The Sunday-schools had not reached one-half the children who attended the secular schools. The whole number of school age in that city at that time was 140,000. Where were the 120,000?

Receipts, in April, for Sunday-School Work.

Framingham, Mass., Plymouth Sabbath-school, by J. H. Temple,		$12 00
Bristol, R. I., Sabbath-school, by Rev. J. P. Lane,		10 28
Litchfield, Conn., First, by G. M. Woodruff,		37 80
Torringford, Conn., Sabbath-school, by C. H. Barber,		11 14
Wallingford, Conn., by F. T. Jarman,		22 00
Received by Rev. J. C. Holbrook, D.D.:		
Camden, N. Y., Sabbath-school,	$20 00	
Ithaca, N. Y., Sabbath-school,	20 00	
Lebanon, N. Y., Sabbath-school,	5 00	
		45 00
New York City, Sabbath-school of Broadway Tabernacle, by T. Angus, Tr.,		50 00
Chicago, Ill., New England, by E. W. Blatchford,		37 39
Tyrone, Mich., by Rev. W. H. Osborn,		9 90
Rush Center, Kan., by Rev. H. A. Brundidge,		1 00
		$236 51

Received by the Mass. Home Miss. Soc.,

CHARLES DEMOND, *Treas.*

Braintree South, Mary J. Belcher,	$1 00
Hubbardston, A. S.,	4 50
Sherborn, S. S., by F. Leland, Supt.,	15 00
Taunton, Union S. S.	50 00
Westboro, S. S.,	51 23
	$121 73
	$358 24

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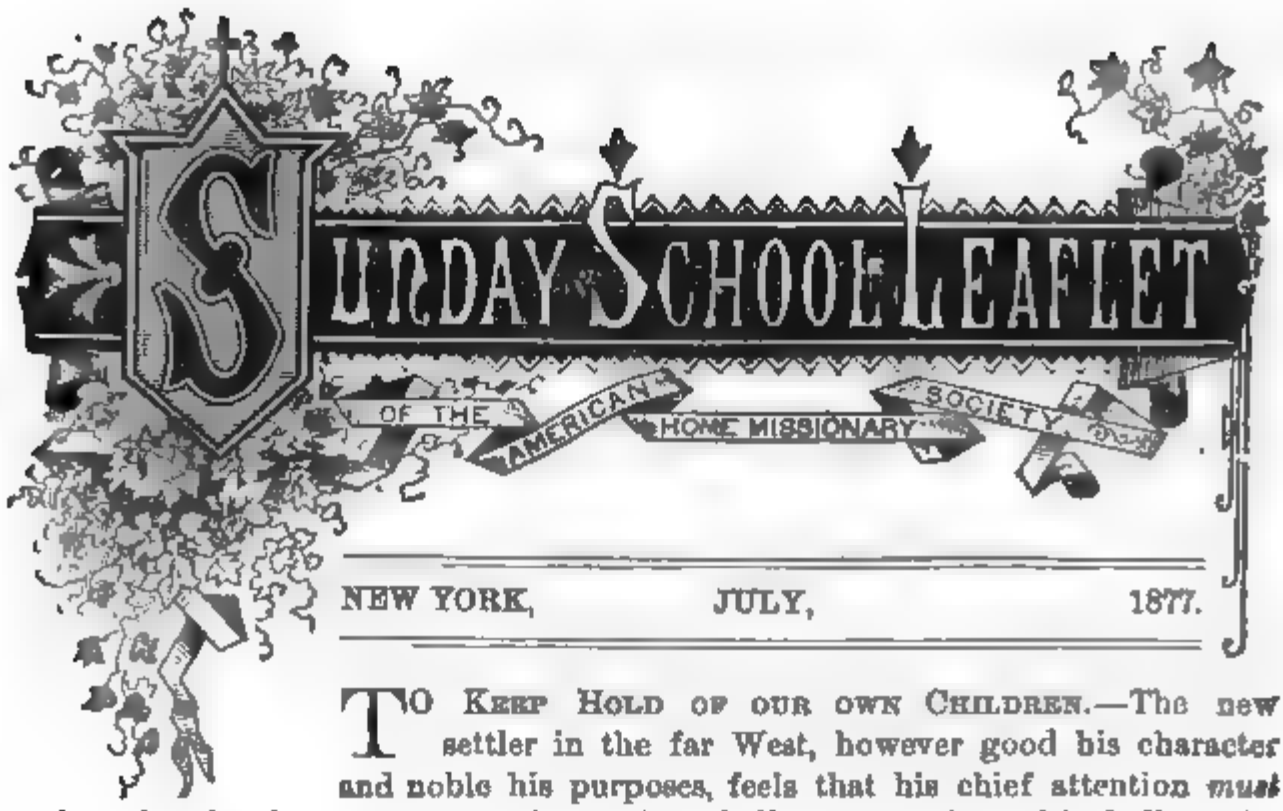

NEW YORK, JULY, 1877.

To Keep Hold of our own Children.—The new settler in the far West, however good his character and noble his purposes, feels that his chief attention *must* be given for the time to the questions, what shall we eat, wherewith shall we be clothed, how shall we be sheltered, and our animals cared for? Then comes the struggle to procure needed implements. Then the "breaking-up" of the prairie, and the putting-in of seed. Then follow the inevitable series of "farmers' troubles"—droughts, floods, grasshoppers, chinch-bugs, weevils, prairie-fires, cattle-plagues, and the rest. All this while the nearest preaching station is nine miles away, and the missionary, with a whole county or more to care for, has seldom been able to give a passing call. The family wardrobe has become too shabby for public exhibition. The settler's only vehicle is a farm cart; the horses are too tired to drag it eighteen miles on a Sunday; three "sloughs" lie between, impassable in wet weather; after getting through two, he has had to turn back from the third. Of necessity, he and his children seldom hear a sermon, hymn, or prayer. It grieves him to feel that his own heart is hardening; but more, to see that his children are showing signs of something very like heathenism.

What shall he do? Let him and the families nearest to him gather, every Sabbath, at the home most central for them all, for the mutual study of God's Word. The missionary will make special effort to meet them statedly for a social service. Through him they can get help from this Society, in the way of Sunday-school books and papers. New hopefulness and cheer will gladden those families and others will soon join the happy circle. Memories of the old home in the East, the old church, the old hymns, the old Bible, the old pastor, will bar out the worldliness that was killing the parents, and the "heathenism" that threatened the children. Thus, beginning with the frontier missionary Sunday-school, the saving influences of the old homes and sanctuaries of the East have for fifty years been reproducing themselves in living churches in the West, and thousands thus saved from wreck in childhood, are now blessing those new States. Help us to push on the good work.

To Reach the Foreign Population.—A pastor in the town of C——, Wisconsin, anxious to get access to a large German population in the region, suggested that an effort be made to gather in their children. The reply was: "It is of no use." But, determined on the effort, he made the acquaintance of a few German children.

and invited them to the school. They seemed pleased, especially with the singing, and came again. Then *he set them at work to gather in their companions.* Each Sabbath, these brought new accessions to the school, till it was nearly doubled in numbers. Many of these have continued in the school year after year. Several have been converted and have become valuable members of the church. So much, as the result of using the Sunday-school for the reaching of those too often regarded as hopeless.

THE BLIND HELPER.—"We held a very interesting and instructive Sunday-school Institute, at Lawrence (Kan.), Rev. Dr. J. W. Vincent and Mrs. Geo. Partridge being the principal workers. My associate in attendance is a member of the church in Wyandotte Forest, a young man of thirty years; totally blind, earning his support by making brooms. He is a Pennsylvanian, and was educated at the Institution for the Blind, in Philadelphia. In all church matters he is active, leads the singing in church, is chorister and treasurer of the Sunday-school, and teaches the adult class. He goes with me to the out-stations and leads the singing where I preach. At the 'Association,' also, he was depended on to lead the singing. He knows by heart as many as half of the 'Gospel Hymns' and 'Sacred Songs.' He is one of the few here who *practice* systematic giving. He pays his Home Missionary money every month, and five cents to the Sunday-school every Sunday, whether present or absent.

"His natural gifts may not be greater than those of others in the church, but I think none have mental powers better trained. Some who have eyes can do things that he cannot; but he can do, and does, very many things which many who have eyes might and should do, but neglect or refuse to do—for which some who have eyes ought to be heartily ashamed of themselves."

SERMONS TO CHILDREN.—Many of our Home Missionary brethren speak of their *occasional* sermons to children and youth, and probably most of them preach such sermons as often as once in the month, at stations where children are among the hearers. But if there are others who, like our missionary in Colorado Springs, Col., give the children their portion every Sabbath, we shall be glad to hear from them, and particularly to learn the *results*, if these can be told.

Mr. Cross writes: "I regularly preach three times every Sabbath, besides one or two short sermons to children. I have adopted the plan of preaching a short sermon to the children, every Sabbath morning, just before the longer sermon. The children seem to appreciate it. I do the same at one of my out-stations. . . . "In the last quarter we have received thirty-one additions, all but eight on profession. Most of them were adults; two however were children, of nine and seven years, about whose Christian character and future Christian training none of us could have any doubt."

"GO WORK TO-DAY."—We who till these Western fields feel the force of this injunction, as few others can. With us, it is TO-DAY, or never. Here I have a young couple, from the East, with two or three bright little children. The mother is a church-member and brings her letter. The father "greatly respects religion" and its ministers, helps in the choir, and gives what he can toward the salary and other expenses. Another couple are from Germany. They are both rationalists: Their children seem scarcely to know whether there be any Christ; they certainly have no idea of a Christian Sabbath, nor of a *holy* Bible. And here comes a

"prairie schooner," drawn by a cow and a steer, driven by a poor, broken-down, "faded Yankee," who started originally from Central New York, but has tarried for months or years in each State on the way, till he has reached Nebraska. And at every stop he has learned some new vice, and strengthened the old ones, till he has little left "to tie to." His wife is spiritless; their children are wild and rude.

Yet these parents are parents, these children are children; and was there ever a parent or child without some point on which Christian love and tact can lay hold? Our hearts are soon set on these families. We long and pray for their conversion. We gather the children in Sunday-school. To the children of the first family the atmosphere of the school is that of home; to those of the second, everything is interesting from its novelty; to those of the third, the school is welcome for its unaccustomed comfort and air of kindness. None of the parents oppose: they rather help us. We soon get the children's confidence and affection. We lay foundations and build, both at once, as rapidly as we may. One incident after another cheers and makes us hopeful. All the children are mellowing and becoming more attentive and thoughtful. We just begin to see signs of the longed-for fruit—when lo! a passing stranger tells of better land or fewer grasshoppers farther on, and, as a covey of prairie-chickens at the report of a gun, my little flock has disappeared. This is *our* trial. But it helps us to learn more easily, perhaps, than some do, the lesson no teacher can bear too steadily in mind—that the time for his best work with the child is fleeting, and the command is, "Go work TO-DAY."

FRUIT IN OLD AGE.—Years ago, an aged missionary settled with his wife and daughter in the town of S——, Wisconsin. His salary was small, but he worked on perseveringly. The population of the town was largely Norwegian. Many of their children were gathered into the Sunday-school, and this came to be the most interesting feature of his work. The children loved the school and were very prompt in their attendance. Sometimes a Norwegian father or mother would come into the school, saying: "We want to know what it is that makes our children love to come here; they will not stay at home." At length the missionary died. The children were in great distress, fearing that now there would be no more school. But the missionary's wife, though eighty years old, said to them, "Come next Sabbath to the church, and we'll have a Sunday-school." They came, and have kept on coming for three years; this aged mother in Israel and her daughter taking almost the entire charge of the school. Several have been converted. Not long since two who had grown up in this school were called up higher. Though there has been but occasional preaching, the school meets regularly. All through this cold winter, that aged mother and her daughter have been at their post. She is cheerful and hopeful in her work. A marked illustration of still "bringing forth fruit in old age."

SECOND-HAND BOOKS AND PAPERS.—A missionary of this Society, in the forest country of Antrim County, Michigan, writes: "There are five, and will soon be six Sunday-schools on my field. I want to supply them all with second-hand papers. I have found very satisfactory results from this kind of literature. I have not been able to furnish my schools anything else which has been so welcome, or seemed to do so much good as second-hand papers. Second-hand libraries would be useful, if we could get them; but the papers are especially so. Can you not help me by inducing Sunday-schools in the older parts of the country to save their papers and forward them to me?"

The Superintendent for that District adds:—"I think a great work can be done in this direction. As missionaries' scanty salaries are supplemented by the boxes and barrels which the Ladies' Societies prepare and send, so these grants of money for new books need to be supplemented by barrels and boxes of used books and papers, to be sent where new books and papers cannot be had. I have opportunities every week to use supplies of this kind. I have often written to friends of our work at the East to forward their contributions in this kind, but have received very little; at least very little as compared with the great need to be met. Can you not say something to Sunday-schools at the East, through THE LEAFLET, which will set them at work in this direction?"

The object of this paragraph is to "say something to Sunday-schools at the East," and to other friends of the work, that may draw from them the offerings here solicited. Similar requests come from other parts of the great field—particularly for second-hand *books*—and we will gladly send directions for forwarding, to any who will notify us, at the Bible House, of their readiness to contribute.

YOUNG IN HEART.—We occasionally meet very aged persons whose feelings are young, and whose hearts never die. I have noticed that all such are fond of children. They love to be with them, to talk with them, and to teach them. Besides adding greatly to their own enjoyment, this makes such people welcome guests everywhere. Equally certain is it that a church alive to the interests of the children, engaging heartily in Sunday-school work at home, and whose members go out and establish *mission schools*, never dies. Such a church may be without a pastor, six months or a year even, without serious loss. The work goes on all the time. The hearts of its members are kept warm with the love of Christ, by *caring for the children*, and leading them to the Savior. Their lamps are trimmed and burning, and their light makes glad many hearts. The Lord is with that church, and its members preach the Word wherever they are. They are like a watered garden—so sure is it that "he that watereth shall be watered also himself!"

Receipts, in May, for Sunday-School Work.

Claremont, N. H., Sabbath-school,	$25 00
Marshfield, Mass., Sabbath-school of First, by J. H. Bourne,	25 00
Northampton, Mass., Edwards Ch., Sabbath-school, by Rev. G. Hall, D.D.,	25 00
Colchester, Conn., First, by E. Ransom,	6 00
New Britain, Conn., South, by W. H. Hart,	100 00
South Britain, Conn., N. P. Mitchell,	5 00
Windsor, Conn., Sabbath-school, by J. W. Baker, Supt.,	15 00
Sandwich, Ill., Sabbath-school, by G. H. Whitcomb,	5 00
Roscommon, Mich., by Rev. T. Nield,	8 00
McGregor, Iowa, W. Leavitt,	50
Sherrill's Mount, Iowa,	2 00
Dodge Center, Minn., by Rev. F. McCraken,	1 50
Astoria, Oregon, First, by Rev. F. Crang,	5 00
	$223 00

Received by the Mass. Home Miss. Soc.,
CHARLES DEMOND, *Treas.*

Boston, Eliot S. S.,	$20 00
Vine Street S. S., Will. G. Soren's class,	2 00
Infant class,	5 00
Braintree, First, S. S.,	50 00
Fall River, Central, S. S., by N. R. Earl,	25 16
Southampton, by T. P. Bates,	8 13
	$110 29
	$333 29

Donations intended for the Sunday-School Work of the A. H. M. S. should be so designated at the time of sending. Remittances should be addressed to WM. HENRY SMITH, Treas., Bible House, New York. Post-office orders should be drawn on Station D., New York city.

NEW YORK, AUGUST, 1877.

WHAT A CHILD DID.—Mary A. came with her parents from New England to a home on one of our Western prairies. Lodged in the log-cabin, she began soon to ask if there were children in the neighboring prairie-houses. The busy mother gave Mary leave, one day, to go and see. She was soon timidly knocking at the door of house No. 1. A pleasant motherly face welcomed her, and an encouraging voice bade her "come in." Seated on the first stool she came to, she asked the good lady if she had any little girls. In reply she called Susie and Jennie who were "brushing up" to be in time to meet the little visitor. Like children generally, they were soon chatting freely. "Where do you go to Sunday-school? asked Mary. "Sunday-school? What's a Sunday-school? we never saw one. What do they do at a Sunday-school?" "Never saw a Sunday-school!" said Mary. "Never," said Susie. "Come to my house next Sunday afternoon, at two o'clock, and I will show you what a Sunday-school is; will you come?" "May we, mamma?" said Susie and Jennie, in one voice. "Yes," said the good mother, only too glad of the chance. "Now," said Mary, "are there any more little girls in those other houses on the prairie?" "Yes; two at Mr. B.'s, one at Mr. M.'s, and one at Mr. T.'s." Mary saw them all before sunset, and secured promises that the other four would come to her Sunday-school. Sunday came. Two P.M. came, and the six girls came. Mary welcomed and seated them, and said: "Now I am going to show you what a Sunday-school is." She took her S. S. Chimes, and selected a piece she used to sing in the dear old home Sunday-school; sang it alone; read the lesson she was to teach, knelt in prayer, asking them to kneel; sang again, then took her Testament, and said: "The last lesson we had in our Sunday-school at the East, was in the fifth chapter of Matthew, first eleven verses. I am going to tell you what our teacher told us about that lesson." The children sat spell-bound while Mary talked on the Beatitudes, fifteen or twenty minutes. Then followed a hymn, and as the session closed, Mary said: "What do you think of Sunday-school?" "Oh! it's splendid!" "Will you come again?" "Yes," answered six voices in concert. "And will each of you bring another scholar next Sabbath?" "We'll try." Next Sabbath found a class of twelve assembled. At the close of that day's school, they promised to come next Sabbath, and each bring one more, if possible. The third session counted twenty-four. By and by, parents began to ask about the little girl's Sunday-school; several went to see and hear. While looking on,

conscience began to work. "This little girl teaching the Bible to our children, and we idly looking on!" A Bible-class was formed. The school grew. The log-shanty became too small. A school-house was built. Not many months passed before a church was organized. That church is one of the strongest to-day in all that region, *and a little child began it.* Two suggestions: 1. Children can work for Christ. 2. Teachers at the East, at the West, everywhere, may perhaps now be training the future founders of grand enterprises. By proxy, many men and women are serving God on the frontier. They cannot teach too well, in the "Home School."

Is this Society and are its Missionaries the proper Agency for doing Missionary Sunday-school work also?—A few selections are given below, taken almost at random from our correspondence of this month, which may help to answer that question. The receipts for it, though small, are yet increasing from month to month, and justify the expectation of early and gratifying enlargement.

This *Leaflet* is indeed sent to many schools and individuals gratuitously, but our hope is that the friends of this work will see that *its subscription list is rapidly increased.*

"The Sunday-schools are doing a grand thing for this region (Missouri); they are building up a better religious sentiment. Since I have been living in this county, I have assisted in organizing seventeen schools, though some of these have failed, for want of competent persons to take charge of them. Many of the sects have not enough religious life to keep up denominational schools and are opposed to those on a union plan. But we now have our county and township organizations, and are doing better than before. Some of the sects think they see in our union Sunday-schools, Congregational Churches in embryo. We shall have to exercise patience. There is a great deal to be done. Pray for us that we may be faithful."

From Michigan and the wild forest region of that State, comes this:

"Our home Sunday-school is not quite as large as formerly, on account of another school at the same hour, and the organization of a new one. We have two 'school-house' Sunday-schools, with about forty scholars in each; and our church is represented in four other schools, so that we are working in not less than seven. I preach on alternate Sabbath afternoons, in connection with our two mission schools, to congregations of forty each."

Ohio being Educated and Christianized from West Virginia!—Rev. J. McKean, missionary at Ceredo, says: "The item of chief interest, this quarter, is the establishment of a Sunday-school at Clifton, Lawrence Co., Ohio, a point just across the river from us. While visiting a family there, intimate with some of our members, it occurred to me that there might be perhaps a score of children in the neighborhood unprovided with any Sunday-school instruction. The fact was found to be so, and the destitution greater even than was supposed, for most of these children *cannot read* and have not been attending any day-school! A convenient room was obtained, invitations issued, and, on the first Sabbath afternoon in June the new school assembled. Forty-two persons, young and old, met together and forty-six names were enrolled. The next week forty-eight were present, the next fifty-two; the next fifty-six, and yesterday we had eighty! Two or three teachers from among my Ceredo flock accompany me over there. But my

aim is so to organize it that it can and shall be conducted by friends on that side of the river. You have our application for some aid, toward supplying it with Lesson Leaves, papers, etc., before you, and our hope is strong that you will be able to grant what the neighborhood so greatly needs. It is probable that a new preaching station will at once grow out of this movement."

A Wide Field and Small Cabin.—"We have four Union Sunday-schools on my field of labor, and may have one more. I have opened my 'dug-out' for regular preaching and Sunday-school, because we have no better central place than my cabin. My wife is superintendent, and we get along very well under so many trying difficulties. I have five preaching points, and to make my regular round I must ride on horseback eighteen miles and preach twice, one Sabbath; and then ride twenty-five miles the next, preaching twice again. I am not very stout, and sometimes this is rather too much of horseback for me."

Which Would You Wipe Out?—It is reported that Gov. Seymour, of New York, was asked what twenty acts of his life he would wipe out, if he had the power to do so—his business mistakes, his acts of folly, or his grievances? After some thought he decided that these were the very things he could not spare. They were the things from which he had learned most—the price he had paid for whatever of wisdom he had come to have. Far better could he afford to have lost what the world calls his triumphs and successes. It was his mistakes that had taught him self-restraint, humility, and patience. His errors were what made him charitable towards erring men. All that he had known of eminent public men, he said, had shown him that the way to greatness is along the path of honest self-dealing, fearless self-examination, a frank and thorough search after one's own faults, and then as frank and thorough a grappling with them.

We do not know that all this did come from Gov. Seymour. If it did, it reflects luster upon his name, and reveals him on a new side to the public eye. But it is worth a rehearing in our Sunday-schools among our young men and women.

Those Three Big Chinese Gods.—In his recent circuit through New England, Dr. J. H. Warren, the Superintendent of Home Missionary Work in California, told many a Sunday-school scholar many an interesting story of wonderful things that he had seen in that wonderful land of gold, on the flanks of the Sierras, sloping towards the Pacific sea and the setting sun.

Among them I remember this. He had come to Weaverville, a town of at least 1,500 people, besides the Chinese living there. He had come to see what churches, what Sunday-schools, what preaching, what worship, what religious privileges of any kind, the people had. Now, Weaverville is the county-seat of "*Trinity*" county (very piously named, that county is), which is in the northern part of California, and has been settled these twenty-five years and more, and settled in part, too, by New England people, who had known what churches and Sunday-schools are in their early homes. It might be supposed that they would have them at once in this new western home. *Could* it be supposed that they would consent to live there so many years—the town was now twenty-five years old, he said—without any church or Sunday-school, or place to have a meeting and sing to Jesus?

Sunday morning was bright. God's sun shines just as bright on men that forget him as on others, and as Dr. Warren set out for the theater—an old, tumble-down

building which he had secured for worship that day—he suddenly came upon three big Chinese gods sitting on the sidewalk and sunning themselves. An old Chinaman was just putting on the finishing touches to their features, and here they were in the sun to become hardened and fixed. He asked about all this, and found that a few weeks before the Chinese Joss-house was burned up, and the gods which the Chinamen had brought all the way from China with them had burned up too—part going up in smoke and part going into ashes. But the Chinese couldn't live without their Joss-house, their church; and so they had passed the paper round among themselves and secured money enough for a new and better one than that which was burned. It was now built and about ready. But a Joss-house must have its gods, too; therefore they had sent away off, hundreds of miles, to San Francisco, and brought this old Chinaman to make what was so greatly needed—gods which they might worship. He had gone to the side of a hill near by and taken his pick of the clay—of the soil of this "*Christian*" land of ours—made it into these three big Chinese gods, and now here they were, almost ready to be worshipped, baking hard in that bright morning sun of our Christian land.

After he had seen all this he went on to the theater, to meet the few that might be there to hear of Christ, and worship the one living and true God. There he learned that in all Trinity County, though it had been settled twenty-five years with professed "Christian" people, there wasn't a single house of Christian worship, not one building erected and dedicated to that One God; no, nor ever had been since the world was made; not a shingle on which was inscribed "Holiness unto the Lord," or so much as a single consecrated nail to hold that shingle in its place! Those poor Chinese could not live three weeks quietly without erecting their Joss-house and making their gods out of American soil. But these sons and daughters of New England and other parts of Christian America could live on so many years with no church, no Sunday-school, no worship! Do we not need to follow up those who are moving to the distant parts of our land with the memories of Jesus?

Receipts, in June, for Sunday-School Work.

Vt. Dom Miss. Soc., by J. E. Emory, Treas.,	28 87
Mass. H. M. Soc., by C. Demond, Treas.,	180 00
Florence, Mass., by A. L. Williston,	70 78
Winchendon, Mass., Sabbath school of the North, by Rev. D. Foster,	25 00
Bozrahville, Conn., by L. H. Allen,	4 50
Bridgeport, Conn., Park street, by F. W. Storrs,	8 80
Hartford, Conn., A Friend, by G. Kellogg,	5 00
Hartford, Asylum Hill, Conn., A Friend,	50
Mt. Carmel, Sabbath-school, by F. T. Jarman,	23 28
Chester, N. Y., Sabbath-school of the First, by Rev. F. A. Johnson,	5 00
Moores, N. Y., by Mrs. E. A. C. Shedden,	1 00
New York City, Harlem Sabbath-school, by W. W. Ferrier,	25 00
West Spring Creek, Penn., by Rev. J. J. Bond,	5 00
Solsberry, Ind., by Rev. A. Connet,	5 00
Royalton, Wis., by T. B. McCord,	3 00
Two Rivers, Wis., Sabbath-school, by Rev. T. G. Pearce,	1 50
Muscatine, Iowa, by Rev. A. B. Robbins,	80 60
Atchison, Kan., Sabbath-school, by Rev. F. T. Ingalls,	5 00
Rush Centre, Kan., by Rev. H. A. Brundidge,	2 00
York, Neb., Rev. W. S. Hills,	9 60
Napa City, Cal., Mrs. R. B. Spencer,	2 00
	$440 18

Received by the Mass. Home Miss. Soc.,
CHARLES DEMOND, *Treas.*

Chelsea, Chestnut st., S. S.,	$25 00
Miss A. M. Dutch,	5 00
Concord, N. H., S. S. Miss. Assoc., by Miss Mary Monroe,	30 51
Millbury, First, S. S. by O. H. Waters, Supt.,	30 00
S. A. Small,	5 00
Templeton, Trin., S. S.,	8 12
Worcester, Central, S. S., by Geo. L. Mackintire, Supt.,	75 00
	$178 63

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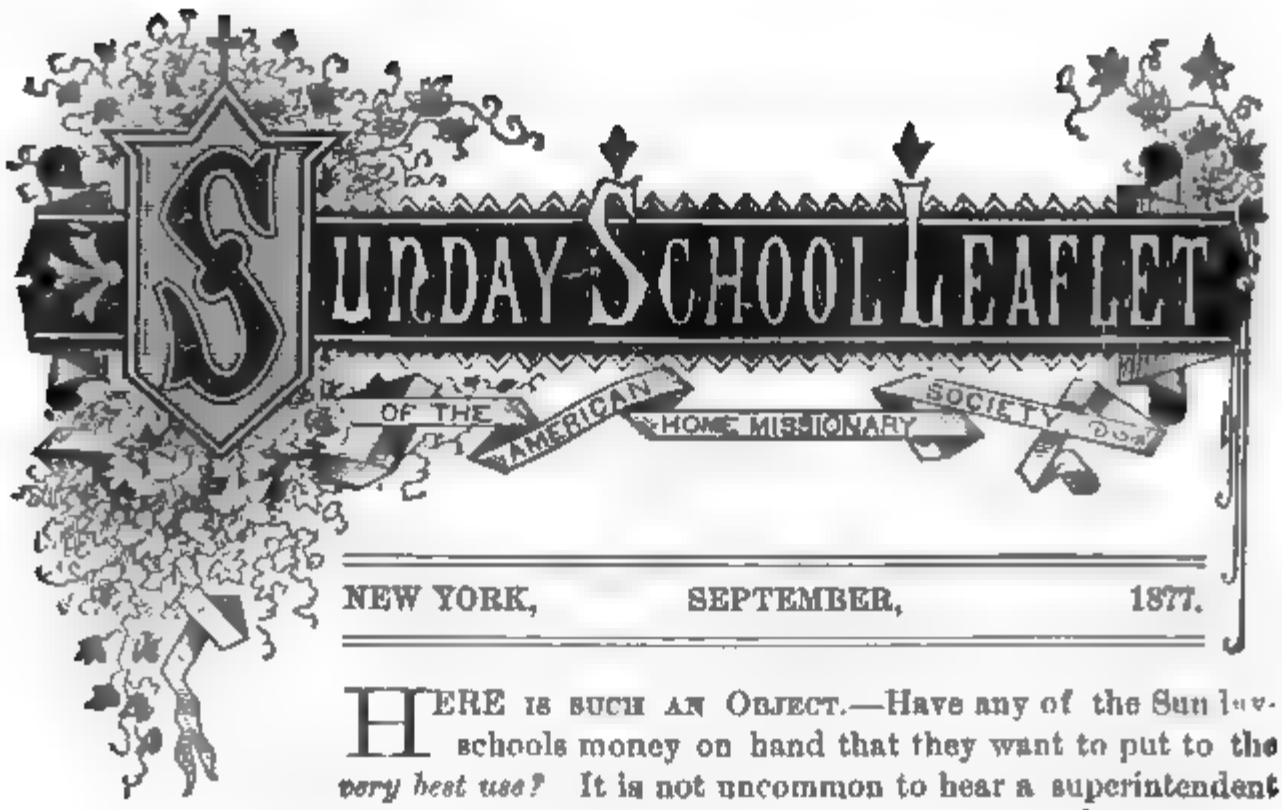

NEW YORK, SEPTEMBER, 1877.

HERE IS SUCH AN OBJECT.—Have any of the Sunday-schools money on hand that they want to put to the *very best use?* It is not uncommon to hear a superintendent say, "I wish we had some object before us that was more specific and at the same time large and grand enough to kindle real enthusiasm—something that teachers and scholars could all understand and take hold of clearly, while yet it shouldn't be just at home; something that should be really *missionary* and yet not so vague and distant as to seem half dim and visionary—something too that we should all feel was for the land where these scholars themselves are to grow up and live, and have their own families and homes by and by."

Here is such an object. And if a Sunday-school can find anything to do with its money more fit and suitable than planting and nourishing missionary Sunday-schools among the neglected and the neglectful, bringing the boys and girls of the frontiers and of all the churchless regions to Christ and under the influences of his gospel, we cannot conceive what it is. This object can be made so definite and specific that every child can understand and feel its claims. It can be made to appear so grand and important as to awaken earnest enthusiasm. It does take deep hold on the future of this their own country and nation, where these scholars are to live and have their own homes by and by. Everything then presents this Home Missionary Sunday-school work as *just such an object.*

We desire to urge it forward. This is a time of drought. Have any of the schools money on hand? We are forced, as yet, greatly to limit this work.

A KANSAS MINISTER'S WAY OF THINKING.—I admire the position which the A. H. M. S., has taken in reference to Sunday-schools. I pray God to prosper you in your good purpose, and to enable poor me to enforce its claims, and rightly portray its glorious advantages. At the beginning of this quarter, I received a small box of papers, singing-books and library-books for our school, and should be very thankful to get more. Will not some kind-hearted Superintendent, with the assistance of the librarian, collect up such books for us out of the library as are of no service to their school and ship them to us, that the dear children of this region may have something on which to feed? Of Sunday-schools we have two Congregational, and one Union, on this field.

Since my family have been here [he has six children], we have lived with one of our members, who, after harvest, will need the room that we now occupy; consequently we shall be compelled to build a house to live in. All the houses here are

so small that the people generally have to cook, eat, and sleep in the same room, so that there is no possibility of our getting another house, or even a part, with another family! [No wonder, with all those children! But then, children are an heritage; happy is the man that hath his quiver full of them. The more the merrier. This Sunday-school business couldn't live without children. EDS.]

NATURAL HISTORY OF LOCUSTS.—These "locusts" deposited their eggs in cells or sacs, about one-eighth of an inch in diameter, and about one inch long, each cell being found to contain about thirty eggs. Whole fields were completely honeycombed with these cells. From this you can faintly imagine the countless millions of the "great army" of Jehovah (Joel ii. 25). Their history and everything pertaining to them is marvelous in the extreme. The severity of weather in winter has no effect upon the eggs. As soon as warm weather commences in the early spring, the eggs begin to hatch. A "cold snap," be it ever so severe, simply *stays* the hatching process, and when the sun again comes out with warming rays, it recommences, as though there had been no interruption, at that stage where the freezing found it; and this is seen again and again, for weeks in succession.

They do not fatten. They commence the work of devastation *as soon as hatched*, while yet so small as scarcely to be discerned by the naked eye, and in an almost incredibly short time the green fields are made black and bare. Seemingly they do not "eat to live," but to devour and destroy, and what they eat does not appear to increase their size or weight. When full grown, and *after a full meal*, it takes eighty of them to weigh one ounce; 1,280 to make one pound! This I have tested by accurate scales.

One Thursday last spring a storm commenced and continued till Saturday, flooding the ground with rain, sleet, and snow. On Saturday, Sunday, and Monday mornings the mercury fell below freezing point, and snow was left on the north side of buildings till late Monday morning. Young stock not properly protected perished from the severity of the weather. It was said: "If *this* does not kill the 'hoppers,' it will be certain that God has protected them;" to which one replied: "If they are killed, it is just as certain that God has destroyed them!" It is conceded that millions were destroyed, and yet before night on Monday other millions were at their work. At such times, and at all times, how precious it is to be in the hands of Him who alone has power to create and power to destroy; to "fill the hungry with good things, and to send the rich empty away!"

A. D.

WHAT SHALL THE HARVEST BE? One cannot tell at the beginning. There were but sixteen in the infant class, when Mrs. N. took it. She gave herself to it in the freshness and fervor of the first years of wedded life and love. It was a beautiful devotion. Time and money sustained her love. By personal invitation, by frequent visitation, by untold pecuniary help, she "compelled them to come in" under her training. Twelve years glided by, the school now numbered two hundred little ones, one-half the children of parents of foreign birth. Failing health obliged her to wholly leave it. Five years after, the messenger came from the Father's House of many mansions, to take her away. Her life work was done. That last year, the church gathered fifty-two from among those that had been under her instruction. On whom shall her mantle fall? When all her influence shall cease, how great will the harvest be! and the reward, if he that reapeth receiveth wages and gathereth fruit unto life eternal?

CITY POINT, INDIAN RIVER, FLA. DEAR BROTHER IN CHRIST.—I stated the fact to our school that "the library," had arrived, and, on condition that they would get up a good case for it, I would deliver it into their hands. Several said they would see to that, but we gave the coveted privilege to the Supt., Enoch Hall. The case is made; the volumes are marked and numbered, and last Sabbath were distributed, and every one present was anxious to receive one—a good sign that they were appreciated. Our school may not sing as artistically as our young friends of Brentwood, but, with the Golden Hymns, the Golden Chain, and the Golden Shower in hand, it can make a volume of sound, and we hope to sing with the spirit and the understanding. The First and Second Readers are very much admired by our Infant class, as well as the seven Bibles by the older ones. The settlers at City Point and vicinity are poor in this world's goods as well as in moral and religious reading, and hence the value of the library to us.

Our oldest settlers have been here about ten years, and a few of them are beginning to receive a return for their labor. From Jupiter Inlet, 125 miles south of us to the head of the river north, twenty-five miles, and all along the Halifax River, is missionary ground and very destitute indeed. We do not have preaching oftener than *once a month*—we can truly take up the Macedonian cry, come over and help us? . . .

GO FOR THE NUTS.—In England I was greatly fretted because I couldn't find a brook to fish in that didn't belong to somebody, and I must first get a "permit." Every promising brook would run straight into or through "Lord," or "the Hon." Mr. Somebody's grounds, and so the brook was his, and the fish were his, and if I were caught fishing there, I was to be dealt with as a "trespasser" stealing his fish. I remembered how, in spring-time, all day long I had tracked the brooks in New England, hunting out the cool, deep, dark "holes," or the foaming basins at the "falls," where I was almost sure to get a "bite," if nothing more. Nobody had ever asked me whether I had a "permit." Bless their soul! This was God's sky over me, and God's earth under me, and God's brook running by me, with God's fish in it; and when he put liveliness into my legs, and a quick eye into my head, and a sure jerk into the hand at the end of my rod, and a boy's passionate love of fishing into *me*, I had all the "permit" that I, or any of the boys in our dear New England—mother of bright brooks and brighter boys and girls—ever thought of.

But in Old England, everything was so different. And yet, now that we are coming to have so many of the old country's "tramps" in all the pastures and woods, I don't know but we shall be putting up high fences and warning off strangers.

And so, when autumn came, the squirrels and I were equally free to go nutting through all the woods. It was a close run and a sharp fight between us, which should find and get the nuts first. There was not a good healthy "shag-bark" in all the meadow lands or pasture fields, nor a chestnut tree on the hillside, stealthily opening at frost-time its fast-locked caskets and showing the coveted treasures in every burr, but I knew where it grew, whether its nuts were the best out, and what time I was to be on hand to get them. I cannot say either, that I was always fair—for how many a squirrel has come back from a foraging expedition to find his well-filled winter garners emptied during his absence! I will not say that my conscience is wholly peaceful now as I think of it. But I said then, "Oh! it's no matter, they are spry and can get enough more." But I'm not exactly thinking it

was doing to them as I should wish to be done by. However, this is neither here nor there. It was of going for nuts that I was talking. And just as it was with fishing so it was with nutting, when I was in England, and in France, or Italy. The boys couldn't go for them wherever they liked. The trees were owned and numbered, and their fruit was a "crop," long counted on and carefully gathered in. Perhaps, when our dear native land becomes as crowded with people, and has as many beggars, and sees tramps everywhere—if that miserable day can ever come where so many Sunday-schools are alive and at work—it may prove that the boys will not be allowed such free range of the hills, and the pastures, and the meadows after nuts. But I hope that day is a long, *long* way off.

This autumn, at any rate, the boys will be watching and waiting; and the nut trees will be visited, and the hills will be ransacked as soon as the rattle of the dropping nuts begins to be heard.

I am glad of it, and my heart, down here in the close, stifling city, will go frolicking with them up there under the shade, and among the rustling leaves. And I hope the nuts will be as plenty as "the blow" on the trees was in springtime.

But I want some of those nuts which the boys will get—not to eat myself, for I'm long past the nut-eating time in life, but for this Sunday-school work. Nuts sell for money; and money buys and sends "books," "papers," "lesson leaves" to the boys and girls in missionary Sunday-schools on the frontiers at the North, West, and South, who won't otherwise get them.

Boys! *Go for the nuts* this Fall; and then, will you not share? Aye, will you not go for the nuts *on purpose* to make some money, and to send it here for this missionary Sunday-school work? We shall see.

Receipts, in July, for Sunday-School Work.

Chelsea, Vt., Coldwater Sabbath-school class, by Mrs. S. R. Bliss,		$3 00
West Townshend, Vt., Sabbath-school, by A. R. Pierce, Supt.,		6 30
Mass. Home Miss. Soc., by C. Demond, Treas.,		150 00
Berlin, Conn., Second, by A. North,		6 29
Received by Rev. J. C. Holbrook, D.D., N. Y.,		
Danby, Sabbath-school,	$8 00	
Seneca Falls, Sabbath-school,	3 00	
		11 00
Westmoreland, N. Y., Sabbath-school of the First, by J. Bell,		8 50
Joe Prairie, Ill., Sabbath-school, by L. F. Joy		3 65
Received by Rev. H. A. Miner, Wis.,		
Boscobel, Sabbath-school,	$5 00	
Jenkinsville, Sabbath-school,	6 00	
Koshkonong, Sabbath-school,	6 80	
Milwaukee, Spring Street Sabbath-school,	15 00	
Pewaukee, Sabbath-school,	2 00	
Platteville, Sabbath-school,	4 50	
Union Grove, Sabbath-school,	6 50	
Viroqua, Sabbath-school,	2 00	
		47 80
La Valle, Wis., Sabbath-school, by E. G. Sparks, Supt.,		$2 00
Wyocena, Wis., Sabbath-school, by J. W. Wood,		16 00
Lansing Ridge, Iowa, by Rev. E. Adams,		2 65
Received by Rev. L. H. Cobb, Minn.,		
Gilmanton, Five children,	25	
Minneapolis, Pilgrim,	$1 25	
		1 50
Providence, Minn., Sabbath-school, by Rev. D. B. Bells,		1 16
Clear Creek, Kan., Pleasant Hill Sabbath-school, by B. H. Thomas, Supt.,		1 30
Highland, Neb., Sabbath-school, by Rev. F. Alley,		1 00
		$359 95

Received by the Mass. Home Miss. Soc.,
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Auburn, Sabbath-School, by H. C. Cobb,	$13 64
Fitchburg, Rollstone Sabbath-school,	20 08
Framingham, Plymouth Sabbath-school,	12 75
Salem, Tabernacle,	40 00
Sunderland, Sabbath-school, by J. M. Smith,	40 51
	$126 99

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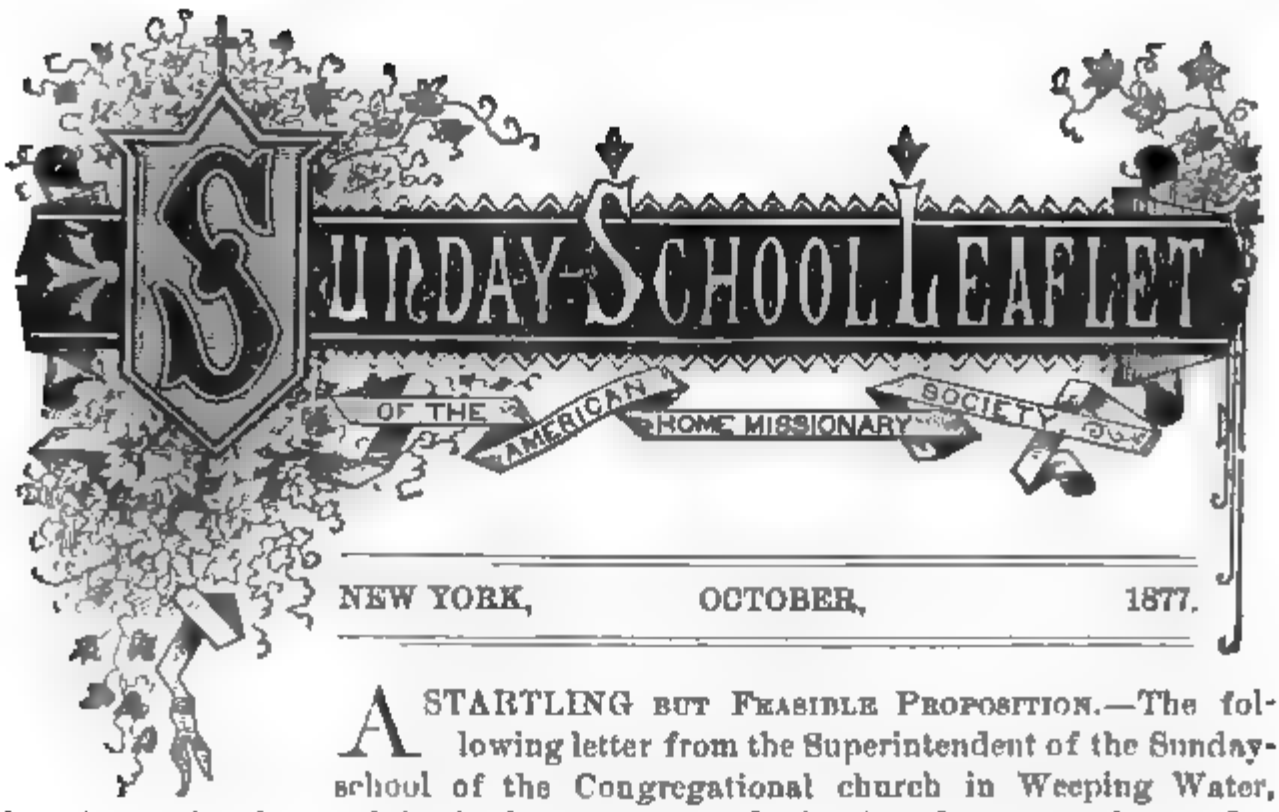


NEW YORK, OCTOBER, 1877.

A STARTLING BUT FEASIBLE PROPOSITION.—The following letter from the Superintendent of the Sunday-school of the Congregational church in Weeping Water, Cass Co., Nebraska, explains itself. Who can doubt that there are a thousand—and more than a thousand—schools connected with our churches that, *if they would*, might easily send contributions averaging *thirty dollars* each. If that were done, *every dollar due to the missionaries of the Society could be paid at once.* What a glorious thing it would be if the Society's Sunday-schools should pay such a debt in the very first year of their formal connection with it! Superintendents and teachers can have the plan carried out, *if they will.* Will they?

"It has been to us a sad fact that the American Home Missionary Society should find itself $30,000 short of meeting its obligations to our faithful band of missionaries, and remembering the aid you have in the past granted to our church, which enabled us from so small a beginning to become self-supporting, we have felt that our Sabbath-school, which owes its existence to the church, should step forward and do its share for you in your time of need. Remembering, also, that there are hundreds of other Sabbath-schools that have as great reason as ourselves to be thankful for aid received, as well as for the noble work your Society is doing everywhere, and feeling that they would like to come to the Society's aid, if called upon, we have passed a *Resolution*, that WE WILL BE ONE OF ONE THOUSAND SCHOOLS TO RAISE THE THIRTY THOUSAND DOLLARS NEEDED. Remembering, too, that he who gives quickly gives twice, we have this day taken up a collection; and, although times are hard, and money scarce, we are rejoiced that our collection lacked not one cent, and we herewith inclose you a money order for the amount—thirty dollars. If you think our plan a wise one, we ask you to call on the other schools of our order to make up the amount. We are confident that if all the schools as able as ours to give, will respond to the proposition as promptly as ours did, much more than $30,000 could be raised."

THE MISSIONARY TEACHER.—There she toiled, taught, and prayed in the little white school-house upon the banks of the Missouri, where there was no Sunday-school, no God, no Sabbath. As little boys *must* learn something, the oath might often be heard from youthful lips.

Said that Christian girl, at the close of the first week, "Mamma, I heard Georgie swear, and I feel it will do no good to go up there to teach, unless that can be

stopped." But, encouraged to "pray, labor, and wait," she returned on Monday morning to her task. . . .

Three months have gone. The "last day" has come. The pieces have been spoken. And in a tremulous tone the teacher says, "Dear scholars, the time has come for reading the merits, and then for saying good-bye." Merits, twenty-four, twenty, sixteen, etc., are read, and the little books and prizes given, until Georgie's name—that quick-tempered, profane boy's—is read: "Thirty-six head-marks," and the bright, gilt-clasped, pocket Bible is handed to the anxious boy. *How* the blue eyes fill as he takes the new treasure, and with earnest tone says, "I shall always keep it, *and my prayer-promise, too!*"

That precious book goes into a family where intemperance and profaneness prevail; but who can estimate the influence of Georgie's Bible and Georgie's prayers?

A New Exposition.—The young lady teacher of a fine class of girls in a Wisconsin Sunday-school, a few years ago, was expounding the story of the poor widow's two mites. She became earnest and eloquent in describing the scene: "Now, girls, I want you to understand this. You see, she was a poor woman. It makes me think how my dear old mother used to work late into the night before the old fireplace. And there is no doubt in my mind, girls, but this good woman *knit those mitts herself* to sell at the store the next day for something to eat; but she cast the pair of new mitts—all that she had—into the treasury, from love to her dear Lord."

The good young lady *meant* well, learned better, and afterwards became a minister's wife.

Sunday-school Fruits.—A missionary in Michigan writes: "Among our recent converts are a father and son—the boy being about thirteen years of age. Both were profane and ungodly. By some means the boy was drawn into the Sunday-school, and there his mind was deeply impressed. The next week, while the boy was harrowing in the field, his father at work near by noticed a great change in his son's management of the team. There was none of the usual fretting, fractiousness, and profaneness. The day ended and the team put up, the son says: "Father, I have driven the team all day, and haven't sworn once." "Well, son, I'm glad of it." "I don't see any use in swearing, father, and I believe I'll quit it; that won't do any hurt, will it?" "No, son, it will be a good thing, and I hope you'll quit it." "Father, wouldn't it be a good thing for *you* to stop, too?" The father's heart was too full to reply; he had to turn away to hide his tears. Now, both father and son are candidates for admission to the church.

Only an Ear of Corn.—Sup't West, of Missouri, writes: One of our country Sunday-schools in Missouri gave, last year, $25 to another organization. But this year their donation is to go to the Sunday-school department of our Home Missionary Society—for to that Society the school owes its existence. And this is the way in which the money is to be raised: In May last, the Superintendent took five dozen ears of corn into the school, and gave an ear to each scholar who would promise to plant it for the Sunday-school cause. All the ears were so taken. We hear good reports of the growing corn in that neighborhood, and when ripe, the corn is to have free transportation to St. Louis, to be sold for the Lord's cause in establishing Sunday-schools.

An Indian Sunday-school.—Yesterday I made the monthly examination of one of my mission Sabbath-schools. [Caddo, Ind. Ter.] One little girl of seven years, —the child of a full-blood Indian, but adopted by a white lady—recited the whole of a catechism of 32 pages, and I prompted her only eight times.

A white boy five years old recited Proverbs 30 : 17—"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." I asked him if he knew what a raven was. He said it was a buzzard. (We have a great many buzzards, and it is a penal offence to kill them, as they eat up the cattle and horses that die on the prairies and in the woods.) To impress that verse on the little fellow's mind, a lady stated that when she was a girl, thirty years ago, an Indian boy about fifteen years old made her a chair of the Osage orange, which grows here to a very large tree. This boy, she said, was wicked, and very disobedient to his parents. He would curse his father, and despise to obey his mother. One day, after he had been using very dreadful language to his father and mother, he went to fish on one of the rivers, fell in, and was drowned. His body was found a few days afterwards washed ashore. The birds of prey had torn off all his clothes; the ravens or buzzards had "picked out his eyes," and others had picked his bones nearly bare. "Now, children," she said, "this I know is true. I knew all about it, and can never forget, for that boy made me the chair which I have at home now." There was little need of further enforcing the moral.

Missionary Chickens.—Some months since we received the following letter, printed with a lead-pencil, from a little friend of Home Missions, who had before contributed to our treasury: "A friend gave me twenty-five cents some time ago, and here it is. Please send it to a little home missionary girl to use for raising missionary chickens. I live in the city, and cannot keep a hen. I hope God will prosper it. Your loving six-year-old, Mary ———, Troy, N. Y."

We sent the money with a copy of Mary's letter to the little daughter of one of our Home Missionaries in Nebraska, and in due time came this reply:

"*Dear Mary:* I was away from home on Saturday night, and when I came home my brother said, 'You can't guess, Ella, what has come for you.' I guessed and guessed, but I could not guess what it was, so I gave it up, and pa told me a little girl in New York had sent me twenty-five cents to buy a missionary chicken. When I knew that, I could not wait. Our deacon has some nice Brahma chickens. He brought the old ones all the way from England, and has kept them pure, having paid a big price for them there. I went right up to the deacon's, and asked him to sell me a hen, for a missionary hen, for twenty-five cents. He said he sold them to other folks at two dollars each, and it would not do to let me have one for twenty-five cents. He is a great tease to me; but after awhile, he said, 'I have no corn to feed my horses to-night; if you will get me a bag of corn, I will let you have the hen.' So I went home and told father he must let me have a bag of corn for twenty-five cents. 'Why, Ella,' he said, 'I cannot do that, you will want corn to feed your chicken!' But I coaxed him, and he said I might have the bag of corn, and then I would owe him five cents. I agreed to that, and got the chicken, and it is a big beauty, and I am going to call it Mary. A few days ago pa told me that he would not charge me that five cents, but he would let me have twenty-five cents to get eggs for Mary to sit on, and have a nice lot of little chickens. You must write me and tell me about the names you would like those little chickens called; for you know we are all so fond of creatures, and they love us so that we can do anything with them, and I shall soon learn to call them all by name, and they will

come. My name is Ella, and I live at ——, Nebraska. I have one sister and four brothers. When you come to Nebraska you must come and see the chickens. I am so glad you sent me that chicken, and I will do the best I can. Pa helped me write this letter. My oldest brother had a chicken once that he called Ella, and when we called it, it would come and let us take it up.

"P. S.— Mary has laid two eggs."

We shall be disappointed if some other girls, and boys, too, do not take a hint from our little friend, and invent new ways of raising money, in these hard times, for aiding Missionary Sunday-schools.

ARE WE READY?—It must be providential, that just at this time is opened up before our churches the new department of missionary Sunday-school work. One acquainted with the Western field must grant that no denomination has such opportunities for entering the destitute neighborhoods in the vicinity of our churches as we. Our known liberality; our willingness that the school shall be designated by any name that will draw together the greatest numbers for the profitable study of the Word of God; our readiness to join hands with all helpers who are heartily in sympathy with the true aim of the Sunday-school, together with our inherited "knack" for the instruction of youth—all give us an opportunity to exert an influence for good upon the coming generations, far beyond anything yet attained in our denominational history.

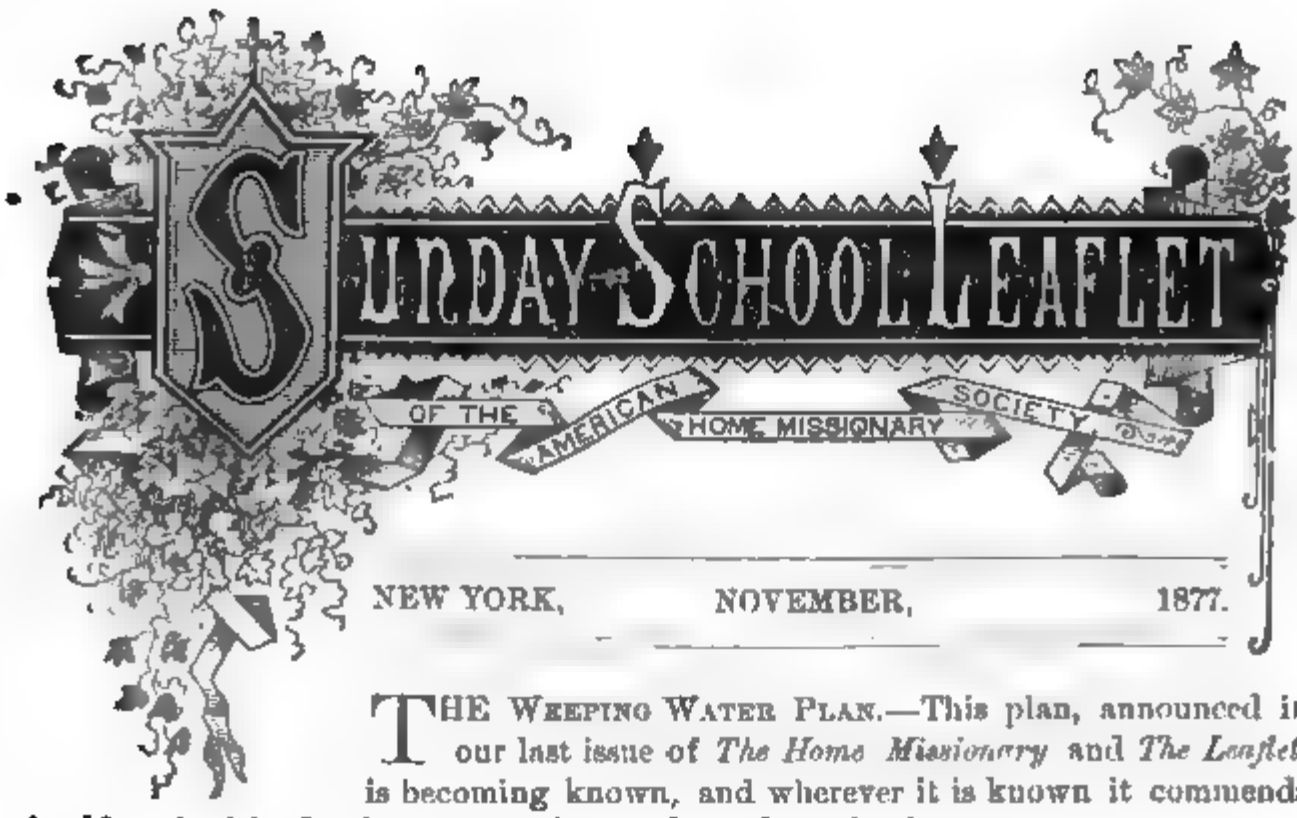
If we have but the courage and consecration to push out into the regions all about us, now white for such a harvest, and follow up our efforts by lay and evangelistic effort, we shall find in these little centers of Christian influence the germs of a vast number of churches already schooled in our broad principles of catholicity. This will give a practical solution to the vexed question, "What shall we do with country parishes split up into a multiplicity of jarring and warring sects?" The work is before us—upon us. Are we ready for it?

Receipts, in August, for Sunday-School Work.

[Donations intended for the Sunday-school Work of the A. H. M. S. should be so designated at the time of sending. Remittances should be addressed to WM. HENRY SMITH, Treas., Bible House, New York. Post-office orders should be drawn on Station D., New York City.]

Received by L. D. Stevens, Treas. N. H. M. S.:		
New Ipswich,	$5 00	
Stratham,	5 24	
		10 24
Holland, Vt., Sabbath-school, by O. L. Kidder,		4 50
Little Compton, R. I., Sabbath-school, by C. H. Wilbur,		12 00
East Canaan, Conn., Sabbath-school, by H. B. Stevens, Supt.,		8 00
Killingworth, Conn., Sabbath-school, by J. H. Lane, Supt.,		5 25
Old Saybrook, Conn., by G. A. Bushnell,		8 55
Thomaston, Conn., Sabbath-school, by P. Darrow,		48 11
Le Raysville, Penn., by Rev. Dr. Holbrook,		5 25
Elyria, O., Sabbath-school of First Presb. Ch., by H. Ely,		40 00
Pine Run, Mich., Sabbath-school, by J. F. Loomis, Supt.,		2 00
Received by Rev. F. B. Doe, Wis.:		
Baldwin's Mills,	$2 70	
Kaukauna,	5 00	
		7 70
Forest City, Iowa, Sabbath-school, by Rev. J. D. Mason,		1 00
[Lewis, Iowa, Sabbath-school, by G. P. Cary, $8.39, err. ackn. in Sept.]		
Belgrade, Minn., Sabbath-school, by Rev. D. B. Eells,		5 90
Duluth, Minn., Sabbath-school of Pilgrim, by J. Kimball, Supt.,		4 90
North Fork, Kan., Sabbath-school, by Rev. J. B. Schlichter,		7 50
		$170 90
Received by the Mass. Home Miss. Soc., CHARLES DEMOND, *Treas.*		
Newburyport, Whitefield, by W. Thurston,		$12 17
		$183 07

PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
34 BIBLE HOUSE, NEW YORK.
Price: Five Dollars a Hundred, for the Year.



NEW YORK, NOVEMBER, 1877.

THE WEEPING WATER PLAN.—This plan, announced in our last issue of *The Home Missionary* and *The Leaflet*, is becoming known, and wherever it is known it commends itself to the friends of Home Missions and Sunday-schools.

In this month's *Home Missionary* will be found a list of twenty-eight schools—in Nebraska, Utah, Michigan, Missouri, New York, New Jersey, Connecticut, Rhode Island, Massachusetts, and New Hampshire—that have already paid their thirty dollars each. Many other schools are "pledged" for the same amount. Such a beginning is surely most hopeful. Will not pastors, superintendents, teachers, and our friends generally use their influence to make this plan a success? The progress of the work will be made known weekly in *The Congregationalist*, *The Advance*, *The Christian Union*, and other papers. Should the $30,000 of arrears be paid by the Sunday-schools, the children taking part in that work would be life-long friends and supporters of Home Missions. And the profit of that would not be all on one side.

A LITTLE CHILD SHALL LEAD THEM.—"Nellie, you can't go to Sunday-school any more." So said Mr. R., an infidel father, as his sweet-faced child came home from Sabbath-school. He hated the Bible. He hated God. Nellie looked him straight in the eye, not saucily, not angrily, but only to see if he meant it. She believed he did. What should she do? Cry? Pout her lips, and look cross? Go into the bed room, and slam the door in vengeance? She went quietly to the outside door, opened it, went out, shut it carefully, and with a heavy heart crossed the street to the stable.

What could she be going over there for? To have room to cry? Or call papa names? Her papa was curious to know. Her not saying a word, her look of sorrow, her quiet way of leaving him, stung him. He rose, and looked out to see where Nellie went. No sooner had the stable door closed behind her than he went quietly out and across the way to listen. As the conscience-stricken man almost held his breath to hear every sound, he heard a sweet, tremulous voice, saying: "Dear Father in heaven, bless my dear papa; give him a new heart, and make him willing I should go to the Sunday-school, for Jesus' sake. Amen."

Scarcely was the prayer ended before the father rushed into the stable, and pres-

ing the child to his bosom, said: "You may go to the Sunday-school as much as you please. I will never say another word against it."

Two weeks passed, and the infidel father lay on a sick-bed, from which he was never to rise. Nellie watched him very tenderly, as did the anxious mother. "Papa, may I come and sit by you when you are awake?" "Yes, Nellie." "And may I bring my little Bible, papa?" "Yes." "And may I read to you some of my Sunday-school lessons, and tell you what my teacher said?" "Yes, Nellie, you may."

A few weeks elapsed. Every day found the little eight-years-old preacher by the infidel father's pillow, telling him of Jesus. The Spirit owned the Word, and sent it home to the proud heart. He could hide in his "refuge of lies" no longer. He was soon to face the actual God, whom he had tried to deny. His strong will yielded; his heart melted; and the dear child's prayers were heard. The infidel owned his God, accepted his little child's Savior, and died rejoicing in Jesus. Is anything too hard for the Lord? God hath chosen the weak things to confound the mighty.

WHERE THERE IS A WILL THERE IS A WAY.—After presenting the cause of missions to my people, one member of the church, a boy thirteen years of age, arranged with his father for three rows of potatoes, for which he is to "trap" for his father three gophers out of the orchard. He has named one row "Foreign Missions;" another "Home Missions;" and the third "Sabbath-School;" and the proceeds are to go to these three causes. We have also had up the subject of contributing to "Merrill Hall" (Doane College, Neb.). In the Sabbath-school notice was given that the field would be canvassed during the week, and each scholar was called upon to contribute. On the following Sabbath over 900 shares were found to be taken, and more than $90 were pledged.

Certificates of stock are given to each contributor of ten cents, after the manner of the "Morning Star" certificates. One young lady, a member of the church, gave a silver half-dollar, a keepsake given her by her brother, who is away from home. Her brother, a little boy, took and paid for one share, and has planted a row of potatoes, which he takes care of himself, intending to give the proceeds. Another has a pig, which he intends to keep till it is worth five dollars, when he will sell it, and pay for fifty shares. Another little boy, eight years old, earned enough for one share by straightening up corn for his brother. Many of the gifts have been earned in similar ways.

THE GOOD OF "GRACE BEFORE MEALS."—Eddy had a nice visit and play with the children, and stayed with them to dinner. The blessing asked before eating deeply impressed him. At his next meal at home, with a good deal of animation, he said, "Papa, why don't you pray here, as Grandpa Paine does?"

That question fixed itself in the man's thoughts. He often asked himself, why don't I? He could give no good reason, and ere long he yielded his heart to God. —Had "Grandpa Paine" omitted giving thanks, just that once, he would have lost an opportunity.—Are not little children often perplexed and pained at a parent's impiety, and its results to them?

WHAT ONE CHRISTIAN FAMILY CAN DO.—Eight years ago, this region seemed to be given over to iniquity. The children were running wild, and vice prevailed. Mr. T. and his wife started a Sunday-school. Old and young came. At length preach-

ing was secured, once in two weeks. On the alternate Sabbath the people met and read Bunyan's Pilgrim's Progress. Interest was awakened. Some were converted. A church was organized. Not long ago Mr. A., who for many years had been intemperate, was converted, as were his wife and four children. That was a high day, when this entire family came into the little church—built of rough boards, furnished with benches and a saw-dust carpet—and there together professed their faith in Jesus and were baptized. It was blessed to welcome them to the company of the faithful. This is the fruitage of that Sunday-school. And Mr. and Mrs. G. are permitted to rejoice in it. For more than a year past Mrs. G. meets, at the close of the school, what she calls her theological class, composed of persons over twelve years of age. She gives to each member, the week before, a number of Scripture references on some topic, which each is to look up during the week, and be prepared to read or recite. These are the subject of conversation for an hour. Then another set of references is given, and they adjourn. This takes the place of a preaching service, there being none till the evening. A most happy change has thus been effected. Would that we had many more such families stationed here and there throughout our destitute neighborhoods!

HOLDING THE FORT.—"Sunday-schools the nursery of the church." We all know that, who know anything of the origin of thousands of churches. It is a great event when from a grain of mustard-seed there comes out a church, all equipped and strong for the work of making this world what it ought to be. To some churches there comes a time of weakness, almost unto death; and it would be death, out and out, if it were not for the Sunday-school that keeps it up. For instance: a home missionary in California—we'll not say where—announced one Sunday morning to his people, that he would leave the field, and push out somewhere else. He had done all he could for them, and the outcome was so small that he could not in good conscience stay longer than thirty days, when he must say "good-bye" to them. The old deacon, formerly from New Hampshire, interviewed the discouraged missionary during the week. He didn't blame him for wanting to leave. The people, many of them, hadn't been to church for fifteen or twenty years, and probably never would come. They couldn't be reached, and it was next to throwing time away to try; but, said the deacon, "What will become of the children? We have thirty in the Sunday-school; they are worth staying for, and worth saving. They love the Sunday-school, and almost all of them have no religious instruction except in the Sunday-school. There is no prayer, no Bible, no Sabbath, no religion in their homes. The old stock will die; the children—we must save them." So the minister stayed. The Sunday-school saved the church; held the fort. That was fourteen years ago. That church has lived, has grown, and is as likely to live as any church in California.

DOES IT PAY?—An investment of money that brought in fifty per cent., an investment in land that doubled its value in a few years, business men would count as paying investments. So investments of Christian work in Sabbath-school, that produce large results in Christian workers, may be said to pay. I have in mind a mission Sabbath-school that ten young Christian people started, in the suburbs of a large Eastern city, and that was only in existence two and a half years: and what are the results? I do not know them all; but I do know that of those in that school, one has for years been editing a daily Christian paper of large circulation. One has for nearly as many years been preaching the gospel in a city of 50,000 people. *One is a Western* home missionary. One is a missionary's wife in

Southern India. Another, having accumulated wealth, out of the first fruits of it built a hall for the religious and intellectual wants of working-men, and started a Sabbath-school in it. Several died in Christian faith, others are living lives of Christian usefulness. So that, as an investment of Christian labor, *that school paid* And there are great numbers who could tell of equally successful results. This labor is "not in vain in the Lord."

How I Superintend our Sunday-school.—On becoming pastor of the church at ——, looking over the condition of my new charge, there was one question that I felt I must answer: How may I improve our Sunday-school? I saw much to condemn, and some things wanting. Should I speak out and *personally* take the lead, conducting the school to suit my ideas? No; human nature is very touchy, much more easily led than driven, and besides what right had I to deprive others of the blessedness of working for the Lord? So, after cautiously approaching the subject, and talking it over with the superintendent and some of the teachers, I started a *teachers' meeting.* Through its influence the "much to condemn" is silently disappearing, and new features are being *slowly* introduced. Our teachers' meeting is apparently a very small affair. We are all very friendly: we criticise, debate, sometimes indulge in a quiet joke, at which of course we all laugh a little. But *prayer* is the opening and closing breath of our meetings, and often a hush comes over us, as if we were not alone; as if another Teacher were with us, showing us, as we have never seen before, the importance of the work he has given us to do. Besides leading this meeting, I am always in my place as teacher of a class. Outside of this I never take any part, unless called upon.

What Stopped the School.—I wrote of an opening for a Sunday-school in ——, ten miles south of us; but have had to abandon it, because the people (principally German Lutherans) have no regard for the Sabbath. If there happened to be a Sunday dance, they chose that rather than the school, but if there were no dances, picnics, or other Sabbath desecration on foot, they would attend Sabbath-school. I am preaching in a village ten miles north-east, on Sunday afternoons. The people there are mostly Germans, with their billiard- and lager-beer saloons in full blast on the Sabbath. But I have a nice room to preach in free of charge, and had thirty hearers last Sabbath.

Receipts, in September, for Sunday-School Work.

[Donations intended for the Sunday-school Work of the A. H. M. S. should be so designated at the time of sending. Remittances should be addressed to Wm. Henry Smith, Treas., Bible House, New York. Post-office orders should be drawn on Station D., New York City.]

Mass. Home Miss. Soc., by C. Demond, Treas.,	$57 42
Farmington, Ill., by J. W. Newell.	20 55
Detroit, Mich., Sabbath-school of First, by G. M. Lane, for the Debt,	30 00
Livonia, Mich., Union Sabbath-school, by J. N. Paddock.	1 00
Blake's Prairie, Wis., Sabbath-school, by Rev. H. A. Miner.	1 66
Rushford, Minn., Sabbath-school by Rev. L. H. Cobb,	1 20
Centennial, Kan., Sabbath-school, by Rev. J. B. Schlichter,	$1 00
Seneca, Kan., by Rev. E. E. Webber,	25 00
	$137 83

Received by the Mass. Home Miss. Soc.,
Charles Demond, *Treas.*

Chicopee, Mass., Third, by C. Marsh, Tr.,	$57 42

PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
34 Bible House, New York.
Price: Five Dollars a Hundred, for the Year.

SUNDAY-SCHOOL LEAFLET
OF THE AMERICAN HOME MISSIONARY SOCIETY

NEW YORK, DECEMBER, 1877.

THE WEEPING WATER PLAN.—This December number of the *Home Missionary* names one hundred and three Sunday-schools, each of which during the month of October gave $30 or more toward making up the $30,000 of debt which was reported in September. This one hundred and three are only a part of those which have thus already seconded the "Weeping Water Plan." The list has been published in the papers from week to week. We fervently hope that the "thousand schools" expected will have all been reported before this month of December ends. Shall not the end of the year, now rapidly coming, see these 1000 schools in this glorious line? Does any one ask why? Let him read this circular issued and sent through Minnesota by our Superintendent in that State:

SHALL THE MISSIONARIES SUFFER?

The Treasury of the Home Missionary Society is $30,000 in debt. Winter is coming, and we have no money with which to pay the missionaries, what is now due them. Some of them have not had a dollar for four months! What shall be done? At its own suggestion, the Sabbath-school of the Home Missionary Church at Weeping Water, Nebraska, a few weeks since, took a collection, to help pay the debt. Ninety were present the day it was done. Never, but once before, had the collection exceeded $8.00. This time it was THIRTY DOLLARS! 33 and 1-3 cents each. They send this as a thank-offering to the Treasury at New York, and challenge 999 other schools to join them in a plan to pay the debt. About 100 schools have responded. Three of the Sabbath-schools of Minnesota have already sent in theirs. One individual has put in $200; another, $30; another, $25 Now will not every School in the State do something? If you cannot raise $30, try $15, $5, any sum you can raise. The appeal is as urgent as food, fuel, clothing for winter, can make it. Nor is the appeal made to Schools as a whole, but to every child, young person and adult, in the Schools.

As you sympathize with these suffering Missionaries, their wives and little ones, will you not move in this matter next Sabbath?

MINNEAPOLIS, Nov. 3, 1877.

WAS NOT QUITE SURE.—Mr. B———, the lay preacher, was illustrating the pleasure which one usually takes in seeing that which is at once beautiful and useful, and referred to a span of mules which had been driven up in his open-air-service,

very close, that the owner and friends in the wagon might hear the sermon. Their size, their deep bay color, their quiet standing, were remarked upon at length.

Little Guy, their four-year-old, took it all in in a moment. He knew well Mr. Moore's team. Turning suddenly to his father, with a puzzled look, he whispered, "Pa, is that man *preaching?*"

Older heads do not always find the essential gospel in what they hear. It might sometimes profit the men on the platform to know what piously educated children think of them.

A COLORADO OUT-STATION.—"The Divide" is a long, wide and elevated region of bluffs, hills and valleys, between Denver and Colorado Springs, jutting out eastward from the Rocky Mountains into the plains. It *divides* the waters of the Platte from those of the Arkansas. It is covered with pine forests, interspersed with open grassy parks, the most beautiful the eye of man ever rested on, a paradise for deer until the white man came.

The summit of this "Divide" is about fifteen hundred feet above Denver, and seven thousand five hundred above the sea.

One of the school districts, Easton, is more than ten miles square, and is sparsely settled by about twenty families, some of whom live seven miles from the school-house. They are twenty miles from their market town, Colorado Springs, and receive their mail but once a week. They had never had religious services, except on a few rare occasions, until last fall. There were no very active Christians; a number were backsliders, and many of the people were godless. Seeing the situation, the school-teacher and her sister went quietly to work and established a Sabbath-school that soon enrolled fifty members. A pastor at Colorado Springs, in search of places for out-station work, heard of this place and soon had an appointment there once in three weeks. Extra meetings were held, and several persons were converted, and still others were converted after the meetings closed. As a result fifteen persons from that place, mostly adults, have joined the Congregational Church, at Colorado Springs.

On the second Sabbath in July, the Church held its regular meeting at Easton. Four married people were received on profession of faith, and the sacrament were administered for the first time in that community. The members residing there were organized into a branch, or class, choosing one of their own number as leader. The Lord's supper will hereafter be observed there twice each year. Although the people are poor, yet they pledged that day over sixty dollars, more than thirty of it for a Sabbath-school library.

A BRIGHT BOY CAN DO IT.—What? Why, make a good serviceable map for his Sunday-school. Take three yards of common white cotton cloth, cut it in two and sew the edges together; it makes a space four and a half by six feet. Outline the Bible lands; darken and shade the waters; put down in clear letters a *few* names of countries, cities, etc., don't crowd it, but leave much for study to locate around a few plain centers; with different colored crayons or paints trace the voyages and journeys of Paul, etc.—"In this way," writes one faithful Sunday-school worker in our ranks at the front, "a poor home mission church has a good substitute for the $7.50 maps of great publishers. A bright boy or girl will enjoy the privilege of helping to make the map. The humblest pastor has some little map in book or paper that will furnish the model." The thought came while reading, that to ask some of our young New England helpers, who are studying map-drawing too, whether they do not want to send on some such maps of their own making to our frontier missionary schools?

THE NATIONAL COUNCIL ON OUR MISSIONARY SUNDAY-SCHOOL WORK.—Rev. H. Clay Trumbull, Editor of the *Sunday-school Times*, at this time, but still better known as previously Secretary of the American Sunday-school Union, read a paper on Sunday-schools before the National Council at Detroit. It was referred to an appropriate Committee. They reported the following resolutions, which were adopted:

(1.) That the Sabbath-school is not an organization independent of the church, but one form of church work.

(2.) We emphasize the importance of giving instruction to the scholars in the great principles of religion, and in the doctrines and polity of our churches.

(3.) We commend the Sunday-school work of the American Home Missionary Society to the churches for their enlarged support.

Three years ago the National Council urged this Society to take up the missionary Sunday-school work in our country. The churches in that Council are thus virtually pledged to this Society for that work. It has taken it up at their request. They promised a loyal support. We *expected* that third resolution. But we are none the less grateful to the accomplished author of the paper for the impetus and momentum which he gave to its passage by a very vigorous handling of his subject—"The Sunday-school." We are persuaded that those who were privileged to hear his paper will be led to support that branch of our work with much heartier interest and zeal.

We hope to be able, from month to month, to report an ever-increasing amount of receipts, of work done, and results secured in the field. We are indeed as yet in the first stages; and have reason to suppose that for the moment the attention of contributing schools is somewhat diverted by their interest in the "Weeping Water" plan for raising $30,000 to meet the present financial distress of the Society. But our faith and hope look to their taking up and carrying forward our Missionary Sunday-school work in a solid and increasing way.

HIS SUNDAY-SCHOOL, HIS LIGHT.—Some of the New England Sunday-schools will remember still what Dr. Warren of California told them last spring about that great State, its gold, the Sunday-schools our missionaries are forming and teaching, the great numbers of neglected, untaught children, and the "hoodlums" that are there.

One of those missionaries after writing us lately about the difficulties in his way, then says: "But amid all these seeming misfortunes one thing has been very bright and encouraging. The children of my Sunday-school have been *very* faithful, and, while teacher after teacher has dropped away, only a few of them have left, and at last I had to bring the whole school into one big class and teach them myself. And then, at the children's meeting, there have been as many as seventeen; and they all have said that they want to live Christian lives, and I think they really mean it; for there are many who are called 'hoodlums' here, and from them our dear children have to suffer many petty persecutions. But so far as I can learn, they do it bravely and patiently. I have indeed good hopes for them. But what sad examples they have before them! Yesterday I was telegraphed for to attend a funeral in another town, but not a conveyance could be found in all the place. Everything had gone to the horse-race. This is the way most of the Sabbaths are kept here, and some of those who went to these races on the Lord's day, call themselves his disciples and members of his church. What will the effect be on these children, unless we do everything we can to teach them "a better way?"

DO OUR MISSIONARIES REACH OUT TO MEET THE SUNDAY-SCHOOL DESTITUTIONS? —Of the sixty-seven workers of the American Home Missionary Society in Nebraska the past year, only two confined their labors to one place each; the whole number report 148 regular appointments, besides occasional preachings. The forty-four now in that State are caring for ninety-one churches, *and more than one hundred Sunday-schools.* The letter and the spirit of their commissions are no bar to the utmost judicious extension of their labors in the regions around. The hints or statements that the custom and spirit of concentration binds them to labor in one or two places only are almost the exact opposite of the truth.

A "CONTRIBUTOR," IN REMITTING $60 FROM BARRINGTON, R. I., so happily dashes generous business with merry wit that we are willing, however he may be, that our Sunday-school readers should enjoy it with us. He says:

Mister William Henry Smith;
I send you greeting, and herewith
Enclose my check made number one,
From Sabbath-school in Barrington.
They thought it best to take a block
Of well known "Weeping Water" stock;
In liquidation of your debt,
If not all placed before you get
This letter, which conveys from far,
Our order for two shares at par.
And if you cannot buy so low,
You're hereby authorized to go
A little higher, as we send,
For stocks which pay a dividend
Not twice a year, but every day,
As many Bible lessons say.
The draft, is payable to order
And you may say, to your recorder,
Please forward with our compliments
The Treasurer's acknowledgments.
We hope the debt will all be paid
Before "A Happy New Year" 's said
And we shall hear the words well done.
Most truly yours, D. A. Waldron.

Receipts, in October, for Sunday-School Work.

[Donations intended for the Sunday-school Work of the A. H. M. S. should be so designated at the time of sending. Remittances should be addressed to WM. HENRY SMITH, Treas., Bible House, New York. Post-office orders should be drawn on Station D., New York City.]

Mass. Home Miss. Soc., by C. Demond, Tr.,		$100 81
Berlin, Conn., Second, by A. North,		4 07
Crown Point, N. Y., Mrs. L. H. P.,		2 00
Oak Park, Ill., by W. F. Thurbeck,		3 86
West Salem, Wis., Sabbath-School, by Rev. B. A. Miner,		10 00
Waterloo, Iowa, Sabbath-school, by Rev. B. Adams,		7 00
Received by Rev. L. H. Cobb, Minn.,		
Gilmanton, Sabbath-school,	20c.	
Maine, Sabbath-school,	84c.	
		1 04
Freeborn, Minn., Union Sabbath-school, by Rev. W. Fisk,		1 65
Rushford, Minn., Sabbath-school, by Rev. W. W. Snell,		2 21
		$128 14

Received by the Mass. Home Miss. Soc.,
CHARLES DEMOND, *Treas.*

Attleboro, Second,	$1 77
Boston Village, Sabbath-school,	36 77
Chelsea, Miss A. M. Dutch,	2 00
Housatonic, Sabbath-school,	32 00
Medford, Mystic Sabbath-school,	27 27
	$100 81

PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
34 BIBLE HOUSE, NEW YORK.
Price: Five Dollars a Hundred, for the Year.

NEW YORK, JANUARY, 1878.

THE WEEPING-WATER PLAN. — The Sunday-school thirty-dollar offerings are still coming in. With them come many kind, cheering words. We cannot give the precise number of contributing schools, not always hearing promptly from the Auxiliaries, but we know of 240, giving $7,561.75. *One-quarter of the debt has been paid by 240 of the schools connected with our 3,500 churches!* A hopeful beginning, showing that the plan CAN be carried out. No doubt the rest of the debt will be paid. Then why not pay it NOW? Many schools, already pledged to other objects, promise to take this up later. But delay is very trying to the waiting missionaries, in this winter season. Moreover, the Society's regular mission Sunday-school work has almost to stand still, pending this effort. Why not have a grand New Year's rally of the schools, to pay up at once the remainder of these arrears? Reader, what say YOU?

THE WILL FINDS A WAY.—"Sunday, Oct. 21st," writes an earnest S. S. worker in Minnesota, "our school (in N.) sent two of our number to our mission school, in W., to plead for the A. H. M. S., on the 'Weeping-Water Plan.' The entire school responded heartily, and paid the required $30, already reported. One of the warm-hearted girls of the school, we noticed, went away at the close of the session, crying as though her heart would break. A dear aged 'mother in Israel' was weeping with her, trying to comfort her. We asked what could be the matter? The answer was, "We are so poor at home, we dare not promise to give anything, to pay that dreadful debt, and our hearts ache to think how the dear missionary families on the frontier will have to suffer."

"At the earliest opportunity," he continues, "I sent some yarn to the teacher of the class to which the heart-broken girl belonged. The girl, only eleven years old, gladly took it home, and knit a nice pair of stockings which I now send to you (the Supt. A. H. M. S.). Will you place them in a missionary family, where they will be useful, or make such disposition of them as may seem best, and some time let the girl hear from the family who gets them? Her name is Edith. Our three schools sent over $100 as the result of that day's effort. But, for this last remittance, read Mark 12: 43."

This story and that of the "Missionary Onions," we hope, will set all the dear boys and girls who read *The Leaflet*, to thinking how they can *earn* something to send the blessed gospel all over Minnesota, and the world.

"OUT OF THE MOUTH OF BABES."—From one of the mission fields comes a fresh illustration of "prayer in faith." A little fellow, about three years old, came to his mother after dinner, and looking up earnestly into her face, said, "Mother, I want some *meat!*" She replied, "You have had some meat with your dinner." Without turning his eyes away he pursued, "Mother, I want *more* meat!" She tried to divert him, but presently, with pleading voice and tears, and holding up his little hand, he renewed his prayer, "Mother, I want more meat, *and here is my fork to take it!*" He prevailed. But he not only asked, he *expected;* not only expected, but *brought the means to take* the gift. Do we not too often come so unprepared to take and use, that our Heavenly Father is forced to postpone the answer?

THE BIRTHDAY PRESENT.—It was the Sabbath, and the thirteenth birthday of my daughter, my oldest living child. I felt anxious that she should become a Christian. I took her with me to the study, told her of my anxiety, and reminded her that she was a child of the covenant, and that it was now her duty to take upon herself the vows which her parents had made in her behalf when she was consecrated to God in baptism. I pointed out to her that she must submit her will to Christ, and trust him for the forgiveness of her sins. I proposed to her that she should celebrate that thirteenth birthday, by thus giving her heart to the Savior. With tremulous faith I said to her: "Will you do it, my dear?" With an assuring glance, she looked into my face and said: "I will, papa." We kneeled. I prayed. She prayed. The work of regenerating grace was done. She said she felt that she was forgiven. When she was brought into the fellowship of the church, the beginning of her Christian life, as stated to the examining committee, was fixed at that thirteenth birthday. The eight years of her subsequent religious experience have been confirmatory of her life in Christ.

What a glorious birthday present that was! The Lord gave her a new heart! And she gave him her heart. She was happy. And wasn't her dear Lord happy too, in this first love of one for whom he had died? Oh, which of "our young folks" that read *The Leaflet*, and have a birthday just now at hand, will also make it their day of spiritual nativity, and receive from the Heavenly Father his birthday present, his crowning blessing, the gift of a new heart?

"WHICH A WOMAN TOOK AND HID."—She hid it, "till the whole was leavened." Our first call for aid in the Sunday-school work came from a town on the Mississippi River where infidelity and spiritism held a prominent position. A pastor in another town had interested some persons there in his occasional preaching, and he invited them to avail themselves of an offer from a lady to come and labor among them. They did this; a few organized themselves into a religious society. A Sabbath-school was begun, with another lady as superintendent. It has reached the number of forty-eight scholars, with seven teachers. It has increased rapidly from its beginning, and is likely still to grow in numbers and in usefulness. They say: "We have absolutely no literature for our Sunday-school except lesson leaves; if you can give us a library and papers, we shall be thankful."

This ministrant sister undertakes this work from desire to make the gospel known and do good. The people have promised to pay her a salary of $200 a year. It is not certain that they will be able to do this. There is need of leaven, and there is room to place it.

JUST THE THING FOR A NEW REGION.—This Missionary Sunday-school Work is peculiarly adapted to the present condition and wants of the people in North-western Michigan. We have many isolated settlements and collections of people who might be reached by a Sunday-school service, but who could not sustain a church organization and a missionary pastor. This scattered condition of the settlers is a peculiarity of this region, rarely found, to the same degree at least, in other new countries. For one item, this district has about 1,200 miles of Lake coast, mostly covered with forest. All along there are landings, wooding-points for steamboats, and fishing-stations. These contain 100, 200, or 300 people, as the case may be, far removed from any large settlement, with water on one side of them and wilderness on the other. Many of these communities have no religious service whatever, the year round.

I once crossed Lake Michigan with a fisherman, from Escanaba to Northport. The first night we were wind-bound, and found shelter at a fishing-station a few miles north of Point Detour. The settlement comprised eight families, and there were *forty-eight children.* There was no church, Sunday-school, or stated religious service accessible by land or water, within twenty-five miles. There was scarcely anything to read among them. Young and old were all eager for papers. There are a score or two of such fishing-stations. They would welcome any wise effort to do them good. With a little help in starting and an occasional visit from a missionary, they would maintain a Sunday-school.

MISSIONARY ONIONS.—The following letter from a small boy in Minnesota is too fragrant with good intention to allow it to pass without a chance to shed its fragrance among the readers of *The Leaflet:*

"DETROIT, BECKER CO., MINN., Nov. 10, 1877.

DEAR MR. COBB: My grandpa, Rev. Nelson Young, gave me, last spring, a small corner in his garden, and what onion seed he had left after sowing his bed. I planted it, and as the result I raised a bushel of Missionary Onions. Grandpa sold them for one dollar, and said I might send the money to you. Please use it where you think it is most needed to help on the Lord's work. I want you to pray for

Your little friend,

_____ — _____"

How many boys and girls will raise onions, or something else, next year, and give the money to the Sunday-school Missionary Work?

WOMAN'S WORK.—The good wife of an army surgeon, stationed in one of the frontier towns of Dakota, was moved with compassion as she saw the children of the garrison and of the town running at large with no religious instruction.

It occurred to her that she ought to try to do them good. So inviting the children into her tent (for they nearly all lived in tents), and seating them on boxes, trunks, and the ground, with no book of any kind except her own Testament, she taught them of Jesus. This she kept up during the warm weather, and till others came in to aid her and take the work off her hands. Learning that our Publishing Society aided such efforts, she applied to the missionary for that region, who at once gave her such books, papers, and Testaments as she needed. Her much enlarged school had now moved into a larger place, with better accommodations. Thus from the smallest beginnings, and in much weakness, with fear and trembling, is the gospel seed sown in the new settlements. But out of these small beginnings frequently come the church and school, and blessings to all the community.

CAN HOME MISSIONARIES DO THE ORGANIZING FRONTIER WORK?—or, must we have another set of men supported for that purpose? Every week brings its unasked and unintentional answers, showing that the missionaries of this Society are taking this as one of the *essential* parts of their service. "They are there doing the work of an evangelist." Yes. "The work of a pastor and teacher." Yes, but *also* the work of a Sunday-school pioneer, an organizer and then a superintendent, watching over what they have so started on their own field, covering, as this often does, more than a whole county, yet not so large but that they can keep close watch on it all. Here is a quotation from one of our missionaries, in point: "Considerable time has been spent during this last quarter in exploring my field, and in locating my labors at the most needy and desirable points. The field spreads through two counties, and in both I have selected eligible preaching stations. At all of them we now have flourishing Sunday-schools, three of them organized under my own immediate supervision, with pious superintendents and devoted teachers. Besides these, my wife and daughter conduct another four miles from home, every Sabbath afternoon. In connection with this school my wife reads one of Mr. Moody's sermons each time. It is listened to with deep attention, and thus the good seed is being sown on that hitherto neglected region. There is no other religious service in that district, nor within miles of it, except a Mormon service be so called. There are many large families in these communities, and a great number of young people, and but very few of them know Christ, the Savior. I am hoping and expecting to see a work of grace on my field this fall and winter."

OLD FATHER KRAK.—He is now above eighty years of age, and his working days are past, though to appearance he is quite a hearty old man. He likes to sit near the pulpit in church, and he usually is an attentive hearer. He has done a good work as a minister in his day, preaching in German or English. He is quite comfortable in his home. He says "he himself has no cause of complaint, but he has observed as a rule, that it is easier for one father to provide for twelve children, than for twelve children to provide for one father." It would be a great shame, however, if the twelve children should fail to do it. God's law says, "Honor thy father and thy mother." Paul says something like this: "If any widow hath children or grandchildren, let these learn first to shew piety to their own family, and to requite their parents; for this is acceptable before God."

Receipts, in November, for Sunday-School Work

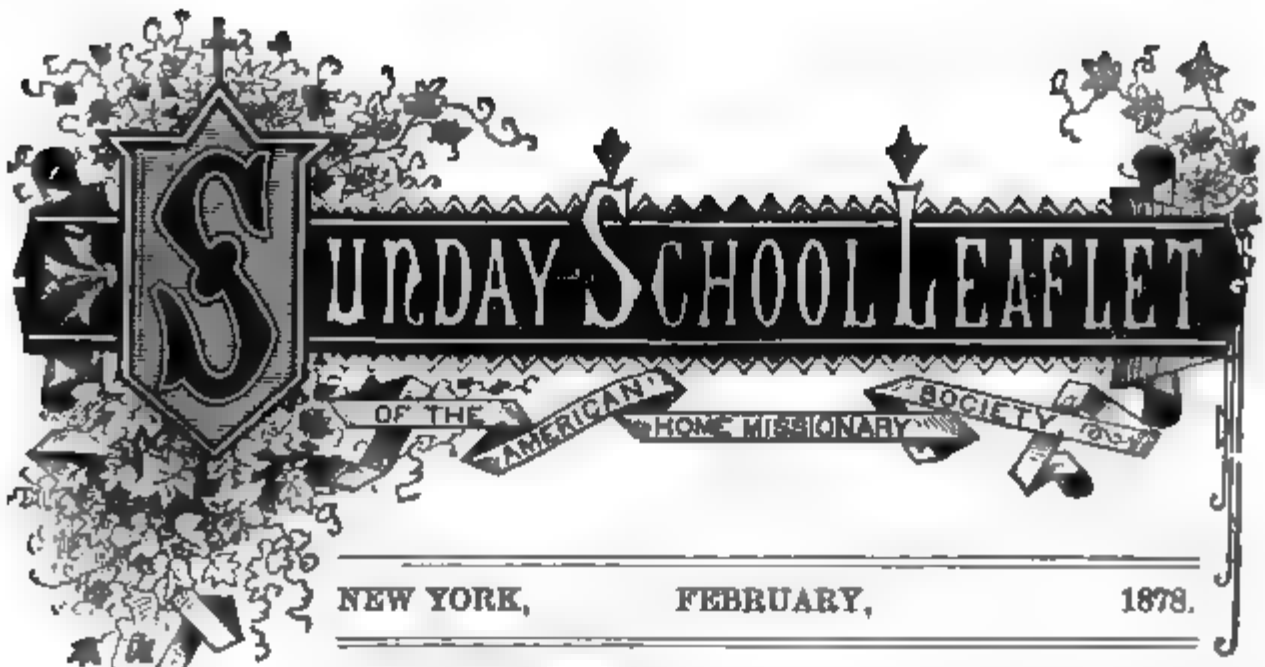
[Donations intended for the Sunday-school Work of the A. H. M. S. should be so designated at the time of sending. Remittances should be addressed to ALEX'R H. CLAPP, Treas., Bible House, New York. Post-office orders should be drawn on Station D., New York City.]

Keene, N. H., Sabbath-school of the Second, by G. Kingsbury,	$2 88
Newburyport, Mass., South End Mission School, by M. T. Hale,	9 00
Rockville, Conn., Sabbath-school of the Second, by S. T. Noble,	25 00
Madison, N. Y., by Rev. J. C. Holbrook, D.D.,	4 00
Westmoreland, N. Y., Sabbath-school, by J. Bell,	3 00
Farmington, Ill., Sabbath-school, by Rev. J. B. Fairbank,	9 75
Geneseo, Ill., Sabbath-school, by B. P. Van Valkenburgh,	50 00
Berlin, Minn., Union Sabbath-school, Mrs. L. S. Muir, by Rev. W. Fish,	5 10
Osborn, Kan., Rev. R. B. Foster,	10 00
	$118 63

Received by the Mass. Home Miss. Soc.,
CHARLES DEMOND, *Treas.*

Belchertown Sabbath-school,	25 00
Walpole,	15 21
	$40 21

PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
34 BIBLE HOUSE, NEW YORK.
Price: Five Dollars a Hundred, for the Year.



NEW YORK, FEBRUARY, 1878.

THE WEEPING-WATER PLAN. — In the February number of *The Home Missionary* we report, from Sunday-schools and a few individuals, seventy-six contributions for the debt. This, with a few since received, carries the number up to 280, bringing in about $8,900. So nearly one-third of the sum proposed has been raised. Can and will the Sunday-schools raise $20,000 more? Or, must we call upon our older friends in the churches to come to their aid? In *some* way, the debt should be, and must be, paid before many more winter days have gone by.

THE YOUNG SINNER.—She was eleven years old. With her mother, she was visiting at her grandfather's. On Sunday morning she went to church. The sermon was upon the text: "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." She had been a good, moral child—had never committed any outbreaking sins. How could she be made to see herself to be a sinner? In his sermon the preacher told of a little boy, whom one of the scholars had just brought into the Sunday-school. The teacher was faithful, and on the first Sabbath taught him that he was a sinner and needed a Savior, and that he ought to become a Christian at once. The little boy followed the instruction and became a disciple of Jesus. As he went out of the Sunday-school he felt that he was in a new world. The story ended, this little girl arose, left the church, and went home in tears. Her mother, who had not been at church, asked what was the matter. She sobbed out: "Oh, that minister made me feel that I was such a great sinner." Then she repeated the story of the little boy. "And only to think," she said, "that he became a Christian the first time he went to Sunday-school, and I have been in one from the infant class up, and yet have not become a Christian. What a *sinner*, to reject so much light!" The mother rejoiced that what she had found it so hard to do had thus been effected in this case. She sought to fix in the child's mind the fact and the sense of her sinfulness, and then pointing her to the Savior, kneeled with her and prayed. The daughter followed, confessing her sins, and asking forgiveness. In the calming and sweetening of the child's spirit, the mother saw that their prayers had been answered. When, two or three years later, the child was examined for admission to the church, her first religious experience was dated back to that time. She had since been maturing in Christian character.

How many of the young readers of this *Leaflet* have been to Sunday-school for years, and, like this girl, have not become Christians? Must they not be great sinners, to slight so many opportunities, to resist so much truth, so often to grieve the Spirit? Will they not *now*, as she did, repent of this sin, and of all their sins, and become, at once, the followers of Jesus?

LEAF FROM A SUPERINTENDENT'S JOURNAL.—A few years ago one of our missionaries started a Sunday-school in a log school-house, five miles from his church in R——, Wis. The people were poor. The country was so heavily wooded, that the opening of farms was slow work. He preached there occasionally. At length a little church was formed. The log school-house was its home, and there the children came and recited their Bible lessons. Last summer a Chicago theological student, aided by the American Home Missionary Society, preached for them, once in two weeks, during his vacation. The little church was greatly encouraged. The old log school-house with its rude benches really seemed a Bethel.

At length the student went his way; the old school-house gave place to a new one, far more roomy and pleasant. Twice a week the neighbors met for prayer. New voices were heard, offering the penitent's petition. Souls were converted. The seed-sowing of past years was coming to harvest.

The Superintendent of Missions came and preached a few sermons. It was a joy to preach to such hearers. A communion season was proposed, to receive any who desired to unite with the church. The deacon says, there are several who ought to unite, but it is a long time since any have joined the church, and the people hardly know what it means. But the meeting was held; the covenant was read, with explanations as to what it means to profess Christ, and to unite with the people of God. The exhortation to come out from the world and be separate, was warmly urged. A man of forty-six years, the father of a large family, who had led a wayward life, arose and said: "I can stay away no longer; I have long known my duty; I see it now more clearly; I am weak; I want Christ for my helper, and I want to be known from this time as one of his followers." Eight others arose with him. With what joy they were welcomed to the fellowship of the Lord's people! Though a tin cup was the baptismal font, and plain earthen plates, with glass tumblers, were the simple furnishing of the table, yet the service seemed beautiful and expressive, for the Master was there. And now that church, re-enforced, is planning for a larger work.

ANOTHER "BIRTH-DAY PRESENT."—In Chicago, they were celebrating the twentieth anniversary of their Noon Prayer-Meeting. One speaker reported the story of the "Birthday-Day Present," in our last issue, and suggested that there might b persons present who had followed up these noon-meeting for years without becoming Christians. He then asked if such would not celebrate this anniversary, by coming into fellowship with God at that very time.

There was present a boss in one of the rolling-mills of the city. He had fallen into habits of drinking and gambling. Hearing that story, he said to himself: "Why not one for me? Now?" He answered to himself: "Lord, I will." He went out from that place a converted man. At the lunch table he said he was so happy he could not eat. For the week following, and up to this time, he has been speaking and praising God in meetings in his neighborhood. Who, next, will seek this birth-day present of a new heart?

WHY JOHNNIE WAS NOT AFRAID TO DIE.—A few days ago I saw him as his mother was taking him from Illinois to Western Kansas, hoping that a change of climate would help him. He is ten years old, small, and much emaciated by sickness. Poor boy, I thought, as I saw his pale face and his bright eye, it is doubtful whether you ever get well. I spoke a few words to him, and was very glad to find him cheerful and happy, and not afraid to die. He had grown up in the Sunday-school; for two years had been a member of the church, and knew that Jesus loved him and would take care of him, whether living or dying. He was not afraid to trust all to the blessed Savior, for he had obeyed him in seeking first the kingdom of God and his righteousness.

THE LIGHT IN THE WINDOW.—The second Sabbath of March, 1877, was cold, cloudy, drizzly out in Nebraska, and the missionary's appointment for the evening was ten miles down the Missouri, in the school-house at St. H. "Shall we go? and will anybody turn out, if we *do* go?" were anxious questions of the missionary and wife, as, depressed and weary, they started. "A big load lies on my heart," thought the wife, as they rode on in silence through the gathering mist. "Hattie surely put the basket under the seat, and there are some little children down there who will welcome us!" "See, wife, my glasses are so covered with the mist, that I can't see through them; hadn't we better turn back?" And I felt as if my faith-glass was covered with the mists of unbelief, so that I could not see even the upper edge of the silver lining. Yet I said, "Let's go a little farther, perhaps it will grow brighter." "Yes, weary, faithless pilgrim, hold on your way through earth's mists. It will grow brighter in that heavenly by and by," a sweet voice seemed to whisper.

Ah, here we are at St. H., quite wet, it is true; but the smart Danish lad met us with a smile and a hearty "You'll drive right down to our house, won't you?" So one ray of light peeps over the edge of the cloud. Soon little rosy-cheeked girls gather about the comfortable rocking-chair, to show me their carefully folded Sunday-school papers, and to get a glimpse into that yellow basket, and more sunny rays find their way to our hearts.

"But will they heat and light up that school-house, this dark, cold evening?" The Catholic bell from the old tower is calling to vespers. "Will anybody go with their evening tribute to Jesus?" Just opposite stands the cheerful open store and saloon. "Will any in there see our tallow candle in the window and turn in to hear God's Word?" Why so faithless? See, now. Forty precious souls have come through the darkness. There is a good fire, and the missionary tells them of Saul's conversion. Then they sing, "Tell me the old, old story, of unseen things above." Truly, "At evening time it shall be light."

Dear Christians, in more favored parts of the land, will you not help us to *keep* that "*Light in the window*" away out here on wild Missouri's banks?

CONVERTED CHILDREN BECOME GIVING CHILDREN.—At our prayer-meeting, the subject of the conversion of children came up. We appointed three or four of the best members to talk with such children as we thought were feeling serious over their duty. I believe that if half the effort spent on hardened sinners were used to turn our children to God, we should have more conversions. In nearly every part of this county Sunday-schools could and should be opened. It is easy to find men of sixty years, who don't know how to conduct a Sunday-school and yet are anxious to have one. I helped just such a man, a few weeks ago, and

started a school for him, which is prospering now. I preach three times, and teach in two schools every Sabbath. We have started dime entertainments, every two weeks, carried on by the school and for the school—literary entertainments of a religious character. My object is to have every school, if possible, sustain itself without forever expecting aid from abroad. Teach people to go alone and to give. We are poor here, but if this people had only been taught to give, they could now support their own Sabbath-schools. I have also tried to get them to take hold of the idea of making a donation—at least a few dollars—to the dear Home Missionary Society, out of the Sunday-school fund which they have collected.

On the Frontier.—Last fall I came as a Missionary to Otsego County, in the great north woods of Michigan. There was then just one other minister in the county. I found a few new settlements. Upon first entering one of these, I introduced myself to men at work upon a barn. "Well," said one of them, "such a set of heathens as we are need some one to come amongst us." I have preached for them once in two weeks. For two weeks I have preached every evening in the log school-house. The Holy Spirit has moved the hearts of the people to feel their need of a Savior. Already nearly twenty have found Jesus, and others want to find him. I trust many will be gathered in. The change is wonderful. Instead of cursing and swearing, are singing and praying. Instead of backbiting, confession of sins and mutual helping to a holy life. Now they all want a Sunday-school, with a Bible class; so as to have meetings when I cannot be with them. But they have no "Wellspring," no lesson leaves, no books, and hardly money enough to get bread with. They came into these great maple woods very poor. Thus far they have been felling the large trees and burning them, to get land enough to raise a few vegetables. It is hard and slow work. I cannot tell how glad I am that our Home Missionary Society will *perhaps* be able to help us; and with all my heart I thank God for our "Sunday-School Department" of missionary work.

Receipts, in December, for Sunday-School Work.

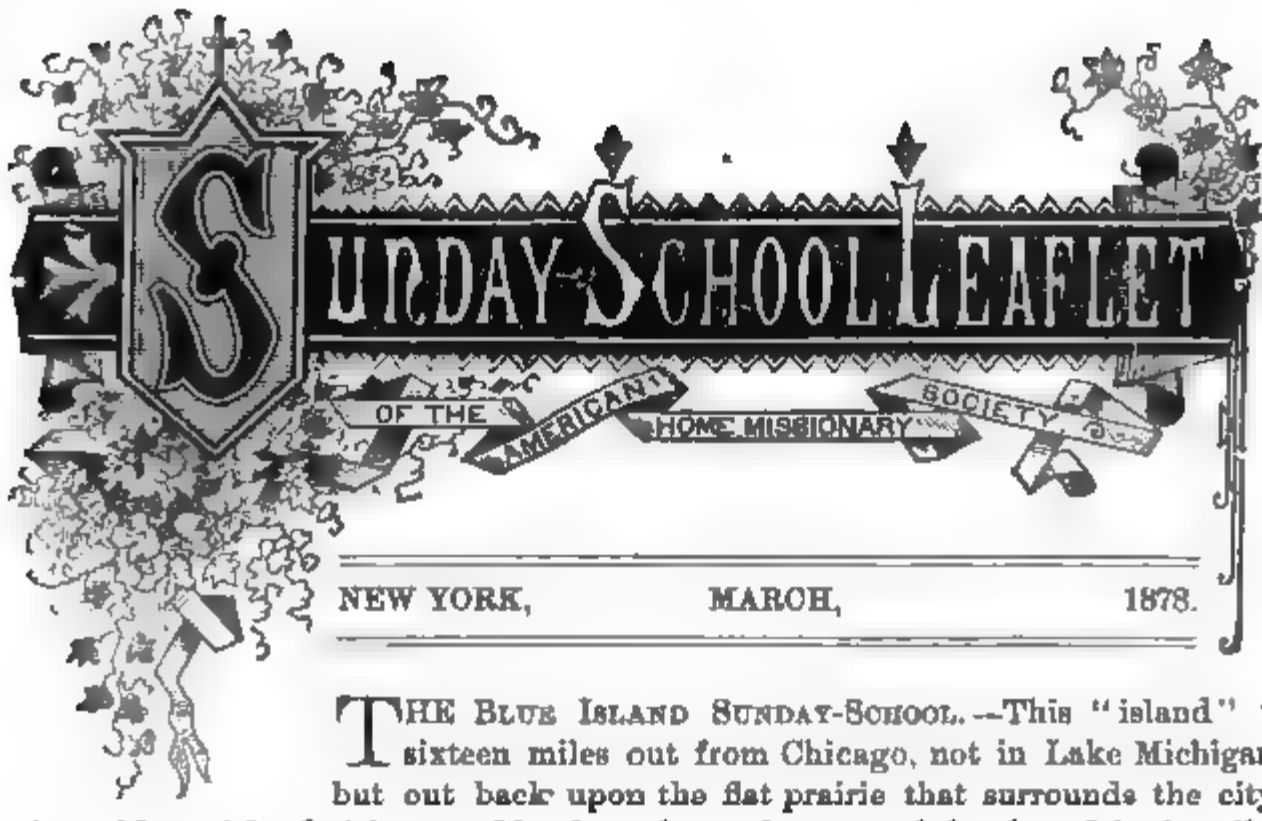
[Donations intended for the Sunday-school Work of the A. H. M. S. should be so designated at the time of sending. Remittances should be addressed to Alex'r H. Clapp, Treas., Bible House, New York. Post-office orders should be drawn on Station D., New York City.]

Mass. Home Miss Soc., by C. Demond, Treas.,		$40 91
Boston Highlands, Mass., Eliot Sabbath-school, by G. P. Smith,		20 00
Enfield, Conn., Sabbath-school of First, by F. A. King,		20 00
Hartford, Conn., Center Ch., by A. R. Skinner,		136 90
Thomaston, Conn., Sabbath-school, by P. Darrow,		35 00
Princeton, Ill., Sabbath-school, by Mrs. L. H. Boltwood,		2 00
Received by Rev. L. H. Cobb, Minn.:		
Maine, Sabbath-school,	40	
Rev. N. Young, $1.; Willie N. Simons, $1.	2 00	
		2 40
Worthington, Minn., Union, by Rev. H. B. Tuttle,		2 00
Altoona, Neodesha, and Sycamore, Kan., by Rev. H. A. Brundidge,		$7 00
Peace, Kan., Sabbath-school, by Rev. J. B. Schlichter,		2 25
Spring Creek, Springside, and Westmoreland, Kan., by Rev. M. D. Tenney,		3 00
		$271 46

Received by the Mass. Home Miss. Soc.,
Charles Demond, *Treas.*

Boxford, West, Sabbath-school,	5 16
Bridgeton, Me.,	3 00
Lakeville Precinct, Sabbath-school,	20 00
	$28 16

PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
34 Bible House, New York.
Price: Five Dollars a Hundred, for the Year.



NEW YORK, MARCH, 1878.

THE BLUE ISLAND SUNDAY-SCHOOL.—This "island" is sixteen miles out from Chicago, not in Lake Michigan, but out back upon the flat prairie that surrounds the city. t is a ridge of land rising up fifty feet above the general level, and is six miles ong by one mile wide. In the bareness of the new country, from the top of 'ort Dearborn, the island was in full view, and being skirted around the edge vith timber, it looked like a *blue* cloud resting down upon the prairie. And so the eamsters coming from the south with their "prairie schooners," from a long disance, observed this blue landmark, and gave it its name. Such a spot naturally ıvited one of the first settlements. From the beginning till now one-half to twoıirds of the people have been Germans. Thirty years ago a Christian lady living ıere, moved in heart for the welfare of the children, opened a little Sabbathchool in a private house. With the aid of one or two other ladies she continued ıe school, opening it with prayer, for ten years, before a Christian *man* came in) share in that service. Year by year the school went on, summer and winter. ı 1860 she secured occasional preaching from the city. Soon a Congregational ıurch was organized, as the result of the Sunday-school. With it the school has een carried along, and is now one of the largest and best in the county, outside f the city. The church has had a gradual healthy growth, has called for but ttle home missionary aid, has for a long time been self-supporting, and is now nder excellent pastoral care. The good woman was permitted to live on, seeing ıis fruitage of her early and patient planting until one year ago, when she was alled to meet Him, who said: "She hath done what she could." So does all aithful service for the Master gain its blessing in this life and in the life to come. o has many a Sabbath-school, with its Christianizing influence grown into a hurch of Jesus Christ.

A BOY WHO WANTS A PONY.—He lives in Kansas. His parents are poor and ave hard work to get along, but James is eight years old, willing to work, and egins to plan for himself. Last spring he went to a neighbor and inquired the rice of a pig. "I have no pigs to sell, James," said the neighbor, "but I would ike to know what you want of a pig, and how you can pay for and take care of me." "I want to raise some pigs and sell them and buy a pony, and then I can drive up *more cows, and* earn more money. Mr. B. will give me twenty-five cents a

month for driving up his cows, and in four months I can earn one dollar, and some of the neighbors have promised to save swill for me, and I know that I can take care of her." His kind-hearted neighbor told James he might have a pig for one dollar. In three months James had earned seventy-five cents, and at the end of another month he expected to own the pig. But two missionaries visited the town where he lives, and one of them preached a sermon on missions, in which James was greatly interested, and he wanted to give something for missions. After consulting his mother, he concluded that, as these missionaries represented two societies, he would give twenty-five cents to each, and wait two months longer than he expected for his pig. He paid the money to the missionaries, and three months from that time paid for his pig. I doubt not James will buy a pony, and I trust he will always give for missions and other good causes, as the Lord prospers him. "The Lord helps those who help themselves," and he loveth a cheerful giver.

A Queer Contribution.—How many such have gone into the Lord's Treasury since the day of the "two mites!" This time it is a donkey and a little wagon. What fun the children had with that little team, and four little chicks crowded in on the two narrow seats, driving hither and thither, all the day long—all the year round! How many children had taken their turns, and had a ride! Henry and Alice, Willie and Flora, the eldest twelve, the youngest four, I think I see them now. Yes, and hear them too. "That was a good investment," said the father; "that stands for open air exercise, ingenuity, occupation, and all sorts of childish pranks and glee." He resigned his pastoral charge to look for another field. When the Home Missionary collection was to be taken, a council was called, as to the surrender of wagon, harness, and donkey. No one could tell where the next home of the family might be, or how soon they should find it. They might remain many many months where they were. The sacrifice was agreed upon, however. They would sell donkey and wagon, and give all to the good cause of saving men. It was a sacrifice to feeling and affection; but the auctioneer made the sale, and the children gave their fifteen dollars. It was a larger sum, by ten dollars, than that given by any other contributor that day. But the children deemed this an important cause. Had they not thought so, they could not well have made the sacrifice of their playfellow and drudge.

I felt sorry for them as I heard the story. I said, "It is an imposition on children to allow them to do such things. Must their pets be sacrificed, to replenish an empty treasury, while so many put no offering there; and chiefly because this cause has no proper presentation before the public by eloquent example and eloquent speech?" But there came the reproving thought, "That wise father and that dear mother have told them the story of our Lord Jesus, who became poor, that we through his poverty might be rich" and they have done this that they "may have in heaven a better and an enduring substance."

The Widow's Miracle.—In a rough, wicked railroad town on the Central Pacific Railway, California, a widow, almost single-handed, worked nearly eight years to keep the church alive, the temperance cause moving, and the Sunday-school from dying. She was poor as to this world's goods, in feeble health much of the time, and occasionally obliged to leave home for weeks to recruit her strength. But one thing she did; she held on to church, Sunday-school, and the Band of Hope. Those hot Sundays, those driving storms, those pitiful meetings of only a

handful, tried and discouraged her; but she never gave up. Minister after minister went to her aid, and went away.

The little church was built by her husband, coughing his life away with consumption, and yet it was not the sentiment of the thing that made her love it, but because it was the only home that gave shelter to what work was done in that place for Christ. The little rusty church and the widow's house were the only doors that opened to welcome Christ. She prayed and worked. The superintendent of missions was almost the only one to cheer, comfort, and encourage her. At last it seemed as if the house itself must be sold out and lost.

It was a happy day, that Sunday when the congregation filled the building. The minister read the covenant to five new members, and when the church was asked to rise and enter into covenant with them, the widow was all the church to stand. On this earth there was not a happier soul that day than Mrs. S. One of the five was also a woman, not a widow, and not poor, and not alone; but a host every way. The Sunday-school now is full and strong. The little church has a steeple and is fine inside and out. The mite of the widow and her faith have worked miracles, almost.

How it Works.—During a revival in one of the new counties of Michigan, several young people out of wholly irreligious households publicly declared their determination to serve the Lord. These young people were several years ago drawn into the Sunday-school, were much interested in it, and had months before been persuaded by their teacher to engage in secret prayer. Thus the leaven of Christianity has entered those families through the medium of the Sunday-school, and we have reason to believe that the influence is still spreading therein. As in this case, so in many hundreds, the Lord owns the work and crowns it.

Thanks from Florida.—Mr. J. W. Vail, of City Point, Indian River, Fla., writes: The books you secured me are all distributed, save a few that I am keeping for my own present use. With the Sunday-school, temperance, and religious papers for adults, I have made *six* libraries. These volumes have been distributed in settlements where they are greatly needed and will do good. The organization of a school and the circulation of papers and moral and religious books will lead to the organization of a prayer-meeting; soon will follow the formation of a church of Christ. Myself and daughter spend next Sabbath, nine miles south of our home in the Hardy Settlement, and expect to organize a school. Not having a mule or a boat, we expect to make most of the trip on foot.

If you can supply me with more second-hand books and Sunday-school papers, I can organize schools and put them in useful circulation. As I am poor and the settlers are no better off, I wish those who make the offering would add a trifle to pay the freight to Jacksonville.

Winning the Colorado Children.—I continue the plan of preaching a short sermon, or "sermonette," of five or ten minutes to the children, every Sabbath morning. As a result, I have the great majority of the Sabbath-school children in my morning congregation. The first Saturday of each month is "children's day," at the parsonage. They are all invited to come in the afternoon and have a good time. From two to three o'clock they play, or look at pictures and minerals. At three, my wife takes charge of the Pike's Peak Mission Band. The children *bring missionary items* that they or their parents have looked up. One of the

"items" is a five-cent piece each month. Last Saturday there were twenty-eight children present. Last year they raised more money than the Ladies' Missionary Society. We find that children are much like older people; and so at four o'clock we give them a piece of cake, some apples, pop-corn, or something of the kind; and then they play till it is time to go home.

MISSION SUNDAY-SCHOOLS WANTED.—A few of our larger islands [in Mich.] contain a population which might be reached by this means. We have a county, made up of islands, in which there is no Protestant religious service. In the mining region of the upper Peninsula, the people cluster about the mines, generally in the midst of a vast wilderness. Many of these mining settlements are not large enough to support a minister, but would maintain a Sunday-school if it could once be started. Also, along the larger rivers, are isolated settlements of lumbermen, who could be reached by a Sunday-school service.

We have, moreover, in that part of the Lower Peninsula where agriculture is the leading interest, many new villages and settlements where Sunday-schools may be planted as the forerunners of churches. By these the missionary can reach out into the settlements around and beyond him, greatly widening the circle of his influence for good. We now have Congregational churches in nine new counties which made no figure in any State or National census prior to the last. Every session of our State Legislature organizes new counties. At the county-seat or principal business center of these new counties we seek, as soon as practicable, to place a missionary and organize a church. In several new counties we have been "in advance of all others," in organizing both Sunday-schools and churches. The destitutions of these new counties in the settlements beyond the reach of the missionary's immediate labors, strongly appeal to his sympathies; and the Sunday school, if he can have a little pecuniary help in starting and sustaining it, is just the instrumentality he needs.

Receipts, in January, for Sunday-School Work.

[Donations intended for the Sunday-school Work of the A. H. M. S. should be so designated at the time of sending. Remittances should be addressed to ALEX'R H. CLAPP, Treas., Bible House, New York. Post-office orders should be drawn on Station D., New York City.]

Fayetteville, Vt., Sabbath-school, by C. F. Thompson,	$4 75
Mass. Home Miss. Soc., by C. Demond, Treas.,	184 51
Hadley, Mass., Sabbath-school of First, by C. Cook,	13 25
M. M.,	1 00
Berlin, Conn., Sabbath-school of the Second, by A. North,	2 82
Branford, Conn., E. Davis,	2 00
Goshen, Conn., by Rev. F. A. Hazen,	4 26
Rocky Hill, Conn., Sabbath-school, by T. D. Williams,	25 00
Sayville, N. Y., Sabbath-school,	2 00
Oak Park, Ill., by W. F. Furbeck,	3 26
Princeton, Ill., Sabbath-school,	2 00
Aurora, Mo., by Rev. S. G. Elliott,	1 00
Detroit, Mich., Sabbath-school of First, by G. M. Lane,	30 00
Lansing Ridge, Iowa, by Rev. P. Weidmann,	2 80
Sherrill's Mount, Iowa, German, by Rev. J. Reuth,	5 00
Arvonia, Kan., by Rev. H. Davies,	1 00
Butler Co., Neb., by Rev. A. Dresser,	1 30
	$285 95

Received by the Mass. Home Miss. Soc.,
CHARLES DEMOND, *Treas.*

Andover, West, Sabbath-school,	20 00
Chicopee, Third,	45 51
Monson, Mrs. C. O. Chapin's Class in S. S.,	10 00
Mrs. N. M. Field's, Class in S. S.,	4 00
Ware, East, Sabbath-school,	105 00
Whitinsville, Sabbath-school,	75 00
	$259 51

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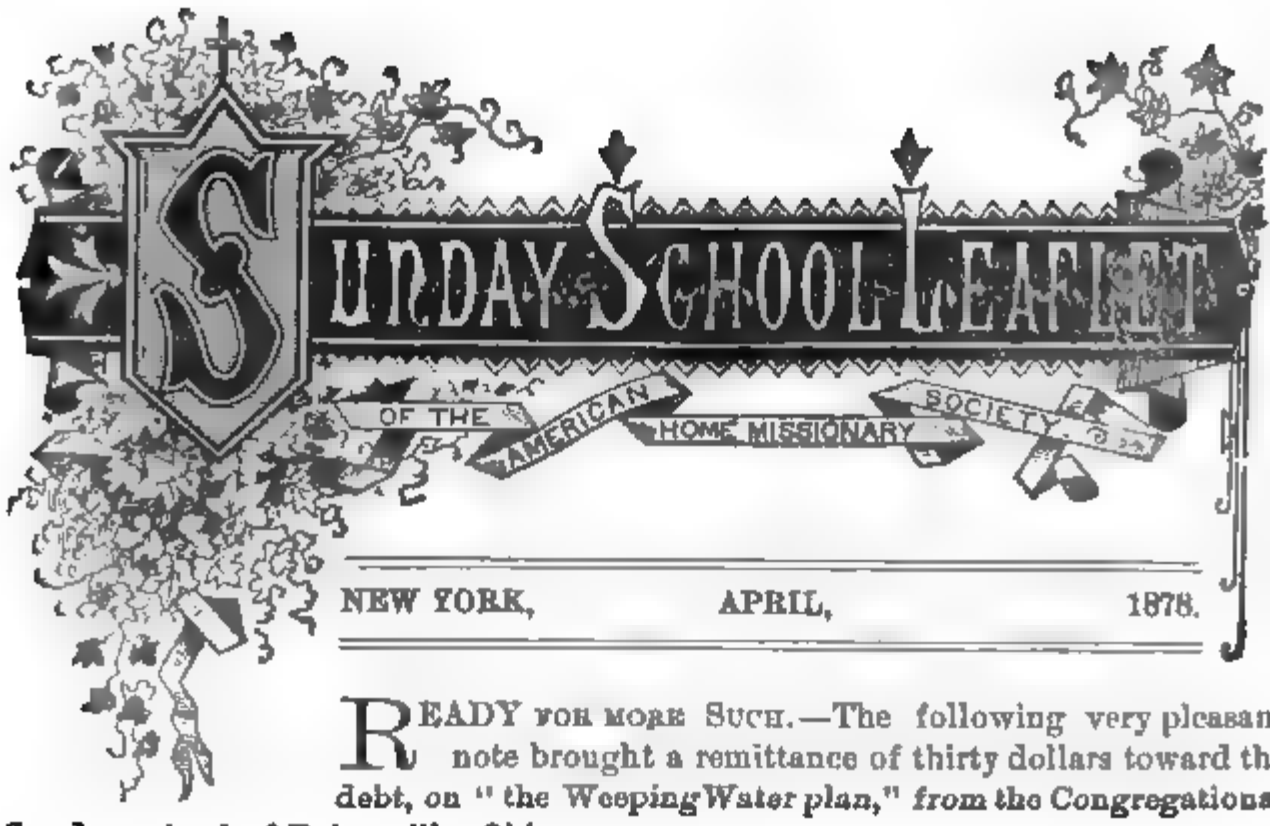

NEW YORK, APRIL, 1878.

READY FOR MORE SUCH.—The following very pleasant note brought a remittance of thirty dollars toward the debt, on "the Weeping Water plan," from the Congregational Sunday-school of Painesville, Ohio:

"Treasurer A. H. M. Society: DEAR BROTHER —

"After Having Many Sessions,
and earing uch aid
about ome ission ervices,
all eartily ade acrifices,
and we ereby ake our ubscription.
mount erein ailed. end receipt to

"Your obt. servant,

WALTER C. TISDEL, Supt."

We are inclined to think they have pleasant times in that Painesville school, especially when their ingenious Superintendent turns his hand to blackboard illustrations of the lesson for the day. They have our thanks and best wishes, along with the more than 300 schools that have followed the Weeping Water lead.

THE COVENANT MADE GOOD.—"He will ever be mindful of his covenant." He ever *has* been. Two young men were class-mates and room-mates in the seminary. In their prayers they asked the Lord if they should go abroad as missionaries. One of them decided to go to a foreign land. This decision he wrote to his father. The answer came back: "All right, my son; I gave you to the Lord to be a missionary; I have always expected it." He went to the Copts in Egypt. His life was a power among that people. The other gave himself to the Home Missionary work. He began his ministry as a Home Missionary, and has been now for many years one of the Superintendents of this Society. When he began to preach, his father went along to hear him for the first time. On the way he said: "My son, I must give you now my secret. When you were consecrated to God in baptism, your mother and I gave you to the Lord, to be a minister, and we expected that as much as that you should grow up. We have kept it in our hearts until now,

praying and working all the while for this result." The young man's eyes were suffused with tears of gratitude that he had had parents to embrace him with themselves, in such a covenant with God, and that he had this confirmation of his call to preach the gospel.

ANOTHER INSTANCE.—A young woman desired to go out as a foreign missionary. Upon examination as to her constitution and health, she was not allowed to go. She was married, and, in prophecy of her faith, she named her firstborn after a distinguished missionary, trusting to God to be mindful of his covenant with her. She soon died. The father, with his family, removed to the wilds of the West. What now will become of that covenant? God will still be mindful of it. As the child grows up, a Christian college also grows up in his region. Educated there and at a Western seminary, he goes out to Home Missionary work. In this he catches the spirit of foreign missions. He goes to Africa and is successful and happy in his field. The mother had been taken away from the privilege of training her son; but God was mindful of his covenant, and honored her faith by accepting her son as her substitute in the missionary life.

IN NORTH-WESTERN MICHIGAN.—I am making an effort to reach the Catholic children in a Bohemian settlement, near by. An Irishman had proposed to some of the men to get me to come and preach in their school-house; but they only laughed at him. So I said: "We will not call it 'preaching.' I will make an appointment to *sing*, and then I can *talk* as much as I like." I went into the well-filled log school-house, and made my appointment.

The next Sabbath I took with me three of my children. Such was the enthusiasm, the children had been there an hour and a half before the time, and we had a house full. All entered into the exercise with eagerness, while we sang "Gospel Hymns," for an hour, freely interspersed with simple gospel truth. We hope it was for good. Numbers of adults were present. If we can get the children interested, we feel sure of drawing in the older ones. An aged Irishman said to me: "I am getting old, and I feel that it is time for me to be thinking of something else besides this world." He was rejoiced at the prospect of hearing the gospel preached and sung.

"WHAT SHALL THE HARVEST BE?"—Away out on the Kansas prairie, in the Union Sunday-school at Milford, a family became interested in the Sunday-school work. In the spring of '77 they took an overland journey to California, with the "God-speed" of the friends left behind. The journey was long and hard. Across broad prairies, and great rivers, they toiled through the muddy spring, and in the heat of summer passed the waterless deserts of New Mexico and Arizona, for months enduring hardships, and privations, and toil, that would dishearten any but brave souls, before they reached their journey's end.

But God was with them, and once in a new home, their hearts yearned to see there the privileges left at the old. Homesick, in a strange land, they took the true remedy. They went to work. Let a letter from our good sister tell the rest of the story: "I must tell you of our Sunday-school. We have got up quite a nice one. We have five teachers, and as many scholars as each can attend to. We have sent for thirty 'Lesson Leaves,' and five Teachers' Magazines. I have a fine class of *little* girls, and we get along nicely. My husband teaches the class of older ones.

"I want you to thank the school for the papers they sent me. I was very glad to get them, and they have done a good work. Ask them to remember us in their prayers, for I feel we need them.

"Sometimes I feel ready to give up discouraged, and then when I think of you all at home; of the good friends there, of the Sunday-school we took so much comfort in, then I take fresh courage, and try with my might to do all I can here."

There are a thousand little struggling communities in the new States and Territories, where the unused and thrown-aside periodicals, children's papers, and libraries of more favored families and Sunday-schools, at the East, would do a blessed work. Can they not be gathered up and distributed? The harvest of even such an easy sowing would be souls saved for Christ.

On the Frontier.—The advance in our Sunday-school has been steady and healthful. We have lately been cheered by outside help. A friend from Illinois visited our school, and after a pleasant little speech, handed the pastor two silver dollars to buy a Bible, to be given, at the end of six weeks, to the scholar who had been most faithful and efficient as a recruiting officer.

A few weeks later, a party of excursionists spent Sunday here. A dozen or more attended our services, and before leaving the hall, made up a purse of $20 to buy books and papers for the school. We are favored with an energetic superintendent, secretary, and other helpers.

Three months ago we were deprived of the use of our meeting-room; but the Lord turned it for good. A lady, much interested in our undertaking, fixed up the basement of a cottage, and we were better lodged than before, with the assurance of undisputed use of our new home. Then some of faint heart proposed the closing of the school for the winter; but this was quietly and good-naturedly resisted. And the school continued to the last Sabbath of the year, with good attendance and interest, and unanimous testimony that it would have been a grave mistake to have closed as suggested.

It is a remarkable fact, that out of twenty-nine successive Sabbaths, on which we crossed the river for this work, only one was at all unfavorable from high winds and rain. Our little enterprise has stimulated the whole neighborhood.

In Northern Michigan.—The missionaries of this Society here are commonly pioneers in the Sunday-school work. They are not fond of building on other men's foundations. In seven counties recently settled, comprising a territory of more than 4,000 square miles—a region about the size of Connecticut—the first Sunday-schools were organized by the missionaries of this Society. The Grand Traverse Congregational Conference was in existence, with nine churches and twice as many Sunday-schools in five different counties, before any other Sunday-school missionary had seen that region. Of thirty-three Congregational churches organized in Northern Michigan, during the last four years, twenty-one were at points unoccupied by other denominations. All these new churches of course have Sunday-schools connected with them. Commonly the missionaries who serve them take care of two, three, or more schools each. These are mostly, both in name and reality, union schools.

The missionaries have unequal facilities for making the schools which they thus plant permanent and successful. Those who love the Sunday-school may find here a most hopeful field for the bestowment of their charities. Whatever outside help these schools receive must come from those who help our churches. The need is real and pressing. There has been as yet no adequate response. The missionaries who represent other societies and agencies, have means put into their hands with which they can help generously the schools they plant. Our Home Missionaries are, as yet, left with little means to help their schools. This is not wise. There is certainly no other way in which our kind of schools and churches can render so effective aid to the Sunday-school work of this land, as to furnish our Home Missionaries with the small equipment of books and papers they need to make their schools successful. This is not urged on denominational grounds, or as a matter of sectarian interests at all. But obviously, when we have a great work of our own on hand, it is not wise to leave that undone, on the plea of helping on the Christian work of the world in general.

Not Talking Back.—There was a very poor family in my field, and as usual in such cases, a large number of children. The mother and daughter were weak-minded, and had fits. Often both had them at the same time. The husband and father was not kind, but quarreled fearfully with his wife, and what with the fits, and the poverty, and the wrangling, the family were a sore trial to their neighbors. One excellent Christian woman, trying to heal the discords in the household, urged the wife not to retort upon her husband, nor make any reply to him, when he was cross and abusive. Finally she extorted from the poor woman a promise that she would not "talk back" to her husband. Some days afterwards she came in with a pitiful tale of her husband's unkind words. "Well," said the good woman, "did not you talk back to him and irritate him?" "No, I did not say a word to him. I just put my hand over my mouth, and kept saying in a low tone to myself, donkey, donkey, donkey!—and it seems as though it made him crosser than it did when I talked back." Moral: Don't "talk back," even to yourself.

Receipts, in February, for Sunday-School Work.

[Donations intended for the Sunday-school Work of the A. H. M. S. should be so designated at the time of sending. Remittances should be addressed to Alex'r H. Clapp, Treas., Bible House, New York. Post-office orders should be drawn on Station D., New York City.]

Livingston, Me., Sabbath-school, by Rev. R. D. Osgood,	$9 00
Marlborough, N. H.,	5 00
St. Johnsbury, Vt., Sabbath-school of the North, by E. F. Griswold,	65 40
Millbury, Mass., Mrs. O. H. Waters' Sabbath-school class,	25 00
Waterford, Conn., Gilead Sabbath-school, by Miss F. Gorton,	18 25
Port Huron, Mich., Ch. and Sabbath-school, by A. Fish,	26 35
Freeborn, Minn., Union Sabbath-school, by Dea. J. L. Scoville,	$1 00
Ottawa, Kan., First, by Rev. J. G. Dougherty,	18 00
	$169 00

Received by the Mass. Home Miss. Soc.,
Charles Demond, *Treas.*

Sunderland, Ch. and Soc.,	32 00

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34 Bible House, New York.
Price: Five Dollars a Hundred, for the Year.

Rev. E. W. Gilman

THE 27 Pl.

HOME MISSIONARY.

180025

MAY, 1876.

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Vol. XLIX. No 1.

NEW YORK:

AMERICAN HOME MISSIONARY SOCIETY,

Bible House, Astor Place.

SIXTY CENTS A YEAR, IN ADVANCE. POSTAGE PAID.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of its missionaries with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure satisfactory preparation and just distribution, attention is invited to the following suggestions.

As to Designated Boxes.

1. Apply to the Secretaries at the Bible House to designate some family. They can usually furnish the necessary facts of a full description at once.

2. If a family is selected independently of the Secretaries, notify them without delay, so as to guard against a duplication of gifts.

3. When the box is nearly ready, write to the Secretaries for the proper *freight* address of the Missionary—not always the same as his post-office address; and he may have changed his residence meanwhile.

4. Mark the box plainly and indelibly; fasten it securely against hard usage; and send *direct* by responsible forwarders, always taking their receipts. Do *not* send a designated box *by way of the Bible House*—a needless expense.

5. Mail a list of its contents to the Missionary, the name of the line by which it is sent, the date of starting, and the address of some one to whom he may direct his letter of acknowledgment.

6. Notify the Secretaries, also, of its forwarding; stating its estimated value for acknowledgment in the *Home Missionary*, and enclosing, for "*freight*" what the donors are willing to give. The exact amount necessary cannot be known till the box reaches its destination, when the Missionary will report it, and be reimbursed in his next draft from the office. *It is not wise to send money in the box.*

As to Undesignated Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. It is therefore desirable that some boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

1. Put into each of *these* boxes a list of its contents; the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

2. Mark the box "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes.*

3. Write to the Secretaries, stating the time when, and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *sex* of the adults, and the *ages and sex* of children for whom the clothing is intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other, that every thing will find its place and use.

4. Inclose money for freight.

Boxes are no Part of a Missionary's Salary.

The Society needs the same amount of money, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionately diminished.

We trust the friends of the Home Missionary cause, therefore, will see to it that they give none the less money, in consequence of their giving other things that are needful and convenient.

THE HOME MISSIONARY.

This Monthly is furnished at sixty cents a year, postage paid. The subscription price could not well be less. Its whole present issue should go to actual subscribers. But, unless they prefer to pay, it will be sent *free*, as heretofore, to Life Directors and Life Members; Missionaries of the Society and its Auxiliaries; Ministers securing a yearly collection for it in their congregations; also, to every individual, Association, or Congregation, *one copy for every ten dollars* collected and paid over to the Society or an Auxiliary. Suitable names should accompany the payment. Pastors are earnestly requested to serve Home Missions by promoting the use of this Journal at the Monthly Concert and among their people.

Immediate notice of discontinuance or change of post-office address should be given.

APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz.:—

Population of the place.
Names of the church or churches, and preaching stations.
Number of communicants.
Average number of attendants on public worship.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address: Town, County, State.
Whether he resides on his field of labor.
Whether he has any other calling than that of the ministry.
Whether he is now, or is expected to become the pastor of the church.
What his credentials are.
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people, and how secured.
Whether the minister has, also, the use of a parsonage.
Whether aid is expected from any other source.
The least amount that will suffice from this Society.
The amount received from this Society last year.
Whether a less amount will probably be needed next year.
Amount contributed to this Society last year.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen, acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed a new application is required, containing all the particulars named above, and indorsed as before. *To this the certificate of the missionary, that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

FORM OF A BEQUEST.

I bequeath to my executors the sum of dollars, *in trust*, to pay over the same in after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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REV. ALEX. H. CLAPP, D.D.,
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In Drafts, Checks, Registered Letters, or Post-Office Orders, may be addressed WILLIAM HENRY SMITH, Treasurer, Bible House, Astor Place, New York.

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Rev. E. W. Gilman
27 Pk

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THE

HOME MISSIONARY.

NOVEMBER, 1876.

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AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE.

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29 Bth

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AMERICAN HOME MISSIONARY SOCIETY,

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THE

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AMERICAN HOME MISSIONARY SOCIETY,

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27 Bk

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:OME MISSIONARY.

MAY, 1877.

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NEW YORK:

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE.

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Chr. E. W. Gilman
27 Pk

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HOME MISSIONARY.

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THE

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THE HOME MISSIONARY.

This Monthly is furnished at sixty cents a year, postage paid. The subscription price could not well be less. Its whole present issue should go to actual subscribers. But, unless they prefer to pay, it will be sent *free*, as heretofore, to Life Directors and Life Members; Missionaries of the Society and its Auxiliaries; Ministers securing a yearly collection for it in their congregations; also, to every individual, Association, or Congregation, *one copy for every ten dollars* collected and paid over to the Society or an Auxiliary. Suitable names should accompany the payment. Pastors are earnestly requested to serve Home Missions by promoting the use of this Journal at the Monthly Concert and among their people.

Immediate notice of discontinuance or change of post-office address should be given.

APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz. :—

Population of the place.
Names of the church or churches, and preaching stations.
Number of communicants.
Average number of attendants on public worship.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address: Town, County, State.
Whether he resides on his field of labor.
Whether he has any other calling than that of the ministry.
Whether he is now, or is expected to become the pastor of the church.
What his credentials are.
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people, and how secured.
Whether the minister has, also, the use of a parsonage.
Whether aid is expected from any other source.
The least amount that will suffice from this Society.
The amount received from this Society last year.
Whether a less amount will probably be needed next year.
Amount contributed to this Society last year.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen, acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed a new application is required, containing all the particulars named above, and indorsed as before. *To this the certificate of the missionary, that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

FORM OF A BEQUEST.

I bequeath to my executors the sum of dollars, *in trust*, to pay over the same in after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

REV. DAVID B. COE, D.D., REV. HENRY M. STORRS, D.D., *Secretaries for Correspondence.*

REV. ALEX. H. CLAPP, D.D., *Treasurer.*

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COMMUNICATIONS

Relating to the general business of the Society, may be addressed to either of the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Checks, Registered Letters, or Post-Office Orders, may be addressed to ALEX'R H. CLAPP, Treasurer, Bible House, Astor Place, New York.

A payment of $30 constitutes a Life Member; $100 a Life Director.

Post-Office Orders should be drawn on STATION D, New York City.

SECRETARIES AND TREASURERS

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